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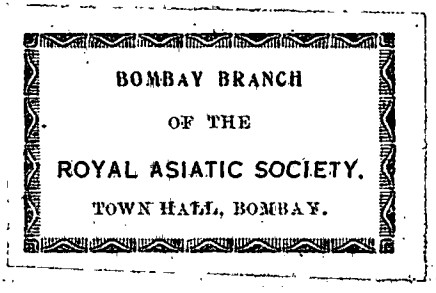

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THE

BIOGRAPHICAL DICTIONARY

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OF THE

SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

VOLUME I.

XXAc 2

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PREFACE.

THE first half volume of the Biographical Dictionary of the Society for the Diffusion of Useful Knowledge is now offered to the Public.

A Biographical Dictionary must be viewed both as a whole and in its parts. Viewed as a whole, it must not be compared with a selection of Biographies, such, for instance, as the Lives of Plutarch, whose object was to inculcate moral lessons rather than simply to tell the events of a man's life. Viewed in its parts, a Biographical Dictionary must not be compared with special Biography, which has always a particular object, and also a completeness unattainable in a work which professes to give, within reasonable limits, some account of all persons who have lived and have done anything for which they ought to be remembered. A Biographical Dictionary is consulted as a ready means of getting sufficient information for the time, and as indicating the sources of further information. Any attempt, then, to produce in any given instance a perfect Biography, would be inconsistent both with the object and the limits of such a work. It would also interfere with that unity in the mode of treating the subjects which should characterise a Biographical Dictionary, in which little more ought to be attempted than to give a plain statement of the main events of a person's life, in simple language, and, in the case of a writer, a brief criticism on his principal works.

The completeness which a Biographical Dictionary should aim at, consists in comprising the names of all persons who deserve a notice, and not in containing only elaborate lives of distinguished persons, and omitting those of little importance. There are, indeed, many names so conspicuous, that, though they are among the most familiar of all names, they still require a very particular notice. There are other names which also require to be treated at some length, though within narrower limits; but there is a large class of names of persons obscurely known, of whom a short notice is sufficient. This last class consists chiefly of writers or persons not engaged in public affairs; and these are the names about which it is the most difficult to obtain any information. If a man would obtain the little that can be known, or that he may wish to know, of such persons, he must often obtain it at a cost of time and labour disproportionate to the value of the information. Such

names, if recorded anywhere, peculiarly belong to a Biographical Dictionary; but it will sometimes be sufficient to state the time of the birth and death, and the titles of the works of these persons, with the addition of a remark or two, wherever that can be done, which shall correctly characterise their labours.

The obscurer names are not confined to any period, but perhaps those of persons who lived in what are called the Middle Ages form a large number out of the whole. Some of these names called obscure, are only obscure to us because of our ignorance; and it is not inconsistent with the object of a Biographical Dictionary to rescue them from oblivion, and to place them in their proper rank. The names of some of our own countrymen belong to this class of almost forgotten persons.

There is no absolute rule which can determine the relative length of articles in a work of this kind, though it must be admitted that an important article ought generally to occupy more space than an unimportant article. But the measure of an article's importance is often a difficult thing to ascertain; and there are many cases in which the importance of an article cannot determine its length. The lives of persons of whom little is known must sometimes occupy as much space as the lives of those about whom much is known, for the want of direct evidence can only be supplied in many cases by conjectures and approximations derived from other facts, and these conjectures and approximations must be given as such, and therefore require a certain amount of explanation. In many lives also it is necessary to correct errors in previous biographies, especially when the errors have been widely circulated, and are sanctioned by respectable authority. Small errors may often be silently corrected, but the correction of errors of any magnitude requires some accompanying remark, both for the sake of the writer and the reader.

It being essential to a Biographical Dictionary, as the term is here understood, to aim at completeness in the selection of names, this must be the answer to any objection which may be made by those to whom the present work shall seem to contain many names of little note. Those which will seem names of little note to some people will not seem so to all; and names of little note in themselves are of some importance when viewed in connection with any branch of Science, Literature, or Art. An example will explain this.

Pliny, Pausanias, and other Greek and Roman writers have preserved the names and have described the great works of numerous Painters, Sculptors, and Architects. Of Greek painting not a specimen remains of the best ages; but yet we may collect from the records of ancient writers sufficient to enable us to judge with considerable accu-

racy of the style of their Artists, of their choice of subjects, and of their method of treating them. Many of the finest specimens of ancient sculpture and architecture still remain, and some of them can be referred to their true authors. Every person will expect to find in a Biographical Dictionary the Lives of those great Artists whose names and whose labours have been transmitted to our times; but a Painter, a Sculptor, or an Architect may reasonably expect to find also some short notices of those of inferior merit: and from such notices he will often derive valuable information, which he must otherwise look for in numerous passages of many authors.

A collection of Biographies, arranged in alphabetical order, is not a systematic work; it has not, as a whole, any connection with any branch of Science or *Literature*; it is merely an arrangement of matter made for general convenience. When there happen to be many persons who have had the same name, the alphabetical arrangement brings them all together; and accordingly a single volume of a Biographical Dictionary, taken by itself, is neither a just measure of the extent of the whole work, nor of the space given to any particular department of learning. But when any principle of arrangement has been adopted as the best, there is no reason for ever deviating from it; and as the principle of arrangement in this work is alphabetical, it has been followed but strictly; the result is, that among names which are the same, however numerous, a reader, after a slight inspection of the plan of the work, may find any one that he pleases with ease and certainty.

A Biographical Dictionary may be used for other purposes than that of merely referring to it for individual lives. The lives of men who were contemporary and in certain relations to one another, as political personages, teachers of philosophy, and writers generally, or the lives of personages who are in a certain relation of succession to one another, as kings of the same dynasty, may be selected out of the alphabetical order, and so read for the purpose of comparison, or for the purpose of combining the information contained in several lives, that is, for the purpose of historical study. In order to facilitate this use of the Dictionary, the last volume will contain tables of kings and other public personages who are related to one another in the order of succession; and it will also contain certain synchronistic tables, which will exhibit in their relations of time those personages who have had the chief influence on the course of human affairs and on the progress of knowledge.

The lives will be written with care, and the original sources will be examined whenever it can be done. But it will often be necessary to take facts on second-hand authority, for no public library in London contains even all the printed works that a careful writer would refer

to. At the end of each life, when it shall seem to be of sufficient importance, the authorities will be given; and in the case of writers, a list of their works; or where a list might take up too much room, a reference will be given to some place where such list can be found. Each article is signed with the initials of the writer, and the name of every writer will be given at the end of the volume.

A word may be said on the authorities which are given at the end, and occasionally in the body, of the articles. The meaning of the authorities is this: they are the materials which the writer has used. They may not be all the materials, for in some cases an article must be constructed from many obscure and unconnected authorities: but they are the principal materials; they are the main evidence for the facts which he states. The judgments and opinions are in most cases the writer's own. If it ever happens, owing to any cause, that a writer has not used the best authorities, or if it happens that there are no good authorities, the quality of the writer's materials will be indicated by the authorities which are cited. But in all cases the reader will have the means of judging of the value of the information, and of testing its accuracy. Where the authorities are indifferent, he will see that he must be content with the little that is said, or he must take the trouble of looking for more: where they are good and sufficient, he will have the means of carrying his inquiries further than the limits of a Biographical Dictionary permit the writer to do. Some books are quoted among the authorities, not as being original sources of information, but as useful works, in which a reader may find something to his purpose.

The titles of the authorities are given either completely, or at least in such a form that they cannot be mistaken for anything else; if there is not literal uniformity in this respect, there is at least substantial uniformity; and this is all that is wanted. The authorities are often the same for different articles; but as there is no one article to which they belong more than to another, they must always be given, if they are given at all. Against the small loss of space which is caused by giving the authorities, must be set off the advantage of having them always ready to hand.

GEORGE LONG.

59, Lincoln's Inn Fields,
1st July, 1842.

ADVERTISEMENT

TO

THE FIRST VOLUME.

In completing the First Volume of this Work, the Committee think it only just towards those engaged in it to express their satisfaction that a task so extensive and difficult as that which the Society has undertaken has hitherto been accomplished with a far greater share of success than they had reason to hope for.

The labour of preparing a Biographical Dictionary according to the plan laid down in the Editor's Preface may be estimated by the fact that in this volume are contained 1661 Memoirs. To each, with scarcely an exception, are added the authorities on which it is founded. And when it is observed that many of these Memoirs, whether from the inadequacy of materials or from the want of interest in the personal incidents of the life, occupy only a few lines, the preparation of which must have cost, in almost all cases, much research and required the exercise of discretion, the Committee think it not unfitting that they should express how deeply they feel indebted to those Gentlemen who have assisted them in this undertaking, and of whose names they now give a list.

By order of the Committee.

THOMAS COATES,
Secretary.

59. Lincoln's Inn Fields,
1st November, 1842.

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THE

BIOGRAPHICAL DICTIONARY

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AA, CHR. CH. HENDRIK VAN DER, an eminent Dutch preacher and theological writer, was born at Zwoll, on the 25th August, 1718. He studied at Leyden and Jena, was appointed pastor of the Lutheran church at Alkmaar in 1739, and three years after pastor of the church of Haarlem. At Haarlem he was in high repute as a preacher, and even the members of other communions often deserted their churches to hear him. His manner, however, is said to have been theatrical in the early part of his career, and his exhortations too exclusively addressed to the more educated part of his congregation. One of his hearers remarked to him one day, that he had been thinking during the sermon what idea the good people in the gallery had of such a fine composition. "*If I* satisfy you, and *men like you*," replied Van der Aa, "I am satisfied myself." His pride was abated in his latter years, and his manner became paternal. In 1792 he celebrated the jubilee or fiftieth anniversary of his ministry at Haarlem, and a medal by the artist Holtzhey was struck on the occasion. In the course of the same year he died. He published several sermons and works on ascetic theology, which are highly esteemed in Holland: a list of them is given in Abkoude, Arrenberg, and their continuators. He devoted his leisure hours to science, was one of the founders of the scientific society (*Maatschappij der Wetensohappen*) established at Haarlem in 1752, continued one of its secretaries to his death, and contributed several articles on natural history to its transactions. (*Algemeene* [illegible] *de Letteroefeningen*, 1sto *Stuk voor* [illegible] *Biographie des Con*[illegible] P. W.

put his name to them. Heineken says that they are not worth preserving. Among those to which he put his name, are a set of portraits of the Visconti family, in twelve plates; and a portrait of the Archbishop Otho of Milan, after a drawing by himself for the "Principum et illustr. Virorum Imag. Lugd. Batav." folio. He made also the drawing of the statue of Erasmus for that work. He worked with the graver, and his style is coarse and heavy. (Heineken, *Dictionnaire des Artistes dont nous avons des Estampes*, &c.; Strutt, *Dictionary of Engravers*.) R. N. W.

AA, PIETER VAN DER, latinized into Petrus Vanderanus, a native of Louvain. His parentage and the year of his birth are unknown. In the dedication of his treatise, "De Privilegiis Creditorum," to Hopper, he calls that statesman his cherished connection (affinis sibi unice colendus). Andreas, in his "Fasti Academici Studii Generalis Lovaniensis," says of Pieter Van der Aa's "Enchiridion Judiciarium," which appeared in 1558, that it was published when the author "had scarcely ceased to be a learner." He took his degree as Utriusque Juris Doctor on the 3d of October, 1559. In 1562 he succeeded John Ramus as professor of the institutes in the university of Louvain. Three years later (1565) he was appointed assessor to the Supreme Court of Brabant at Mechlin, and in 1574 he was promoted to be president of the High Court of Justice in Luxemburg, — a tribunal to which it was competent to appeal from every jurisdiction in the duchy of Luxemburg, and the decisions of which could only be subjected to the revision of the court at Mechlin. This last appointment was held by Pieter [illegible] till his death, in 1594. In the de[illegible]dication alluded to, he speaks of himself [illegible] up his mind to relinquish [illegible] efforts, and confine himself [illegible] to practice;" and this reso[illegible] to have adhered to through

life. The only two publications ascribed to him are of a practical character, and published, one the year before, the other the year after he received the degree of doctor. With the exception of the three years during which he taught the Institute class at Louvain, he was engaged in the discharge of the judicial functions. His name is not mentioned by the historians of the busy period during which he was a member of the Supreme Court at Mechlin; and Luxemburg, in which he spent the last twenty years of his life, was, by the judicious management of its governor, Mansfeldt, kept almost entirely exempt from the civil dissensions which convulsed the rest of Belgium. The only works that appear to have been published by Pieter Van der Aa are, — "Prochiron sive Enchiridion Judiciarium, libris quatuor; cum ampla et utilissima Præfatione de Ordine Judiciario apud Veteres usitato," Lovanii: typis Steph. Valerii, 1558, 8vo.; "De Privilegiis Creditorum Commentarium," Antwerpiæ; apud Johannem Bellerum, 1560, 8vo.

Meermann was unsuccessful in his attempts to procure a copy of the first (about 1750); the other has been frequently reprinted. It has found a place in "Tractatus Variorum de Assecuratione et Cautione," Coloniæ, 1569; "Tractatus Universi Juris" (Ziletti), Venetiis, 1574; as an appendix to "Hippolyti de Marsiliis Tractatus de Fidejussoribus," Coloniæ, 1607; "B. Stracchæ aliorumque Ictorum de Mercatura, Cambiis, Sponsionibus, Creditoribus, aliisque Mercatorum Negotiis," Amstelodami, 1669; and "Novus Thesaurus Juris Civilis et Canonici Gerardi Meermann:" Hagæ Comitum, 1751—53. The respect testified for this treatise by these frequent reprints implies that it must have exercised considerable influence on the development of the legal doctrines with regard to creditors which have prevailed in the law merchant of Europe. An examination of the work itself shows that Meermann has done it no more than justice in declaring that this brief commentary, "on account of its perspicuity, neatness, and learning, is preferable to many voluminous works on the same subject." The principal topics are, — "The Origin and general Doctrine of Privileges; what Creditors are privileged; Forms of Procedure, by which Creditors can claim their Rights; what Heirs are liable to the Creditors of a Person deceased."

In the article on Pieter Van [illegible] "Biographie Universelle," M. [illegible] to the antiquity and patriotism [illegible] of Van der Aa. The name is [illegible] quent occurrence in the local [illegible] of Brabant, but it would be difficult [illegible] that all who bore it were conn[illegible] sanguinity, or show what was the [illegible] of Pieter van der Aa with any [illegible] names have been preserved. [illegible] in the church of the monastery of St. Marie near Lier, intimates that Bartholomew Van der Aa, founder of that and two other monasteries, who died in 1247, in his 97th year, was son of Léon Van der Aa, châtelain of Brussels. In 1228, the Seigneurie of Leneff, a fief held of the châtelains of Brussels, was possessed by Godfrey, brother of the same Leon. Blondeau mentions that John Van der Aa held Orbais and Bovignes in the years 1366—73; and John Van der Aa was one of the nobles who signed the procès verbal of the meeting of the States of Brabant, held at Cotemberg in 1372. On the 16th of February, 1388, William Van der Aa resigned the lands of Heeswyck and part of Dintre into the hands of the Duchess Johanna, and received them back to be held of her as his feudal superior, with the rest of Dintre in addition, as a reward for his surrender. In 1437, Orbais came again into the family Van der Aa by marriage. The arms of the family Van der Aa occur frequently in the quarterings on the tombs of the noble families of Brabant during the sixteenth and seventeenth centuries. In the "Théâtre Sacré du Duché de Brabant," is given the copy of an epitaph in the church of Dungen, near Bois-le-duc. It tells that Adrian Henry Van der Aa and his wife lie there; that the former died in March 1605, and the latter in November, 1589. An unfinished line follows, — "en Peter hunnen soon ——" In the "Théâtre Profane du Duché de Brabant," we are told that John Hinkart had his estates confiscated by the Duke of Alba, for adhering to the party of the Prince of Orange; but that Gerard Van der Aa, the maternal uncle of Hinkart's three daughters, possessed sufficient influence to have their father's property adjudged to them, by a sentence of the Count of Brabant (2d of October, 1576, two years after Pieter had been transferred to Luxemburg), on the plea that they were the heirs, not of their father, but of his deceased brother Henry. In the metropolitan church at Mechlin is the tomb of Walburga Van der Aa, who died in 1621, but whose first husband is mentioned as having died in 1587. No documents, however, have been published which enable us to connect Pieter Van der Aa with any of his numerous namesakes in his own time and province. Where, however, so many scattered materials abound, there is reason to believe that it would be an easy matter for local antiquaries to discover, in [illegible]

and " maistre de leur chambre de Comptes de Luxembourg en sa chambre de Brabant."

In the " Bibliotheca Realis Juridica " of Lipenius, mention is made of a " Gulielmus Van der Aa," of whom we have been unable to learn anything, as author of " Dissertatio de Jurisdictione et Imperio Mixto." Coloniæ, 1578, 8vo. (Meermann, *Thesaurus Juris*, tom. ii. 6.; *Fasti Academici Studii Generalis Lovaniensis*, edente Valerio Andrea. Lov. 1635.; *Bibliotheca Belgica*, Valerii Andreæ. Lov. 1643; *Le Grand Théâtre Profane du Duché de Brabant*, par M. Jacques le Roy, à la Haye, 1730; *Le Grand Théâtre Sacré du Duché de Brabant*, à la Haye, 1734.) W. W.

AA, PIETER VAN DER, a learned and enterprising bookseller of Leyden, who lived in the latter part of the seventeenth century and the beginning of the eighteenth, the golden age of bookselling in Holland. He carried on business, with the assistance of two brothers, Boudewyn, a printer, and Hildebrand, a copper plate engraver. Among the works which he published are the great collection of Gronovius on Greek antiquities, " Thesaurus Antiquitatum Græcarum," (Lugd. Bat. 1697,) in thirteen volumes; that of Grævius on Roman antiquities, " Thesaurus Antiquitatum Romanarum," (Traj. ad Rhen. 1694,) in twelve volumes; that by Grævius and Burmann on the antiquities and history of Italy, " Thesaurus Antiquitatum et Historiarum Italiæ," (Lugd. Bat. 1704-23,) which consists of nine parts in thirty volumes. He also published a similar work, with a similar title, by the same editors, on Sicily, in fifteen volumes, (Lugd. Bat. 1723-5,) and Leclere's edition of the works of Erasmus, in eleven volumes. (Lugd. Bat. 1703-6.) All these works comprise eighty-six volumes in folio, of standard books, a number which no publisher before or since has equalled. In some of these collections, particularly in that relating to the history of Italy, Van der Aa himself took a part as editor, and with credit. He was less successful in works which were under his exclusive superintendence. Towards the end of his career he published, under the title of the Gallery of the World, " La Galérie du Monde," (Leyde,) a work in sixty-six thin folio volumes, often bound in thirty-three or twenty-two, consisting almost entirely of copper plates, and made up in a very inartificial manner from reprints of the embellishments scattered through many of his previous publications. So little is proportion attended to in this work, that Venice occupies a space more than double that assigned to Great Britain and Ireland; and so unwilling was the publisher to leave anything unused, that, under pretence of illustrating the history and geography of Palestine, he occupies almost four volumes with Dutch prints from Scriptural subjects. Van der Aa took the best method of making the work valuable, by printing only 100 copies; but it is nevertheless little sought after. Of another work usually attributed to Van der Aa, the Dutch collection of travels to the East and West Indies, " Naaukeurige Versameling der gedenkwaardigste Zee en Land Reysen na Oost en West Indien," it is not easy to say who is the real compiler. In the duodecimo edition printed at Leyden, in 1707, in twenty-eight volumes, Van der Aa takes all the credit of the collection, and speaks of the difficulty which he had in finding persons competent to translate from the various languages, &c.; but in the reprint of 1727, in eight volumes folio, in which his name appears in the preface, he admits that the work is only an improvement on a similar work by Johann Ludwig Gottfried (a pseudonyme of the German writer Abelin), and the name of Gottfried only appears in the title-page. Van der Aa is also, according to Barbier, the editor of the collection of travels in Asia, in the twelfth, thirteenth, and fourteenth centuries, published at Leyden in 1729, and at the Hague, in 1735, " Voyages faits principalement en Asie," which has been often erroneously attributed to Bergeron, who died in 1637, and was only the author of some of the pieces included in it. In Ersch and Gruber's encyclopædia, Van der Aa is stated to be the compiler of the classed catalogue of the library of the University of Leyden, published in 1716; but he did no more than arrange a portion of the titles which Senguerd, Gronovius, and Heyman had drawn up. It is not known at what time Van der Aa's career commenced. In 1729 he published a sale catalogue of his library, in the preface to which he states that from advanced age he was now unable to attend with the same vigilance as formerly to his business, and that he was willing to dispose of every thing at a moderate price without reserve. The collection of Italian, Neapolitan, and Sicilian history, together with all that relates to travels, will, he says, " be found so excellent that nothing can surpass it; for in all my life I have not seen its equal, and how much time and attention I have bestowed upon it, it is impossible to tell." Between this time and 1735 must be the date of his death, for in that year a new sale catalogue of his library appeared, much reduced in size, in which he is stated to have been, " when living, a knight of St. Mark." (Ersch and Gruber, *Allgemeine Encyclopädie der Wissenschaften*, i. 4.; Barbier, *Examen Critique des Dictionnaires Historiques*, p. 1. The works mentioned in the article, the *Galérie du Monde*, the two editions of the *Versameling*, and the two catalogues, are in the library of the British Museum.) T. W.

AAGAARD, CHRISTIAN, the most distinguished Danish writer of Latin poetry in the seventeenth century. He was born at Wiborg, in Jutland, on the 27th of Jan. 1616, and went to the school of that place. He studied at the University of Copenhagen from 1635 to 1639, became one of the

masters of Soröe school in 1641, extraordinary professor of poetry at Copenhagen in 1647, rector of Ribe school in 1658, and died at that place on the 5th of February, 1664, aged forty-eight. These and a few more similar particulars are all that can be gleaned from a life of him written by his son Severin, and prefixed to the collection of his poems in Rostgaard's "Deliciæ Poetarum Danorum," where they occupy more than two hundred pages. Olaus Borrichius, in his dissertations on the Greek and Latin poets, assigns a high place to Aagaard, whom he calls a second Vida. He points out, as possessing peculiar merit, his lamentations on the death of Christian IV., and his homage to Christian's successor, Frederic III. To a modern reader his most attractive production would probably be his poem on the "treachery of Grimilda, who murdered her brothers at a banquet to which she had invited them, in the island of Huen," in which Aagaard has amalgamated three Danish ballads, and turned them into Latin verse. (Life in Rostgaard's *Deliciæ*, i. 341—347.; Moller, *Cimbria Literata*, ii. 1.) T. W.

AAGAARD, NIELS or NICHOLAS, a Danish writer on theology and criticism, in the seventeenth century, supposed, but not certainly known, to be the brother of Christian Aagaard the poet. He was born at Wiborg in 1612, was a minister of Faxoe in Seland in 1645, professor of eloquence and librarian at Soröe in 1647, and died on the 22d of January, 1657. Worm gives a list of eleven works by this author, which are all in Latin. The most important appear to be "Prolusions on Tacitus," a work which at one time had a high reputation, an "Examination of the Animadversions of Boxhorn on Ammianus Marcellinus," and a "Panegyrical Oration on Christian IV. of Denmark." The rest are chiefly short academical dissertations and disputations, one of which is a "Dissertation on the Digamma," which was published at Soröe (the place where all the other works mentioned in this article were printed) in 1655, more than half a century before Bentley took up the subject. No copy of it exists in the public libraries of this country, and no notice of it appears to have been taken by subsequent writers on the digamma. (Worm, *Forsög til et Lexicon over Danske, Norske, og Islandske lærde Mænd*, i. 2. 3.; *Bibliotheca Septentrionis eruditi*, p. 102. 337.; Moller, *Cimbria Literata*, i. 1.) T. W.

AA'GESEN, SVEND (in Latin, [illegible] Sueno, Aggonis filius), is the earliest [illegible] historian. Respecting the circumst[illegible] of his life nothing is known; but from [illegible] writings it is evident that he lived and [illegible] about the year A. D. 1186, in the [illegible] Archbishop Absalon. It was at the co[illegible] of the archbishop, as he states, that [illegible] his history of Denmark, under [illegible] "Compendiosa Historia Regum Daniæ a Skioldo ad Canutum VI.," that is from A. D. 300 till 1187. Another historical work of Aagesen is entitled, "Historia Legum Castrensium Regis Canuti Magni;" which is a Latin translation of the law called Witherlag, which was given by Canut the Great, and republished by Absalon in the reign of Canut VI. Both these works of Aagesen were subsequently published under the following title: "Suenonis, Aggonis filii, Christierni nepotis, primi Daniæ Gentis Historici quæ exstant Opuscula. Stephanus Johannis Stephanius ex vetustissimo codice membraneo MS. Regiæ Bibliothecæ Hafniensis primus publici juris fecit. Soræ, 1642, 8vo." This history of Denmark as well as the "Historia Legum Castrensium" by Aagesen, are reprinted, with useful notes, in Langebek's "Scriptores Rerum Danicarum," i. 42. iii. 139. &c. The Latin of Aagesen is much inferior to that of his contemporary Saxo Grammaticus, and full of barbarisms. (See the notice and criticism on Aagesen in Langebek's *Scriptores Rer. Dan.* i. 42. &c.) L. S.

AALST. [AELST.]

AARE, DIEDERIK, or DIRK, VAN DER, bishop of Utrecht in the thirteenth century, when the bishops of Utrecht were also temporal lords, and powerful enough to contest the authority of the counts of Holland, whom they regarded as encroachers on the rights of the see. Returning from Sicily soon after his election in 1197, and finding his revenues greatly impoverished by the wars of his predecessors, he paid a visit to Friesland for the purpose of raising money, without giving previous notice to Diederik, the seventh count of Holland, who, by an agreement concluded in 1165, had a right to a moiety of the Frisian revenues. The count's brother, William of Friesland, took the bishop prisoner; the Frieslanders, from respect to his sacred character, rose and released him, and a war began. Duke Henry of Lorraine was gained over to the bishop's alliance, and in a battle near Heusden, on the 4th of September, 1202, he took the count of Holland prisoner. "Then," says the contemporary chronicler of Utrecht, "the bishop, like a discreet man, not suffering the opportunity God gave him to escape, invaded Holland, and plundered, laid waste, and kindled fire in it for a day; on the next he depopulated the Veluwe (a district in Guelderland), took and extorted money, besieged Zutphen, seized the [illegible]

the promise that, if successful, the count would receive Holland from him as a fief of the bishop of Utrecht. After a short term of success, during which the confederates laid waste Kennemerland, the scales began to turn in favour of William of Friesland, and Van der Aare easily abandoned his ally, on obtaining from William a renunciation of some rights which he claimed over his see, in return for a similar renunciation on his part. From that time he chiefly occupied himself in redeeming the episcopal domains, which had by the improvidence of his predecessors been pledged to creditors. He died at Deventer on the 5th of December, 1212. (Beka and Heda, *De Episcopis Ultrajectinis*, edit. 1643, p. 62—68.; Wagenaar, *Vaderlandsche Historie*, ii. 288. &c.; Bilderdyk, *Geschiedenis des Vaderlands*, ii. 72, &c.) T. W.

AARON (In Heb. אַהֲרֹן; in the LXX., in the N. T., and in Josephus, Ἀαρών; in the Vulgate, *Aaron*), an Israelite, of the tribe of Levi, and founder of the race of hereditary high priests of that nation. Aaron was the eldest son of Amram, who was grandson (according to the genealogy given in *Exod.* vi. 16. &c.; *Numb.* iii. 17, &c.; 1 *Chron.* vi. 1. &c.) of Levi.

Although Aaron was the eldest son of Amram, being three years older than his brother Moses [Moses], he was considerably younger than his sister Miriam. His mother was Jochebed, also of the tribe of Levi. His birth, according to Hales's Chronology, was in B. C. 1731, and he was eighty-three years old when he was summoned to assist Moses in the deliverance of the Israelites from Egypt. Of his manner of life in the interval we have no account: circumstances render it probable that he was a person of consideration among his countrymen, and that he was not personally subjected to the bitter servitude which they endured: he is declared (*Exod.* iv. 14.) to have possessed considerable ability as a speaker.

He married Elisheba, who was of the leading family of the tribe of Judah, and had by her four sons, Nadab, Abihu, Eleazar, and Ithamar.

When Moses, after his long exile in Midian, was returning to Egypt (B. C. 1648), Aaron went by divine direction to meet him at "the Mount of God," or Horeb, and the brothers returned into Egypt, and called together "the elders" of the children of Israel, the heads, as we suppose, of the different tribes, and of the families constituting the tribes, who had retained, even in bondage, some recognised authority over their countrymen. After announcing to them the Divine purpose of delivering them, the brothers proceeded to Pharaoh, to whom they declared the will of God that the Israelites should be allowed to leave Egypt, and offer sacrifice to God at an appointed spot in the wilderness. In the subsequent negotiation with Pharaoh, and in the judgments with which that prince and his people were visited, the brothers acted together [Moses], although the part sustained by Aaron was throughout secondary and ministerial. This willingness to act in subordination to a younger brother characterised Aaron, with one exception, throughout life.

In the account of the departure of the Israelites from Egypt, Aaron is not mentioned; but when the Israelites almost immediately after their arrival in the peninsula of Sinai began to murmur, Aaron is mentioned together with Moses as the object of their discontented remonstrance, which shows that he had retained his office of one of their leaders. Still, however, his office was subordinate; and in the laying up of the pot of manna "before Jehovah," i. e. in the sacred tent which the Israelites already had (comp. *Exod.* xxxiii. 7.), he acted under the direction of Moses. In the battle with the Amalekites, Aaron with Hur, one of the tribe of Judah, and, according to Josephus, husband of Miriam, accompanied Moses to the hill to which he retired during the fight; and when Jethro, Moses' father-in-law, visited the camp of Israel, Aaron was invited to join him, with the elders of Israel, at a sacred feast.

Although in the giving of the law at Mount Sinai, Moses was usually the medium of communication between God and the children of Israel, yet on one memorable occasion (*Exod.* xxiv.) Aaron, with his sons Nadab and Abihu, and seventy of the elders, was permitted to ascend the mountain, and to see the symbol of the Divine presence. After this he was left with Hur in delegated charge of the people, while Moses was for forty days in immediate communion with God. It was at this time that he yielded to the idolatrous propensities of the people, and made for them a golden calf, as a visible symbol apparently of Jehovah, to whom he proclaimed a feast to be held on the following day. The feast was held, and the people, having offered sacrifice on the altar erected before the calf, (the idea of which Aaron had probably derived from the Egyptian Apis,) were engaged in rejoicing, when they were alarmed by the approach of Moses. [Moses.] For Aaron's part in this transgression he was severely rebuked by Moses, to whom he offered a feeble excuse; and but for the intercession of Moses, he would have been cut off by a divine judgment. (*Deut.* ix. 20.) He appears, however, still to have retained his office as leader of the people in the absence of Moses, when the latter returned for a further period of forty days to the summit of the mountain.

At the beginning of the second year after the departure from Egypt, the tabernacle, constructed with such care and cost, under divine direction, for the worship of God, was set up B. C. 1647, and Aaron and his four sons were solemnly consecrated to the priest-

hood: Aaron himself was chief priest, which dignity was made hereditary in his family; the children of Moses remained in the condition of simple Levites. The period of consecration extended to seven days, and on the eighth day Aaron and his sons entered upon their duties. But the very commencement of these duties was signalised by the death of the eldest and second of his sons, Nadab and Abihu, who were consumed by "fire from Jehovah," for neglect and rashness in their sacred office, the result perhaps of intoxication (comp. *Lev.* x. 8. 9.). Eleazar and Ithamar, his remaining sons, also incurred rebuke for the violation of some of the divine injunctions, and blame seems to have fallen on Aaron himself; but his excuse, that the irregularity was owing to his grief at the awful judgment which had fallen on his family was accepted. The whole tribe of Levi was shortly afterwards set apart for the service of the tabernacle in subordination to the priests, and Aaron presided at their consecration.

It was probably soon after this that the altercation took place between Aaron and his sister Miriam on the one hand, and Moses on the other; the wife of Moses being the immediate occasion of the dispute. Miriam and Aaron manifested impatience at the superiority of Moses; but the intervention of God put a stop to the dissension, and Miriam, who appears to have taken the lead in the dispute, was afflicted with a leprosy, which was removed only at the intercession of Moses.

The appointment of Aaron and his house to the priesthood had roused the jealousy of some of the Levites, and gave rise to a dangerous sedition, headed by Korah, a Levite and kinsman of Moses and Aaron. This was quelled by fearful judgments from God, which were stayed by the atonement offered by Aaron in his character of priest. [MOSES.] We have no means of ascertaining the date of this sedition; but we may infer, from the cause of it, that it was soon after the consecration of Aaron, and not nineteen years afterwards, as the marginal chronology of our common Bibles makes it to be. The divine purpose of establishing the priesthood in the family of Aaron was further manifested by the miraculous sprouting of his rod or staff, which had been deposited with others in the tabernacle for a single night. The rod, with the blossoms and almonds which it bore, was laid up in the ark of the covenant, as a perpetual testimony of the divine will.

When the children of Israel, towards the close of their wandering in the desert (B. C. 1609), murmured for want of water, and Moses smote the rock with Aaron's rod, which had been laid up in the ark (comp. *Numb.* xvii. 10, 11.; xx. 9.), Aaron shared with his brother the blame of not having sanctified Jehovah in the eyes of the children of Israel, and was with him excluded from the privilege of entering the promised land. Miriam was already dead, and Aaron very aged. At Mount Hor, in the land of Edom, the next position of the Israelitish camp, he died. He was divested before death of his sacerdotal vestments, which were put on his elder surviving son, Eleazar; indicating that the high priesthood had now been transferred to his successor. He died in the fortieth year after the departure from Egypt, at the age of 123 (B. C. 1609). He was mourned for by the Israelites thirty days.

The passage (*Deut.* x. 6.) which states that he died, and was buried at Mosera, or Moseroth, is evidently corrupt; but the corruption is very ancient, nor can we judge by what kind of mistake it was occasioned.

The memory of Aaron was held in great reverence by the Jews; he was commemorated by Joshua (*Josh.* xxiv. 5.); and the son of Sirach is diffuse in his praise. (*Ecclus.* xlv. 6—22.) The priesthood continued long in his family. It was inherited first by the line of Eleazar in regular succession. It is supposed, that from Eli (1 *Sam.* i.—iv.) to Abiathar (1 *Kings*, ii. 26, 27.) it was held by the race of Ithamar, and that on the deposition of Abiathar it was restored to the line of Eleazar in the person of Zadok, and continued in that line till the captivity. But the table of descent from Eleazar to Jehozadak (1 *Chron.* vi. 3—15.) does not exactly accord with the historical notices of individual high priests, and it may be suspected that there were more interruptions than one to the regular succession. Nor is it by any means clear that the high priests from Eli to Abiathar were of the line of Ithamar; they might have been of the line of Eleazar, though not recorded in 1 Chron. vi., which appears to have been designed merely as the genealogy of Jehozadak, who was high priest at the time of the Babylonian captivity. The divine promise (*Numbers*, xx. 13.) seems to limit the priesthood to the descendants of Phinehas, the son of Eleazar. In the later period of the Jewish state the succession to the high priesthood was most irregular; but it never appears to have passed away from the house of Aaron as long as the dignity lasted.

On a high mountain near the ruins of Petra the natives show a tomb, said to be that of Aaron. It is covered by a modern building. The spot is much reverenced by the Arabs, who offer sacrifices, chiefly of a goat, to Aaron. (*Exodus, Leviticus, Numbers*; Josephus, *Jewish Antiq.* lib. iii.—iv.)

The Jews consecrate the first day of the month Ab, the fifth of their ecclesiastical, the eleventh of their civil year (coincident partly with July, partly with August), to the memory of Aaron. [illegible]

AARON ABEN CHAJIM (ר"אהרן בן חיים) BEN ABRAHAM, was chief ruler of the synagogues of Fez and Marocco. He lived in the early part of the seventeenth century, and was contemporary with Immanuel Aboab, [IMMANUEL,] who in his "Nomologia" (p. 311.) praises him for his great wisdom. He wrote the "Lev Aharon" ("The Heart of Aaron"), which contains two celebrated commentaries on the book of Joshua, one a literal interpretation of the context, the other for the most part allegorical. It was published at Venice, by Jo. de Gara, in 369* (A. D. 1609), fol. This is a very rare work, which neither Plantavitius, Buxtorff, nor Bartolocci had seen; it was, however, in the library of Abraham Hinkelman, as appears from his catalogue (p. 45.); Wolff also says he saw a copy of it, consisting of 129 pages, with the Hebrew text pointed, which was a commentary on the book of Joshua only. The work is in the library of the British Museum. The author, in his preface, says that it is his intention to write a commentary on the historical books, and hence in the title it is called "A Commentary on the earlier Prophets." But death or some other cause seems to have prevented his proceeding so far as the book of Judges. There is a copy of this commentary also, in the same state, in the library at Königsberg. His "Korban Aharon" ("The Offering of Aaron") is a voluminous commentary on the book "Siphra," [ABBA,] which is held in high estimation by the Jews, and is of great antiquity, but the author is uncertain. The "Siphra" has been attributed to various authors, all of whom lived in the second and third centuries of the Christian æra. (Bartoloccius, *Biblioth. Rabbin.* p. 90.; *Juchasin*, p. 60. &c.) It is an allegorical commentary on the book of Leviticus, and is commonly known among the Jews as "Torath Cohanim" ("The Law of the Priesthood"). The "Korban Aharon" was published at Venice, in 1609, in fol. In the "Middoth Aharon" ("The Ways or Manners of Aaron"), the author comments at large on Rabbi Ismaël's thirteen ways of interpreting Scripture: it was published with the "Korban Aharon." (Wolfius, *Biblioth. Hebr.* i. 118. iii. 74.; Bartoloccius, *Biblioth. Mag. Rab.* i. 90.)

C. P. H.

AARON ABHAS (ר"אהרן אבאש), called also Aaron Aves, a learned rabbi, who edited the "Chagiga" (a treatise belonging to the Talmud), with the commentaries of the rabbis thereon, which was published at Amsterdam, A. M. 5466 (A. D. 1706), in folio. He also superintended an edition of the book of Aaron Chajim called "Matteh Aharon" (thus in Wolff), printed at Amsterdam, 5463 (A. D. 1703). (Wolfius, *Biblioth. Hebr.* iii. 80. iv. 774.)

C. P. H.

AARON ABIIA (ר"אהרון אביה), a Spanish rabbi, the author of a work entitled, "Opiniones sacadas de los mas autenticos y Antiguos Philosophos que sobre la Alma escrivieron," or "Opinions drawn from the most authentic and ancient Philosophers who have written on the Soul." This book is cited in the "Bibliotheca Menarsiana" (p. 218.), but we are not told whether it is in print or MS.; neither do we find any further notice of the author, or when he lived. (Wolfius, *Biblioth. Hebr.* iii. 70.)

C. P. H.

AARON ABIOB, or AVIOB (אהרון אביאוב), a rabbi who lived towards the end of the sixteenth century, and wrote "Shemen Hamor" ("Oil of Myrrh"), (*Esther*, ii. 12.), which is a literal commentary on the book of Esther, collected from the commentaries of the rabbis. It was printed at Thessalonica, A. M. 5361 (A. D. 1601), by Abraham ben Matatja, with the Hebrew text of the book of Esther in the centre of the page. Le Long incorrectly calls him Aaron Ariob. He was probably a native of Asia Minor. (Wolfius, *Biblioth. Hebr.* i. 113. iii. 70.; Le Long, *Bibliotheca Sacra*, ii. 596.)

C. P. H.

AARON ABRAHAM (ר"אהרון אברהם), a rabbi, wrote "Iggereth Hattaamim" ("An Epistle on the Senses," *i. e.* of Scripture), in which he illustrates various passages of Scripture according to the Cabbala. He is thought to be the same as the author of "Sepher Hackarnajim," which appeared at Slawkow in Bohemia (Salcovii), A. D. 1706, in 4to., in the title of which he is called Aaron the Kardinian exile, who wrote the book "Iggereth Taamim." This is also a cabbalistical commentary, for the most part in explanation of the name Jehovah. It is probable that he lived about the end of the sixteenth century, as Wolff gives 1585 as the date of his tract, though he says that the only edition which he had seen was in the library of Oppenheimer, without place or date, but on the back of the binding was the date A.M. 5434 (A. D. 1674). (Wolfius, *Biblioth. Hebr.* i. 114. iii. 70.)

C. P. H.

AARON BEN ABRAHAM ABZA (ר"אהרון בן אברהם אבצע), a rabbi, a native of Bonijivitz in Podolia, was the author of the "Toldoth Aharon," or "Generations of Aaron" (*Num.* iii. 1.), which consists of observations on the "Bava Kamma." This work was printed at Lublin in Poland, A. M. 5442 (A. D. 1682), in 4to. (Wolfius, *Biblioth. Hebr.* iii. 70.)

C. P. H.

AARON ACHARON (אהרון האחרון), i. e. "Aaron the Latter," or "the Younger," was an eminent rabbi among the Karäite Jews, a sect distinguished by their rejection of the authority of rabbinical tradition. He was born at Nicomedia, or, according to Mordechai (himself a Karäite rabbi of later date), "in the nagogue of new Egypt," and lived about of the fourteenth century. His

* Called by the Jews the lesser computation, and generally used at the foot of their title-pages. It begins from the year of the world 5000, according to their chronology, which allows only 3760 years from the Creation to the beginning of the Christian æra. The above date is therefore equivalent to A. M. 5369.

father's name was Elias. He was a writer of good repute among those of his own sect, and was accounted, as Professor Trigland of Leyden, in his "Diatribe de Secta Karæorum," subjoined by Wolff to his edition of Mordechai (Mardochæi, *Notitia Karæorum*, ed. Joh. Christoph. Wolfius, Hamburgi et Lipsiæ, 1714), informs us, "a man of great wisdom, and an admirable philosopher." His works were as follow:—1. "As Chaiim, or Etz Chajim" ("the Tree of Life"); a philosophic and theological dissertation, like the "More Nevochim" of Maimonides, whom the writer designed to confute. 2. "Gan Eden" ("the Garden of Eden"), also called "Sepher Mitzwoth" ("Book of Precepts"). This work contains a full statement of the doctrines and practices of the Karäites, and is drawn up with an especial view to the confutation of the rabbinical writers, Shelomo or Solomon ben Isaac (otherwise Raschi) and Aben Ezra. It was long held in great esteem by the Karäite Jews. The work known as "More or Moreh Aharon" ("Aaron the Teacher, or Aaron's Teacher,") appears to be taken from this; though Wolff (*Bibliotheca Hebræa*, tom. i. p. 115.) thinks it not clear whether the two works are not entirely distinct. 3. "Cether Torah" ("the Crown of the Law"), a subtle and diffuse commentary on the Pentateuch, in which he often animadverts upon the commentary of Aaron surnamed Harishon. These are the only works ascribed to this Aaron by Mordechai; but the following are noticed by Wolff (*Bibl. Hebr.*) as being attributed to him:—4. "Notzer Emunim" ("the Guardian of the Faith"), a treatise on the first principles of the law. This is expressly stated to be his in the work itself. It is said to have been finished, A. D. 1346. 5. "A Treatise on Sacrifices." 6. "A Commentary on Isaiah," extending to chap. lx. This is perhaps the commentary of Aaron Harishon, and ascribed by mistake to this Aaron. The first three works are here given in the order in which they are supposed to have been written: 1 and 2 are cited in 3. (Wolfius, *Biblioth. Hebr.*; Mardoehæus, *Notitia Karæorum.*) J. C. M.

AARON of Alexandria. [AHRON.]

AARON BEN ASHER (ר' אהרון בר משה משבטו אשר), or R. AARON BAR MOSES (of the tribe of Asher), is also called Aaron Bar Bevabbi Moses. He is usually spoken of by Hebrew writers in conjunction with R. Moses Ben David, of the tribe of Naphtali, both of them being celebrated Masoritic doctors, and differing considerably in their readings and interpretations of the manuscript of the Scriptures, and more especially of the Pentateuch, and also in their opinions as to the application of the points and other points. Their various readings are printed at the end of the "Michlol Hadolah," that is, the Biblia Rabbinica, or rabbinical editions of the Bible, printed at

and Basil, under the title of "Teluph ben Bene Asher uben Bene Naphtali" ("the Dissension between the Sons of Asher and the Sons of Naphtali"). Indeed, these two celebrated Jewish doctors are generally referred to by these abbreviated appellations; namely, Ben Asher and Ben Naphtali. (See the "Zemach David" of Gansius, A. M. 4797. See also the "Shalshelleth Hakkabbala," where they are spoken of both as the son of Asher and the son of Naphtali, and by their names in full, as given above.) One rabbi only, Elias the Levite, has a different opinion; who, in his third preface to his book entitled "Masoreth Hammasoreth," calls the son of Naphtali, Jacob Ben Naphtali. They were both rulers, or heads of colleges, according to the same Elias. Ben Asher, if we may trust the book "De Accentibus," which is contained in the editio princeps of the Venice Bible, under the name of Asher, was a native of Tiberias, and probably head of the College of Palestine. In Tiberias, a city of Palestine on the shores of the lake of Genesareth, which was also called the sea of Tiberias, there was a celebrated college, even as late as the time of Abraham Aben Ezra [ABEN-EZRA], in which were professors very learned in the Mosaic law, who laboured with incredible diligence in correcting and transcribing the books of the Holy Scriptures, as Aben Ezra himself bears testimony, in "Parashia Theruma," cap. 25. on Exod., where he says, "I saw the manuscripts, corrected by the learned Tiberians; and fifteen of their elders declared to me that they had gone three times entirely through them, and marked every word and point, and noted every error."

It is of this college that Ben Asher is supposed to have been the head, as his readings were adopted not only by the Tiberians, but by all the synagogues dispersed throughout the Roman empire. From this we may also collect that the other presided at Babylon, especially as the Jerusalemite or Western Jews adopted the readings of Ben Asher, while the Babylonian or Eastern Jews follow the readings of Ben Naphtali. Bartolocci indeed (i. 93.) combats the opinion of Cappellus, who, in his "Arcanum Punctationis Revelatum," calls Ben Asher "Doctor Tiberiensis," as well as the testimony of Leusden, who, in his dissertation "De Genuina Punctorum Antiquitate" (p. 117.), affirms that he taught in Palestine. Bartolocci asserts that they both lived in Babylon about the year of the world 4794 (A. D. 1034), for which he quotes "Shalsheleth Hakkabbala" (p. 38.) [R. GEDALIA]. But on turning to "Shalsheleth" (*loc. cit.*) we find nothing but the time at which they lived, as above, and which in "Zemach David" is

at the invention of the points; for we cannot help giving greater weight to the testimony of the learned Jews whom we have referred to, more especially as Maimonides, in "Jad Chasaka (c. viii.), agrees with them. The "Shalshelleth" does not, however, accurately define the time at which they lived, but merely states that they flourished in that century, between the year 4700 and 4794. And Jo. Morinus, in his "Opuscula Hebræo-Samaritica" (p. 140.), says that they lived about, or shortly after, A. D. 940. These two learned Masorites must not be confounded with the inventors of the vowels and points, either as being among their original inventors, as Raim. Martini has done, in his "Pugio Fidei" (p. 3. diss. 3. c. 19.), or as having made additions to and improvements in them, as does Lud. Cappellus, in the "Arcanum Punctationis Revelatum," and Jo. Morinus, in the "Exercitt. Biblic." (p. 410). A full examination of this important question is contained in the admirable treatise of Jo. Buxtorff, "De Punctorum Antiquitate et Origine," p. 265. &c. Bartolocci, (*Biblioth. Rab.* i. 93.) by a singular error, confounds the various readings of Ben Asher and Ben Naphtali, and gives them as the same with those called "Haluphe sheben Maorbe Umidanche" ("between the Easterns and the Westerns"). But these latter differ altogether from the former, being, in the first place, of more ancient date, and treating of the consonants only; while the former, as above stated, are chiefly, if not entirely, confined to the vowels and accents. No doubt this error arose from the note at the end of the Rabbinical Bibles, which says that the Orientals follow the readings of Naphtali, and the Occidentals those of Asher, which led Bartolocci to suppose that the Oriental and Occidental readings were no other than those of Ben Asher and Ben Naphtali. (Wolfius, *Bibl. Hebr.* i. 126.; Bartoloccius, *Biblioth. Rabbin.* i. 93.)

The other works attributed to Ben Asher are "Shagnar Hattagamim," an introduction to the accents, which is found at the end of the Rabbinical Bible of Bomberg, but should not be confounded with the "Shagnar Hanniggiuoth," at the end of the "Biblia Rabbinica Buxtorfii."

"Dickruck," a grammar, is also attributed to him, in the Pugio of Raim. Martini; but Buxtorff (*De Punctorum Antiquitate*, p. 164.) thinks that in this case we should read Ben Ezra for Ben Asher, as the very words quoted by Martini are found in a grammatical work of Aben Ezra.

Those who would know more of these various readings of the sons of Naphtali and Asher may consult Lud. Cappellus, *Critica Sacra*, iii.; Buxtorfius, *Anti-Critic.* p. 513.; Hottingerus, *Thesaurus Philologicus*; Jo. Leusden in *Philologo Hebræo*, p. 117. (Wolfius, *Biblioth. Hebr.* i. 127. iii. 79.; Bartoloccius, *Biblioth. Mag. Rab.* i. 93.; *Biblia Hebræa, cum Comm. Rabbin.* iv. ad finem.) C. P. H.

AARON BEN BENJAMIN SEEV (ר׳ אהרון בן בנימין זאב), was chief rabbi of Mark in Westphalia, and in Pomerania, towards the end of the seventeenth century. His notes are printed in the margins of various Hebrew books. (Wolfius, *Biblioth. Hebr.* iii. 73.) C. P. H.

AARON BEN BENJAMIN (ר׳ אהרון בן בנימין), a rabbi of Prague, in Bohemia. His work called "Zikron Aharon" ("The Monument of Aaron"), which consists of instructions how to act when death approaches, appeared at Prague A. M. 5443 (A. D. 1683), in 4to. He died in 1691. C. P. H.

AARON BERACHIA (ר׳ אהרון ברכיה), BEN RABBI MOSIS BERABBI NACHMIAH DE MODENA, was a celebrated Italian rabbi, who wrote the book called "Maavar Jabbok" ("The Ford Jabbok"), (*Gen.* xxxii. 22.), an ascetic and moral treatise on holy living and dying; it is divided into five parts, as follow: —

1. "Siphte Tzedek" ("The Lips of Justice" (*Prov.* xvi. 13.), which is subdivided into 40 heads, and treats of visiting the sick, and praying with them, and other matters concerning the dying, and prayers and ceremonies to be used at funerals, &c.

2. "Sephath Emeth" ("The Lip of Truth") (*Prov.* xii. 19.), consisting of 37 heads, which treat of the soul, and what should be done while it is departing from the body; also how the dead body should be treated and clothed; with other matters regarding the dead.

3. "Siphte Renanoth" ("The Lips of the Singers"), (*Ps.* lxiii. 6.) in 46 heads, follows up the same subject, and treats principally of the duties of those who are present with the departed, and of the whole ceremonial of sepulture.

4. "Athar Anan Hacketoreth" ("The Vapour of the Cloud of Incense" (*Ezek.* viii. 11.), is again subdivided into three parts, each with its own separate title. All the parts follow up the same subject, among which are the order for reading the Mishna, instructions for reading the Scriptures for every day in the week, with various matters concerning the soul, also concerning the pains of hell, on works of mercy, &c.

5. "Imre Noam" ("Pleasant Eloquence") (*Prov.* xv. 26.), in 42 heads, which are spiritual and cabbalistical discourses concerning the soul, &c. This work was printed at Mantua, A. M. 5386 (A. D. 1626), in 4to. It has been several times abridged by later rabbis. (Bartoloccius, *Biblioth. Mag. Rab.* i. 89.; Wolfius, *Biblioth. Hebr.* i. 117. iii. 73.) C. P. H.

AARON *COHEN* (ר׳ אהרון הכהן), Aaron *the priest, one* of the race of the priesthood, a rabbi who lived, according to Abr. Zacuti, A. M. 4094 (A. D. 1334) (*Juchasin*, p. 133.) He wrote a work called "Archoth Chajim Hearuk" ("the Long Paths of

Life"), which, as Bartolocci says, comprehends various admonitions and moral precepts for the conduct of life: he also wrote "Joreh Death Hearuk" ("Knowledge exhibited amply"), which is a treatise on ethics.

Bartolocci adds, that he wrote the "Sepher Toldoth Aharon," but Wolff assigns it to Aaron Pisaurensis. We do not find that any of his works are in print. (Wolfius, *Bibl. Hebr.* i. 122. iii. 76.; Bartoloccius, *Bib. Mag. Rab.* i. 22.; *Liber Juchasin*, p. 133.) C. P. H.

AARON COHEN (ר"אהרון הכהן), that is, "the priest," a Ragusan rabbi, who died some time previous to 1656, was the grandson, by his daughter, of Rabbi Solomon Ohef, whence he is also called Aaron Cohen Ohef. He wrote "Zeckan Aharon" ("Aaron's Beard"), which he subjoined to the commentary of Solomon Ohef called "Shemen Hattob" ("the Good Oil"): and they appeared together at Venice A. M. 5417. (A. D. 1157) in fol. He appears to have named his own discourses "Aaron's Beard," in his character of a disciple, who received his knowledge "the Good Oil," from his master, which flowed through him to the world, as from the beard of Aaron. (*Psalm* cxxxiii. 2.) These works are literal and allegorical commentaries on the Pentateuch, and other books of the Bible. Aaron also adds a short comment on "Berachoth," "Shubbath," and other treatises of the Talmud. (Wolfius, *Biblioth. Hebr.* i. 122. iii. 76.) C. P. H.

AARON COHEN BERACHIA (ר"אהרון הכהן ברכיא), a Jewish rabbi, who lived in the middle and towards the end of the seventeenth century. He wrote "Pirche Kehunah" ("Flowers of the Priesthood"); that is, an exposition of the tracts of the Ghemara and Tosephoth, called "Bava Kamma," and "Bava Mezia," "Ketuvoth," "Gittin," &c. He was also the author of "Matteh Aharon" ("the Rod of Aaron"), a title taken from *Numbers*, xvii. 23. This is a book of questions and answers, in two parts. Both works were edited by the author's son, and published at Amsterdam, the latter, A. M. 5463 (A. D. 1703), in folio, and the former, A. M. 5469 (A. D. 1709), in 4to. (Wolfius, *Biblioth. Hebr.* iii. 76.) C. P. H.

AARON DE DOMO LEONIS. [DAVID DARSHAN.]

AARON BEN ELIEZER (ר"אהרון בן אלעזר), or ELEAZER, president of the senate in the synagogue of Zemphelburg in Poland, wrote "Korban Aharon" ("the Offering of Aaron"), a compendium of all the rites and ceremonies which are contained in the book called "Torath Chataath" ("the Laws of Sin"), and it also treats of things lawful and unlawful. It was printed at Amsterdam, A. M. 5450 (A. D. 1690). (Wolfius, *Biblioth. Hebr.* i. 116. iii. 72.) C. P. H.

AARON DE FONSE'CA. [FONSECA.]

AARON HARISHON (אהרון הראשון), i. e. "Aaron the Former," or "the Elder," was a Karäite rabbi, who lived near the close of the thirteenth century. Little is known of him except that he was the son of one Joseph, and that he followed the profession of physic, and resided, for a time at least, at Constantinople. Basnage infers that he lived in western Europe, from his having in some of his works attacked the practices of the German Jews; but as Basnage has ascribed to him two of the works of Aaron Acharon, the inference is not to be trusted. Wolff suspects from the title, "Saint of God," which Mordechai repeatedly gives him, that this Aaron suffered persecution on account of his religion, the Jewish writers being accustomed to give the title of saint to their martyrs. His principal writings are as follow:—1. "Hammuchbar" ("the Chosen"), more fully, "the Chosen (or Choice) of the Upright" (Wolff. *Bibliotheca Hebræa*, tom. iii. p. 74.), a commentary on the Pentateuch, generally, though not entirely free from the allegorical interpretations of the rabbinical school. Mordechai speaks of it in the highest terms, as being concise in style, but rich in matter, full of natural science, recondite allusions, and cabalistic learning, so as to be well understood only by those who were possessed of great learning themselves. (Mardochæus, *Notitia Karæorum*, ed. Wolff. p. 141.) Aaron himself appears to have given his work the title of "Aaron's Forehead." (Wolff. *Bibl.* tom. iii. p. 75.) 2. "A Commentary on the early Prophets" (the books of Joshua, Judges, Samuel, and Kings). 3. "A Commentary on Job," mentioned by Aaron himself, in his commentary on the law, but not now extant. 4. "A Commentary on the Book of Psalms." 5. "A Commentary on Isaiah." 6. "Celil or Kelil Jophi" ("the Perfection of Beauty"), a small Hebrew grammar, printed at Constantinople (A. D. 1581), and very well spoken of by Mordechai, and by Simon, in his "Hist. Critique du Vieux Testament," and his "Bibliothèque Critique," vol. ii. Aaron enjoyed a high reputation among those of his own sect, and has been respectfully noticed by Christian writers. His great work on the Pentateuch has had commentaries written on it by later rabbis, and was rendered into Latin by Jo. Andr. Danzius of Jena, but the version was not printed or published, as some authorities have stated. (Wolff, *Bibliotheca Hebræa*, tom. iii. p. 75.) Aaron edited, with alterations and additions, the "Sidre Tephilloth" ("Order of Prayers"), or service-book of the Karäites, which was printed at Venice about A. D. 1500, or, according to the "Biographie Universelle," A. D. 1528-9. (Wolfius, *Bibliotheca Hebræa*; Mardochæus, *Notitia Karæorum*.) J. C. M.

AARON BEN ISRAEL (ר"אהרון בן ישראל), a Prussian rabbi, who edited the "Or Israel" ("the Light of Israel") [illegible] at Frankfort on the Oder, 1701. [illegible] (Wolfius, *Biblioth. Hebr.* iii. 73.) C. P. H.

AARON BEN JACOB (ר׳אהרון בן יעקב), the Levite, a rabbi in the synagogue of Kavoli in Volhynia, in the latter part of the seventeenth century. He collected and revised the work of R. David ben Shemuel, called "Dibre David" ("the Words of David"): his edition is that of Dyrenfurt, A. M. 5449 (A. D. 1689), in folio. (Wolfius, *Biblioth. Hebr.* iii. 75.) C. P. H.

AARON BEN JOSEPH SASON (ר׳ אהרון בן יוסף ששון), chief of the synagogue at Thessalonica, is the author of "Torath Emeth" ("the Law of Truth") (*Psalm*, cxix. 142.), which contains 232 legal decisions of questions concerning buying and selling, such as are commonly distinguished among the Jews by the appellation of "Sheeloth" and "Teshivvoth," that is, "Inquiries and Solutions"; for which the intricacies and nicetics of the Jewish code afford abundant matter. It was printed at Venice A. M. 5386 (A. D. 1616), folio. He also wrote "Sephath Emeth" ("the Lip of Truth"), which is an explanation of the Tosephoth of the Ghemara: it was printed at Amsterdam in 1706, in 8vo. The name of the author is thus abbreviated הר״אש *Harosh*, which signifies the head, but they are the initials of the Rabbi Aaron Sason. (Wolfius, *Biblioth. Hebr.* i. 122. iii. 75.; Bartoloccius, *Biblioth. Mag. Rab.* i. 91.) C. P. H.

AARON LAPP, or LEPPA (ר׳ אהרון לפפא), BEN ISAAC, is the author of "Bene Aharon" ("the Sons of Aaron"), a work which consists of questions and answers concerning the Choshen Mishpat. [BARUCH.] It was printed at Smyrna, A. M. 5434 (A. D. 1674), in folio, with a preface by R. Jacob ben Naim the editor, who enumerates the commentaries of the same author on various dissertations of the Talmud, also on the observations of R. Alphes and R. Nissim, besides an ample exposition of the book of R. Jerucham. This work is often cited in the "Lechat Haekmah" ("the Collection of Wisdom") of Moses Chagis. [MOSES CHAGIS.] (Wolfius, *Biblioth. Hebr.* iii. 80.) C. P. H.

AARON (of the house of LEVI) (ר׳ אהרון מבית לוי), a Spanish rabbi, born at Barcelona, must have lived towards the end of the thirteenth century, for he died, according to the testimony of Abraham Zacuti (Juchasin) in A. M. 5053 (A. D. 1293). He is the author of "Sepher Hachanuk" ("The Elementary Book"), a catechism or book of elementary instruction, in which are expounded 613 precepts from the books of the jurisconsults and rituals of the Jews; the works of R. Isaac Alphesi, Maimonides, and Nachmanides particularly, are herein explained. This work was first published at Venice A. M. 5283 (A. D. 1523), in fol. by Dan. Bomberg, and again A. M. 5360 (A. D. 1600) by J. de Gara. The manuscript is still extant in the Vatican library, in folio, bearing date A. D. 1313, in which the writer of the book modestly withholds his name, and simply styles himself "Levita Barcinonensis." Bartolocci, misled by the letters זל״ה at the end of the Vatican MS., calls him Aaron Zalaha, forgetting that these letters are merely the abbreviation of a solemn Jewish formula often found at the end of Hebrew MSS., and signifying "may his memory remain to life eternal." (Bartoloccius, *Bibl. Mag. Rab.* i. 90.) The "Shalshelleth Hakkabbala," quoting the book "Jesod Olam," says that this Aaron was descended from the princes of the tribe of Levi, and that he travelled from Barcelona to Toledo in A. M. 5045 (A. D. 1285). Hottinger makes great use of this book in his "Commentatio de Jure Hebræorum," Zürich, 1656, in the title of which he calls the author R. Levi Barcelonita. Zellerus, in his notes to Maimonides "De Vacca Rufa" (p. 219.), calls him Aaron Silcha, and quotes the editio princeps of his work as published at Constantinople, instead of Venice. Zellerus has fallen into the same error as Bartolocci with respect to the word "Silcha," which is evidently his way of reading זל״ה, in which he seems to have mistaken the first ה for ת. (Wolfius, *Biblioth. Hebr.* i. 123. iii. 77.; Bartoloccius, *Biblioth. Mag. Rab.* i. 90.) C. P. H.

AARON, THE LEVITE (ר״אהרון הלוי בן יוסף), HALLEVI BEN JOSEPH (also called Aaron Hallevi, Berabbi Joseph, Berabbi Benbanaste, Berabbi Joseph, Berabbi Isaac, Berabbi Zarachia, Berabbi Shem Tav, Hallevi), is the author of "Bedech Habbajith" ("the Fissure or Breach of the House"), a commentary on the book of R. Solomon Addereth, called "Torath Habbajith" ("the Law of the House"). [SOLOMON BEN ADDERETH]. It was published, together with the book itself, at Venice (A. D. 1608), in fol. ap. Jo. de Gara: the inner margin of the book has the comment of Aaron, and the exterior and opposite margin an answer to it, entitled "Mashmereth Habbajith" ("the Watching of the House"), which by some is attributed to Solomon Addereth himself, and by others to one of his disciples. He must have lived in the latter part of the thirteenth century, as he appears to have been a contemporary of Solomon Addereth or Adrath. There is also another book with the same title "Bedech Habbajith." [R. JOSEPH BEN EPHRAIM.] (Bartoloccius, *Biblioth. Mag. Rab.* p. 93.; Wolfius, *Biblioth. Hebr.* i. 124.) C. P. H.

AARON, THE LEVITE (אהרון הלוי), a rabbi, who edited the Hebrew Pentateuch, Amsterdam, A. M. 5430 (A. D. 1670). He also wrote "Charushim al Ketuvoth" ("New Observations on *Ketuvoth*"), *edited from his* MS. by *R. Joseph Krashvich, who is also* called *R. Joseph Rakob, printed* at *Prague*, A. M. 5492 (A. D. 1732), fol. (Wolfius, *Biblioth. Hebr.* i. 125. iv. 773.) C. P. H.

AARON THE LEVITE. A rabbi, the son of Uri Levi, was the first who circumcised

Jews at Amsterdam, when they came out of Spain. He was born A.M. 5338, A.D. 1578. (Barrios, *Casa de Jacob*, p. 2.; Wolfius, *Biblioth. Hebr.* iii. 70.) C. P. H.

AARON THE LEVITE. [MONTEZINUS.]

AARON LURIA (ר' אהרון לוריא), a rabbi of Prague in Bohemia, lived in the beginning of the seventeenth century. His notes and criticisms are found in the margin of the book "Shapha Tal" ("Abundant Dew"), published at Hanover in 1612, and in other works. (Wolfius, *Biblioth. Hebr.* iii. 77.) C. P. H.

AARON . MARGALI'THA (אהרון מרגליתא), a Polish rabbi and professor at Slawkow, in Bohemia, was born in 1665, and converted to the Christian and Protestant faith at Leyden, whence he removed into the province of Mark, in Westphalia, and was made professor of Jewish antiquities in the university of Frankfort on the Oder. He afterwards lectured at Berlin, as well as at Hanover and Halle. Finally he lectured at Hamburg in 1712, where having embraced the Lutheran doctrines, he wrote 1st, "Minchath Aharon" ("The Offering of Aaron"), a Latin treatise "On the Passion of Christ," from the 53d chap. of Isaiah; the work was printed at Frankfort on the Oder, 1706, in 4to.; he also revised the "Perush Hammasorah," Halle, A.M. 5471 (A.D. 1711), in 4to., and the "Sepher Habbahir," which was published, together with "The Maaim Chakmah," at Berlin, A.M. 5466 (A.D. 1706), in 4to.

He also began a Latin version of the book called "Juchasin" [ABRAHAM ZACUTI], illustrated with copious notes, of which he finished a considerable part.

He wrote, 2. "Hilcoth Moser" ("The Laws of the Traitor, or Betrayer"), a dissertation on the "Tur Choshe Mishpat," with notes. 3. He translated the treatise of the Talmud called "Chagiga," with the commentary of Jarchi [SOLOMON JARCHI], into Latin, with explanatory notes. 4. He also wrote "Hilcoth Sepher Hattorah" ("The Institutions of the Book of the Law") from "Tur Jore Dea." 5. "Shibnath kne Hammenorah ("The Seven Branches of the Candlestick," *i. e.* "Seven Questions on the Kingdom and Office of Christ," proposed and answered). 6. "The Kernel of Christian Doctrine," in Latin and German. 7. "A Cabbalistical Exposition of the Lord's Prayer." 8. "Annotations on various Parts of Scripture," drawn from the Talmud and other Rabbinical writings. 9. "The Divine Personality and Incarnation of the Angel of the Covenant demonstrated." In these works he explains the hidden sense of many of the Rabbinical doctrines, especially in his Latin version of the "Juchasin," which Wolff remarks was eagerly looked for by the learned men of [illegible] well worthy of being finish[illegible] indeed the author was fre[illegible]

his most learned contemporaries to this undertaking.

"The divine Personality of the Angel of the Covenant," was published in German at Lünenburg, in 1716, in 4to. It consists of a commentary on *Malachi*, iii. 1., and comprises thirty-two pages. Among other tracts and commentaries from his hand, are also the following: —

1. "A Treatise tripartite on the Holy Trinity." (I.) Of the Unity of the Godhead. (II.) Of the Plurality of the Persons. (III.) Of the Trinity in Unity. 2. "A Rabbinical Paraphrase of the First Epistle of St. John, with Annotations." 3. "A Collection of various Observations on the Gospels, from the Jewish Writers." 4. "The Christian and Jewish Religion compared from Holy Scripture and Jewish Antiquity." 5. "Thirty-two Cabbalistical Rules, with Annotations." 6. "A Version of the book Bakir, with Notes." 7. "A Version of the Commentary of Isaac Abarbanel on Jonah, with Notes." 8. "On the Mystery of the Jubilee." 9. "The Orthodox Confession of Faith of the Lutherans." 10. "A Version of the Hebrew Grammar of R. Jehuda Löw, which is inscribed "Shoresh Jehuda" ("The Root or Theme of Judah"). 11. "A Version of a Part of the Book called Etz Chajim" ("The Tree of Life"). 12. "Questions on the Kingdom and Office of Christ, proposed by his Majesty the King of Prussia, with their Answers." 13. "A Dissertation on the Law of the Betrayer," from the "Choshen Mishpat," in which the calumnies of the Jews against the Christians are brought forward and refuted. Whether this treatise is the same with "Hilcoth Moser," before noticed, or a separate tract on the same subject, does not appear.

This Aaron is the person whom the learned Fulster alludes to in his "Amœnitates Philologicæ" (vol. i. 242.), whom he calls the ex-Jew, who having first turned from the Jews to the Reformed Church (Calvinists), and been made professor of Jewish antiquities at Frankfort on the Oder, afterwards went over to the Lutherans; he says of him that he bitterly complained in his presence that they had deserted him, and left him so utterly destitute that he had no choice but to go back to his own people, the Jews. The same writer also says (ii. 87.) that he (Aaron) gave him a copy of the "Nucleus Doctrinæ Christianæ ("Kernel of Christian Doctrine"), written with his own hand. It does not appear that any of his works, except the small tract on the Divine personality above mentioned, were ever printed. Like most of those learned Jews who have embraced the Christian faith, Margalitha seems to have lived and died in misery, hated by his own nation as a renegade from the faith of his fathers, and [illegible]

"It is not so long ago," he says, (vol. iv. 773.), "that I heard he had died a few years since at Copenhagen, in a dungeon; in allusion to which Christian Wormius, the present excellent Bishop of Zealand, says that he was cast into prison deservedly; 'because of a written document in which he had again offered himself to the Jews, to become anew a follower of the Jewish superstition. Indeed,' continues the good bishop, 'I never attributed much faith to this man, whom I have often seen. He had a deal of ambition, and a mind so full of ardour and activity, that he seemed to be thinking of any thing rather than Christ.'" But we are not required to measure the Christian temper by the standard of this good bishop of Zealand. Aaron Margalitha was initiated into the Christian faith at Leyden, by Trigland. (Wolfius, *Biblioth. Hebr.* i. 124. iii. 78. iv. 773.; Chr. Fulsterus, *Amœnitates Philologicæ*, i. 212. ii. 87.) C. P. H.

AARON BEN MORDECAI (ר' אהרון בן מרדכי), a Jewish writer who wrote the "Metzach Aharon," or "Aaron's Forehead," a title taken from *Exod.* xxviii. 29., which was published at Frankfort on the Main, by Joseph Kelner, A. M. 5478 (A. D. 1718) in 4to. It consists of a German-Hebrew version of the Chaldee paraphrase on the book of Esther, interspersed with various animadversions of his own, mostly taken from the Medrashim. There is no particular notice of the time at which the author lived; but from the circumstance of his book being in the corrupt Judæo-Germanic dialect, and not in the rabbinical Hebrew, though the author bore the title of Rabbi, we may be tolerably certain that he lived as late as some part of the seventeenth century. (Wolfius, *Biblioth. Hebr.* iii. 78.) C. P. H.

AARON BEN MOSES (ר' אהרון בן משה), a presiding rabbi and chief preacher (Pater Domus Judicii) of the synagogue at Worms. He wrote, 1. "Doshen Aharon" ("Aaron's Breastplate"), in which he gives a compendium of the rites and institutes, delivered down to us in the "Arba Turim." [ABRAHAM BEN R. JEHUDA.] 2. "Bigde Aharon (Aaron's Garments"), consisting of allegorical and subtle discourses on the Pentateuch. 3. "Matteh Aharon" ("Aaron's Rod"), a title from *Exod.* vii. 11., a commentary on the "Hagada," or ritual of the passover. These three works are spoken of as manuscripts of value by Rabbi Shabtai in the "Siphte Jeshenim" ("Lips of the Sleeping"). [SHABTAI.] The "Matteh Aharon" was afterwards published at Frankfort on the Main, in A. M. 5438 (A. D. 1678), in fol., and in 1710, ap. J. Kelner; extracts from which work are also contained in the "Chalka Durbaneen" ("Inheritance of the Princes"), published at Amsterdam, 1695, in 4to., in which the author is called Aaron Teumim. He is also called by the Jews "Darshan" ("The Preacher"). The "Bigde Aharon" was likewise published at Frankfort, in 1710, in folio, in which year also appeared the third edition of the "Matteh Aharon," edited by his son, who in the preface expresses his desire that the rest of his works may be published. An epistle of Aaron ben Moses on the right pronunciation of the names of the Divinity is contained in the "Teshuboth Haggaonim" ("Excellent Answers") of R. Jochanan ben Isaac (*Unschuldige Nachrichten*, p. 623.). All his works in manuscript were in the library of Oppenheimer: he died in the year A. M. 5450 (A. D. 1690), on the 2d day of the month Ab, at Cracow in Poland, where he was at that time chief preacher in the synagogue, and where he is buried. (Wolfius, *Biblioth. Hebr.* i. 125. iii. 75. iv. 773.; *Unschuldige Nachrichten*, 1714, p. 623.) C. P. H.

AARON BEN MOSES MEIR PERLES (ר' אהרון בן משה מאיר), a native of Prague in Bohemia, a Jewish writer. His principal work is called "Taharoth Aharon" ("The Purification of Aaron"), which is a treatise on drawing out the sinews from animals when killed, in Hebrew and German-Hebrew, published at Offenbach A. M. 5472 (A. D. 1712), in 8vo. This curious little tract, which consists of only 25 pages, is thus arranged: as far as page 22. it comprises the treatise, on the same subject, called "Itter," by Rabbi Isaac bar Abba, in Hebrew, on which Aaron furnishes a commentary, also in Hebrew; from page 22. to page 25., which ends the book, he gives short instructions in the same art, in the Hebræo-Germanic dialect. This little book, elegantly written on vellum, and presented by the author, was seen by Wolff in the library of Oppenheimer. He lived in the latter part of the seventeenth century. (Wolfius, *Biblioth. Hebr.* iii. 79. iv. 773.) C. P. H.

AARON NASI BABEL (ר' אהרון נשיא בבל), or prince of Babylon, by which title he is called in the "Siphte Jeshenim," [SHABTAI,] and which Wolff explains by "Archi-Academicus," or "Head of the College," or, as Bartolocci calls him, "Hammakubal Haggadol" ("The Great Cabbalist"). He was a Jewish cabbalistical writer of great antiquity, who wrote two cabbalistical works; one called "Sepher Hannikkud" ("The Book of Punctuation"); the other, "Sepher Hepperdes" ("The Book of Paradise"): they are cited in the index of cabbalistical books, at the end of the book called "Jezira," in the Mantuan edition of 1562, where the writer is called "Rosh Jeshebath Babel" ("Head of the College of Babylon"). At what period he lived, we are not told; but certainly at an early period of the Christian æra. (Wolfius, *Biblioth. Hebr.* i. 128. iii. 80.; Buxtorfius, *De Antiquitate Punctorum*, p. 55.; Bartoloccius, *Biblioth. Mag. Rab.* i. Appendix, 739.) C. P. H.

AARON, or ARON, PIE'TRO, is gene-

rally called "a Florentine." In the fifteenth and early part of the sixteenth century, Italy was in part supplied both with singers and composers from Flanders and Germany; the school of Flanders being at that period in very high repute. Baini states that "large pensions tempted Josquin des Pres, James Obrecht, Henry Isaac, Alex. Agricola, and Peter Aaron to settle at Florence, where they were, at the same time, in the service of Lorenzo the Magnificent." Hence it seems most probable that Aaron, as well as his associates, was a Fleming or a German by birth, although the greater portion of his life was spent in Italy, and though, in the preface to his "Toscanello della Musica," he speaks of Boccaccio, Dante, and Petrarch as his countrymen. He is chiefly known as a laborious writer on his art. His first work was a small tract, entitled, "De Institutione Harmonica," 1516. His second, a more important production, was called, "Toscanello della Musica," of which three editions were published; in 1523, 1529, and 1539. The popularity of this work may in some degree be accounted for from its having been written, not, as was the general custom, in the Latin, but the Italian language. His third work, entitled, "Trattato della Natura e Cognizione di tutti li Tuoni di Canto figurato," was printed at Venice in 1525, and was the prelude to a long controversy between the advocates of tempered scales and the adherents to ancient proportions. This was followed by another under the vaunting title of "Lucidario in Musica di alcune oppinioni antiche e moderne, composto dall' eccellente e consumato Musico Pietro Aaron." Ven. 1545. In this work certain novel harmonies are explained and vindicated, which Franchinus and his adherents denounced as licentious. The works of Aaron are referred to with respect by Morley, in his "Introduction to Practical Music," who has given the substance of his precepts, improved and enlarged in the third part of his work. (Baini, *Vita di Palestrina*; Hawkins, *Hist. of Music*; Morley, *Practical Music*; Burney, *Hist. of Music*.) E. T.

AARON PISAURENSIS, or Aaron of Pisaurum (Pesaro) (אהרון מפיסארן), a Jewish writer of considerable celebrity, was born at Pesaro in Italy, about the middle of the sixteenth century. Le Long says he was living in 1581. His great work, called "Toldoth Aharon" ("The Generations of Aaron") (*Num.* iii. 1.), is an index to the passages of Scripture which are cited and explained in the Babylonian Talmud, with the treatises and the chapters, pages, and columns marked, in which each is found. It was first printed at Basil, by Ambrose Frobenius A. M. 5341 (A. D. 1581), folio, with the Hebrew concordance of Rabbi Isaac Nathan; and afterwards [illegible] Venice, A. M. 5351 (A. D. 1591). [illegible] tion, which was edited by [illegible] and printed by Bragadinos, must not be confounded with another edition of 1591, also printed at Venice by Jo. de Gara, and usually bound up with the Hebrew Pentateuch, from the same press. This latter edition contains only the passages of the Pentateuch explained in five "Megilloth" of the Talmud, with the addition of the places in the books "Zohar," "Akkedath," and "Ikkasim," wherein the same passages of Scripture are expounded. The former edition refers to all the books of the Bible, and consists of 159 pages. R. Shabtai, in "Siphte Jeshenim," speaks of (perhaps) three other editions of this work; namely, Friburg, 1591; Venice, 1583; and Basil, 1587, in folio. There was also published an edition in 4to. with the "Toldoth Jacob," of R. Jacob Sesportas, which contains an index of the passages of Scripture expounded in the Talmud of Jerusalem, published at Amsterdam, A.M. 5412 (1652), in 4to.; to which is also added the "Beth Aharon" of Aaron ben Samuel [AARON BEN SAMUEL]. The Hebrew Pentateuch, with the commentary of "Rashi," and the "Siphte Chachmeim" of Rabbi Shabtai, printed at Amsterdam 1680, and at Dyrenfurt 1693, in 4to., has in the margin an index of passages of the Talmud, taken from the "Toldoth Aharon," which is also the case with the Berlin edition of the Pentateuch of 1705, in 8vo., which is furnished with the commentaries of the Rabbis. (Wolfius, *Biblioth. Hebr.* i. 129. iii. 81.; Buxtorfius, *Biblioth. Rabbinica*, p. 369.; Bartoloccius, *Biblioth. Mag. Rab.* i. Appendix, 739.; Le Long, *Biblioth. Sacra*, ii. 590.) C. P. H.

AARON SAMUEL (ר' אהרון שמואל), called קיידנבר Kaidenover, also pronounced Kaidenaur and Kaidenwar. He is sometimes also called Samuel only, and sometimes, as above, Aaron Samuel. Schudt explains this discrepancy by stating that he first took the name of Aaron in addition to his original name of Samuel, after a fashion usual among the Jews, on the occasion of his recovery from a dangerous illness. He calls him Kaidenaur (*Memorabilia Judaica*, part i. p. 130. note), "which," says he, "I have substituted for Kaidenover, after the example of the Jews, by whom I have heard it so pronounced." Majus, in the "Bibliotheca Uffenbachiana" (part. i. p. 134.), writes it Kaidenwer, and also refers for his authority to the pronunciation used by the Jews with whom he had conversed. Hence it is plain that the Jews themselves are by no means agreed as to the derivation and pronunciation of this surname. Wolff, however, has set the question at rest, when, after quoting the above authorities on the subject, he says, "I, however, would give the prefer[illegible] to "Kaidenover," [illegible]

Chockmoh," where he is continually quoting his "Emuneth Shemuel," calls him R. Shemuel ben Aharon Kaidenor; and the "Acta Eruditorum" for the year 1692 have gone so far as to convert it into the German name "Quittenbeer," which name, though not unfrequently met with among the German Jews, we are not inclined to adopt, preferring to follow the sound opinion of Wolff, and of the author himself, who, in the titles of his works, always makes use of the orthography given above, which, according to the pronunciation of the educated Polish and German Jews, would be Kaidenover. From this the conclusion may also be drawn that he was a native of the before-mentioned town of Kaidenov in Poland, though Wolff calls him a native of Wilna (Wilnensis). However, he was certainly a native of Poland, in which kingdom he passed the greater part of his life, and wrote most of his works. He also began his ministry here, but afterwards he removed to Niclasburg, then to Glogau in Bohemia, and, finally, to Frankfort on the Main, where he became chief preacher in the sygagogue (Pater Domus Judicii). Here, however, he took offence at the treatment which he received from those of his own nation, who appeared to him to fail in the respect due to his merit and station; and after imprecating a solemn curse upon the Jews' quarter from the greater and lesser walls, he left them and returned to Cracow, where he also became chief preacher. He died A. M. 5436 (A. D. 1676), in the synagogue of Chmelnich, near Pinczov, in Poland, during the celebration of divine service, and was buried in that town on the 19th of the month Thammuz. Wolff says he read this himself in his epitaph; and it deserves notice, as Le Long gives the year of his death as A. M. 5439 (A. D. 1679). His works are, 1. "Emunath Shemuel" ("The Faith of Samuel") (1 *Sam.* iii. 20), which consists of questions and answers on the "Ordo" of Aben Ezra, printed at Frankfort on the Main, in 5449 (A. D. 1699) in 4to. 2. "Bircath Hazebach" ("The Blessing of the Sacrifice") (1 *Sam.* ix. 13.), consisting of animadversions on the "Ghemara," and the commentaries of Rashi, and the treatise of the Tosephoth, called "Kiddushim, printed at Amsterdam A. M. 5429 (A. D. 1669), in quarto. The title of this book corresponds by the Gamatria, or as regards the numerical value of the letters, with the name of the author, Aaron Shemuel; and in his preface the author assigns this as a reason for choosing this title. 3. "Bircath Shemuel" ("The Blessing of Samuel")," which contains discourses on the law, and was edited by his son Levi Hirsch, with a preface, in which he gives some of the leading events of his father's life, as related above. It was printed at Frankfort on the Maine, A. [illegible] 291 in 4to. Tiphereth Shemuel" ("The Adornment of Samuel"). It treats of various books of the Talmud, as "Bava Kamma," "Bava Mezia," "Jevamoth," "Gittin," "Ketuvoth," "Chullin," &c., and finally, on the "Arba Turim." It was printed at Frankfort on the Main, A. M. 5459 (A. D. 1699), in 4to. There is also a collection of questions and answers, nearly completed by him, in manuscript, in the "Bibliotheca Uffenbachiana," i. 134. codex 88. (Wolfius, *Biblioth. Hebr.* i. 130. iii. 82.; Schudtius, *Memorabilia Judaica*, p. 381. Appendix; Le Long, *Biblioth. Sacra*, ii. 591.)

C. P. H.

AARON BEN SAMUEL (ר' אהרון בן שמואל), a celebrated Jewish writer who lived near the end of the seventeenth century. He wrote "Beth Aharon" ("The House of Aaron"), which is an index to various passages in the Bible, so disposed, according to the books and chapters, as to show in what books, of which six and thirty are cited by their initial letters in the usual abbreviated manner, each passage is explained. Among them in the first place are cited both the Talmuds, as had been already done in the "Toldoth Aharon," [AARON PISAURENSIS,] except that this work comprises an index to nine books or treatises omitted in the "Toldoth Aharon;" namely, "Pirche Avoth," "Derech Eretz Rabba" and "Sutha," "Mazecheth Calla," &c. All the books referred to are enumerated in the preface. This is a work extremely useful to all preachers and interpreters of Scripture, and indeed to every Biblical student who is desirous to become thoroughly acquainted with the Holy Bible, and the Jewish expounders thereof: it cost the author, according to his own testimony, the labour of ten years; so that he seated himself quietly down to this work, as he says, as it were in "his own home," whence he gave it the title of "Beth Aharon:" it was printed at Frankfort on the Oder, by Jo. Cr. Beckmann, A.M. 5450 (A.D. 1690), in folio. In a certain proœmium, which he calls *Haschamah*, he says that he commented also on the Masora Magna; but this work does not appear to be extant.

The little book in German Hebrew on the death of Moses, called "Peseedeth Moshe," printed at Frankfort on the Oder, A. M. 5453 (A. D. 1693) is also by this author. (Wolfius, *Biblioth. Hebr.* i. 130-31.; Le Long, *Biblioth. Sacra*, ii. 591.)

C. P. H.

AARON SAMUEL BEN ISRAEL (ר' אהרון שמואל בן ישראל), a Jewish writer, a native of Frankfort on the Main, who was living in the year 1715, as appears from his notes appended to various Hebrew works. (Wolfius, *Biblioth. Hebr.* iii. 82.)

C. P. H.

AARON SAMUEL BEN MOSES (ר' אהרון שמואל בן משה), a learned Jewish writer, a native of Kremnitz in Russia. He wrote. 1. "Nishmath Adam" ("The Breathing of Adam") (*Gen.* ii. 7), which treats of the soul, from its first entrance into

the body; of its perfectibility, with a treatise on holy living, and also of a future state of rewards and punishment, &c. It was published at Hanover, A.M. 5377 (A.D. 1617) in 4to. Illarius Prache, in his notes to the "Backshah," or "Meditations of Rabbi Jedaja Happenini" (p. 15.), says he translated almost the whole of this work, but whether into Latin or German is not mentioned. 2. "Beer Sheba" (from *Joshua*, xv. 28.). All that is known of this work is, that it is praised by the editor of the above, at the end of that work, and that it is by the same author. In choosing the title for this book ("Nishmath Adam") the author was guided not only by its appropriateness to the subject, but by the love of mystical trifling which is so peculiar to his nation, in the spirit of which, according to the "Sepher Katon," or "Lesser Numeration," the name *Aaron Samuel* is made to result from *Nishmath Adam*, that is to say, they are by rather a circuitous method both made to correspond with the number 30. We are not told at what time this author lived, but there is some ground to believe that he was nearly contemporary with the publication of his work. (Wolfius, *Biblioth. Hebr.* i. 130.)

C. P. H.

AARON SASON (אהרן ששון). [AARON BEN JOSEPH SASON.]

AARON SELIG BEN MOSHE (ר' אהרן זעליג), a Jewish writer, a native of Slawkow in Bohemia (Saleoviensis). He wrote "Amude Shevo" ("The Seven Columns"), which is divided into five parts: 1. Remarks on the Old and New Zohar, and its more difficult Words. 2. On the Treatises which are wanting in the Greater Zohar. 3. An index to the passages of each Zohar which are explained in other works. 4. An index to passages in Tikunim, and where they are explained. 5. Various readings of the "Zohar." It was printed at Cracow, in folio, but it does not appear in what year. (Wolfius, *Biblioth. Hebr.* i. 118.; Le Long, *Biblioth. Sacra*, ii. 594.)

C. P. H.

AARON SOLOMON BEN CHASON (ר' אהרן שלמה בן חסון), a Jewish rabbi of Thessalonica, whose decisions on various points of the Jewish ritual appear in the "Questions and Answers" of Rabbi Baruch ben Kalai, printed at Smyrna, A. M. 5420 (A. D. 1660). (Wolfius, *Biblioth. Hebr.* iii. 81.)

C. P. H.

AARON (ST.), commonly represented as the founder of the earliest established monastery in Bretagne. Little is known of him except that when St. Maclovius or Machutes (whose name has in modern times been corrupted into St. Malo) fled with some companions from Britain into Gaul, he was received and entertained by Aaron, "a man of angelical life," who was then living on an island not far distant from the present town of St. Malo. At his death, which probably occurred [illegible] the middle of the sixth century, he appears to have been at the head of a monastic community, composed, as the editors of the "Acta Sanctorum" conjecture, of the companions of St. Maclovius. (*Acta Sanctorum*, by Bolland and others, Antw. 1643—1786; *Vita S. Maclovii* in the *Acta Sanctorum Ordin. Sti. Benedicti*, by D'Achéry and Mabillon.)

J. C. M.

AARON TEUMMIM (ר' אהרן תאומים). [AARON BEN MOSES.]

AARON ZALAHA (אהרון זלהה). [AARON OF THE HOUSE OF LEVI.]

AARON ZA'RPATHI BEN ABRAHAM (ר' אהרן צרפתי), a Jewish writer who wrote the preface to the book of his grandfather, called "Tzuph Rabath," which was published at Amsterdam A.M. 5478 (A.D. 1718), in folio. At the end of the book there are also five leaves of "Mishbab Amchuth," by the author. [VIDAL ZARPATHI.] (Wolfius, *Biblioth. Hebr.*)

C. P. H.

AARON ZURGUN (ר' אהרן צורגון), a rabbi who wrote sixty discourses on the paragraphs of the Pentateuch, and on the Jewish festivals, which were printed at Constantinople, A. M. 5438 (A. D. 1678), by Solomon Franco, in folio: they were edited by R. Salomon Gabbai. (Wolfius, *Biblioth. Hebr.* iii. 81.)

C. P. H.

AARSCHOT, PHILIPPE DE CROI, duke of, was son of Philip, first duke of Aarschot, by Anna, Princess of Chimay, and consequently was at the head of the noble families of Flanders. He acted as general of the forces, sent by Charles V. against William, Duke of Cleves; was made Knight of the Golden Fleece; and in 1563 was sent by Philip II. of Spain, as ambassador to the diet assembled at Frankfort for the election of a king of the Romans. On the breaking out of the troubles in the Low Countries, Aarschot, both as a Roman Catholic and member of a family which owed so much to the favour of Spain, zealously espoused the cause of Philip. In 1576, when, between the death of Requesens, and the arrival of Don John of Austria, the government devolved on the council, Aarschot presided, but with little real power, as the people of Brabant suspected him and his colleagues of designs against their liberty, and the Spanish soldiery disobeyed their orders. After Don John's arrival, he was appointed to receive possession of the castle of Antwerp for the people in pursuance of the new viceroy's plans for acquiring popularity; and also to superintend the dismissal of the German mercenaries, in which, for want of funds to pay them, he did not succeed. In 1577, when Don John seized Namur, Aarschot deserted him, and was made governor of Flanders by the States, at the same time that the Prince of Orange was placed at the head of affairs at Brabant. [illegible]

ject for inviting the Archduke Matthias, brother of the emperor, to place himself at the head of the States. The prudence of Orange, however, who procured the unanimous election of Matthias to the office, and of himself at the same time to that of lieutenant under him, frustrated the chief object of the plan, and accident, or, as some have it, the underhand proceedings of the partisans of the house of Nassau, disconcerted the rest of Aarschot's schemes. In entering on his Flemish government, at Ghent, Aarschot, by way of acquiring popularity, and counteracting the influence of "the four members of Flanders," who were unfriendly to the house of Croi, had promised the people the restoration of their privileges, and the destruction of the fortifications. He was taken at his word, and required to give immediate proof of his sincerity. On hesitating, and evading a reply, the people rose in arms, but the disorder was already repressed, when a turbulent citizen named Rihove arrived in the city from Brussels, where he had had an audience of the Prince of Orange, and revived the mutiny. Proceeding to the palace, he obtained admission by threats of burning it, seized the duke and his councillors, thrust them into prison, and, with the chief syndic, Imbise, assumed the government. On the news reaching Orange and the States, they interfered, and procured the release of Aarschot, after six days' detention, but his council remained in prison, on a charge of attempting to destroy the liberty of the country, and intending to wage war against the States; and Aarschot was compelled to pardon the man who had put him in prison. The result was, that from that time the Prince of Orange had nothing to fear from the competition of the Duke of Aarschot, who afterwards again joined the Spanish party.

Notwithstanding all his services, Aarschot shared with the rest of the Flemish nobility in the arrogant contempt of the Spaniards, which rose to such a height that, in 1594, the duke and the two counts Mansfeldt, the only three native members of the council of war, absented themselves from its sittings to avoid the insults to which they were exposed; and when the Archduke Ernest convoked the States, in 1595, Aarschot was not present on the first day, lest he should meet the hated Fuentes, the second in command. On the following day he attended, and at great length entered upon a consideration of the state of affairs, dilating on the evils of the system of governing exclusively by foreigners, when Flemish nobles would be so much more acceptable, and recommending the removal of the Spanish troops to Hungary. On the death of Ernest, and the appointment of Fuentes as his successor, the disgust of the Flemings rose to its height. One of the Counts Mansfeldt died of vexation, and the Duke of Aarschot in despair retired to Venice, emphatically observing, that "he hoped to find a place where he might at least die free." Before leaving Flanders he joined with the other nobles of his house in a last endeavour to negotiate a peace with the Protestant States of Holland and Zealand, which fell to the ground chiefly because Orange refused to treat with a king "who held no faith with heretics." The Duke of Aarschot died on the 11th of December, in the same year (1595), at Venice; but his body was conveyed to his palace at Haverlé for interment. His titles and possessions devolved to his son Charles, Prince of Chimay, who died without issue, and the estates were carried by the marriage of his sister Anna into the family of De Ligne, princes of Aremberg. (Wagenaar, *Vaderlandsche Historie*, viii. 410.; Le Clerc, *Histoire des Provinces Unies*, i. 52. 62. 165. &c.; Pinedo, *Historia de la Orden del Toyson de Oro*, i. 221.) J. W.

AARSENS, CORNELIS VAN, lord of Spyck, was born of an ancient family of Brabant, at Antwerp, in 1543. He took an active part in the important state affairs of his time, and in 1574 obtained the post of secretary at Brussels, and in 1584 that of pensionary of the same town. Shortly after he was promoted to his highest office, that of griffier or registrar to the States General of the United Provinces, which he occupied for nearly forty years. He was originally attached to the party of Barneveldt, to whose influence much of his success was owing; yet, when the power of Maurice of Nassau began to gain the ascendant, he became one of his strongest supporters, and distinguished himself for the eloquence and effect with which he spoke in his favour in the assembly of the States. He sullied his fair fame by powerfully assisting with his son Francis in the machinations by which Barneveldt, the old patron of both, was brought to the scaffold in 1619. The advanced age of Cornelis prevented his being an actor in the troubled times which followed, and induced him to resign his employments, and leave politics to his son. He left behind him a high reputation as a statesman. (Wagenaar, *Vaderlandsche Historie*, ix. 273.; Aubery, *Mémoires pour servir à l'Hist. de Hollande*, &c. p. 376.) J. W.

AARSENS, FRANS VAN, lord of Sommelsdyck and Spyck, one of the most distinguished diplomatists of Holland, was born at the Hague, in 1572. His father, Cornelis, having been intimately acquainted with Duplessis-Mornay, when the latter was attached to the suite of the Prince of Orange, requested him to take his son under his care; and, accordingly, Francis remained with Duplessis-Mornay for some years. Having thus acquired a competent knowledge of the language and the politics of France, his father obtained for him (1598), through his influence with Barne-

veldt, the post of agent at the court of Paris. Aarsens gained the favour of Henry IV., who conferred on him the titles of chevalier and baron; in consequence of which he was received among the nobility, on his return to his native country. In 1609, on the conclusion of the twelve years' truce between Spain and Holland, Aarsens was recognised in the higher dignity of full ambassador, and was assigned the place next in rank to that of the representative of Venice. Under Louis XIII. he was not so successful as he had been with his predecessor, and at length he became so obnoxious, by his intrigues with the great noblemen in opposition to the court, that both Louis and the queen mother were desirous that he should be recalled. According to Aubery (who, as the son of an enemy, may be suspected in some degree of prejudice), Aarsens took advantage of these circumstances to obtain a present of the value of 15,000 livres, from Louis, on pretence of quitting the French court, when in reality he only intended to make a short visit to Holland, and immediately to return to his embassy. Through his interest at home, he was soon re-appointed; but Louis, who was highly exasperated at his conduct, ordered his ambassador in Holland to represent the affair to the States. Aarsens denied the truth of the ambassador's representation, who was thereupon authorised to make a full statement of the whole matter. Accordingly, on the 13th November, 1613, the French ambassador accused him, in open assembly of the States, of speaking disrespectfully of the French king and his council, of ingratitude and falsehood, and, finally, of possessing himself of the secrets of the French embassy by bribing one of the secretaries attached to it. The States immediately appointed a less obnoxious representative at Paris; and Aarsens from that moment was the enemy of France. He now became an indefatigable writer and publisher of the "libels," which occupy so conspicuous a place in the history of the time. The artful manner in which it was insinuated in these libels that Barneveldt was conspiring with the French court to destroy the reformed religion and the liberty of the United Provinces, and to restore the dominion of Spain, had a principal share in bringing about the execution of the grand pensionary, and the triumph of Aarsens's new patron, Prince Maurice of Nassau. The idea of convoking the Synod of Dort, by which Barneveldt was condemned, is also supposed to have originated with Aarsens. The king of France felt his attacks so keenly, that, in 1618, he commanded his ambassador to complain formally to the States of "a defamatory libel, written, signed, and published by Francis Aarsens, to the great scandal and dishonour of the council of his majesty;" and, on the States neglecting to give satisfaction for the affront, the French ambassador-extraordinary, Boissise, left Holland without accepting the presents usually given in token of a friendly understanding. The death of Barneveldt paved the way for Aarsens to recommence his diplomatic career. In 1620 he was sent ambassador to several courts of Italy and Germany, as well as to the Protestant cantons of Switzerland, to negotiate concerning the troubles which had broken out in Bohemia. It was on this occasion that Aarsens met with Father Paul at Venice, who is reproached by Pallavicini with having welcomed him with the expression that "he was heartily glad to see the representative of a republic which held the pope for the true Antichrist." About this time, also, Aarsens visited the court of England, which was then so subservient to the government of Spain, that the envoys of the United Provinces were treated with something approaching to insult. As it would have been inconvenient to break with England at that crisis, the Hollanders quietly put up with this treatment. When Aarsens was dispatched on his Bohemian mission to the continental courts, the French residents there were ordered not to return his visits, and to explain that this was on account of the representative alone, and not of the States for which he acted, and with which his majesty wished to remain on amicable terms. But affairs changed in a few years, and in 1624 Aarsens was ambassador at Paris. The ministry being new, and his former conduct overlooked or forgotten, he recommended himself to Cardinal Richelieu, by his subtlety and his willingness to enter into his views. Richelieu used to say that, "in his whole career, he had met with but three consummate politicians, — the Swedish Chancellor, Oxenstierna, the Chancellor of Montferrat, Viscardi, and Francis Aarsens." His qualities, indeed, were such as would recommend him to a Richelieu, for he appears to have had no scruple as to the means of accomplishing his objects. Bayle admires his address in obtaining secrets, by corrupting confidential servants, as well as the exquisite adaptation of the "inventions" in his libels to the purpose of inflaming the minds of their readers against innocent persons.

Aarsens died in 1641, at the age of 69, having the year before been second in the mission to England for negotiating the marriage of the son of the Prince of Orange with the daughter of Charles I. The instructions for all these later embassies were drawn up by himself. He left behind him, in manuscript, full details of all the public transactions in which he had been engaged, which are said by those who had access to them to show his great talents for business. While attending to the interests of his country, he had not neglected his own; he left behind him an annual income of one hundred thousand livres, and the reputation of being the richest private man in Holland.

(Aubery, *Mémoires pour servir à l'Histoire de Hollande*, &c. p. 264. 376. 378. et seq.; Wicquefort, *De l'Ambassadeur*, &c. i. 658. ii. 435, 436.; Amelot de la Houssaye, *Histoire du Concile de Trente*, translated from Paolo Sarpi, pref. p. 5.) J. W.

AARSENS, FRANS VAN, eldest son of Cornelis, the only son of Frans van Aarsens the ambassador, is often confounded with his grandfather of the same names. The younger Francis spent eight years of his life in travelling through various countries of Europe, and was unfortunately drowned on his return home, in 1659, on the passage between England and Holland. The fruit of his travels appeared after his death, under the title of "Voyage en Espagne, Curieux, Historique, et Politique, fait en l'an 1655," Paris, 1665; reprinted in Holland, with valuable additions, 1666. A third edition appeared at Cologne, 1666, with a new title, "Voyage en Espagne, contenant, entre plusieurs particularités de ce Royaume, trois Discours Politiques, — sur les Affaires du Protecteur d'Angleterre, de la Reine de Suède, et du Duc de Lorraine." (Aubery, *Mémoires pour servir à l'Hist. de Hollande*, &c. p. 396.) J. W.

AARTGEN or AERTGENS. [CLAESSOON.]

AARTSBERGEN, ALEXANDER VAN DER CAPELLEN, lord of, was an eminent Dutch statesman of the seventeenth century. His father was Gerlach van der Capellen, chancellor of Guelderland, who took a very conspicuous part in public affairs during the war with the Spaniards. Alexander, who was born about the close of the sixteenth century, went to the university of Leyden, where, while pursuing the study of history and law, he made himself master in four months at leisure hours, under the direction of Erpenius, of sufficient Arabic to peruse the ordinary works in that language with facility, a circumstance from which, as Gerard Vossius observes in his funeral oration on Erpenius, "we may estimate his singular talents and incredible industry." On leaving the university he travelled abroad and remained a considerable time in France. In 1624 he was inscribed as one of the "Ridderschap," or gentry of the county of Zutphen, and soon afterwards made judge of the town and district of Doesburg, and deputy to the States General. In 1626, by his marriage with Emelia van Zuylen van Nyevelt, he came into possession of the castle and estate of Aartsbergen, from which he took his title. It was not till the year 1650 that he made any conspicuous figure in public affairs. An important discussion arose between the States General, who in accordance with the wishes of William II. Prince of Orange, wished to keep up or to augment the army, and the States of Holland, who, in opposition to the other provinces, determined on reducing their contingent. At the Prince's request, Aartsbergen and three others were appointed to go round with him to the towns of Holland, one by one, and represent the objections to the conduct adopted by the States of that province. The first place which they visited was Dordrecht, where Aartsbergen presented a long memorial to the magistrates, to which they gave no other answer than that they would consider the matter. Aartsbergen replied, that the deputation would not leave the town till the magistrates had declared in writing if they meant to adhere to the union which he alleged they had violated, and till they had given full satisfaction for that injury to the rights of the Union, of which they and the other towns in Holland had already been guilty, and for which they were liable to be punished in life and goods. He added that he should "use other language and make other proposals if they persisted in refusing to give immediate satisfaction." The magistrates on this unanimously resolved to hear the deputation no further, declared they would call Aartsbergen to account for his conduct, and were only prevented from doing so at once by respect for the presence of the Prince. The general failure of the deputation, thus inauspiciously begun, induced the Prince of Orange to adopt the violent measures of seizing the deputies of Holland to the States General, and sending a body of troops to take possession of Amsterdam, by which he succeeded in obtaining concessions, which were, however, rendered of no avail by his sudden death in the same year. From this time Aartsbergen appears to have taken less part in public affairs. His death took place at Dordrecht, on his way to Aartsbergen, on the 8th of July, 1656. His "Gedenkschriften," or Memoirs, from 1611 to 1632, were published with a preface by Robert Jasper van der Capellen, in 2 volumes 8vo. at Utrecht, in 1777, and are said to show great ability. (Ferwerda, *Nederlandsch Geslacht-Stam-en Wapen-Boek*, article "Van der Capellen"; Wagenaar, *Vaderlandsche Historie*, xii. 74. &c.; Aitzema, *Historie van Saken van Staet*, vii. 57. &c.) T. W.

AARTSEN, P. [AERTSENS.]

ABA, or SAMUEL, belonged to the noble Magyar family of Ed and Edumer. He was made king of Hungary in 1041, in the place of Peter, whom a revolution had obliged to fly to Germany. Samuel had legitimate claims to the throne, being brother-in-law of St. Stephen; and this, as well as the tyranny of his predecessor, from which he delivered the Magyars, procured *him* the surname of Aba (Apa, *father*). *This change*, however, was not produced *by a deliberate judgment of the* nobility: it was owing to the exasperation of the moment that Samuel succeeded in obtaining the power; and he felt it, therefore, necessary to rid himself of those nobles who still supported the cause of Peter. Seizing a

favourable opportunity, at the celebration of Quadragesima, he put to death fifty of the chiefs of the party who refused allegiance to him. It was intended that the ceremony of his coronation should be performed at Csanad, the see of St. Gerard, who refused, however, to crown Aba, and left this office to the other bishops. The extraordinary behaviour of the bishop, and his prediction, on that occasion, of the evils which Aba would draw on the country, quickly spread throughout Hungary, and the new king found himself obliged to occupy the people with warlike expeditions to prevent them from rising against him. Aba well knew that the emperor Henry III. would take up Peter's cause; and accordingly he invaded the empire with three detachments, one of which was defeated on the banks of the Danube by the markgrave Adalbert. Aba himself led a body of Magyars, who spread rapine and devastation to the very walls of Tuln, and returned home loaded with spoil. The third party carried successful warfare into Carniola. But the emperor soon revenged himself. Haimburg was destroyed; Pressburg was taken; the army of Aba was completely defeated; and Henry encamped on the Rabcza. Aba stipulated for peace, which was granted, on condition that he should liberate all the prisoners, give up all the land on the left banks of the Leitha, and pay a heavy contribution. However, as soon as the enemy had left the country, Aba collected new forces, exacted money, and behaved more tyrannically than his predecessor had ever done. This oppression, together with his various acts of cruelty, his defeat, and his surrender of one of the finest parts of Hungary, irritated the Magyars; they fled to the emperor, entreated his assistance, and soon returned with a powerful army. Aba met them on the Raab, on the 5th July, 1044, and lost both the battle and his life. Peter was reinstated on the throne by Henry III.; but he received Hungary as a fief. (Katona, *Hist. Crit. Reg. Hung.*; Thwrocz, *Chron. Hungarorum*; Bonfinius, *Rerum Hungar. Decades*; Ranzanus, *Epitome Rerum Hungaricarum*; Mailath, *Geschichte der Magyaren.*) F. H. T.

ABACCO, ANTONIO, called also Labaco, a Roman architect, of the sixteenth century, and the scholar of San Gallo. In 1558 he published a great work in folio, illustrated with engravings by himself, under the title of "Libro d'Antonio Abacco, apartenente a l'Architettura, nel quale si figurano alcune nobili Antichità di Roma." It was republished in Venice in 1576. Abacco engraved also the plans of St. Peter's at Rome, from the designs of San Gallo, "Les Plans pour l'Eglise de Saint Pierre de Rome, d'après les desseins d'Antonio da San Gallo." (Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

ABACCO, PAOLO DALL'. His real name was Paul Dagomari, and the substitute by which he is known comes from his arithmetical writing on the Abacus, which still exists in manuscript. He lived at Florence, and died in 1365. He was celebrated as a mathematician and a poet; and some of his contemporaries placed him by the side of Dante and Petrarch. He wrote on algebra, as well as on arithmetic; and a manuscript in M. Libri's possession contains besides, what was common in that day, some tolerably difficult problems of indeterminate analysis. He was the first who used commas to separate numeral figures into threes, when their numbers make them difficult to read. Villani, according to Libri, states positively that he was the first who published an almanack in Italy; but this is an honour which may perhaps be claimed for Campanus, if the date assigned to the latter be correct. (Libri, *Hist. des Sciences Math. en Italie*, ii. 205.) A. De M.

ABAFFI. [APAFI.]

ABAILARD, PETER; ABELARD, ABEILLARD, ABÆLARDUS. Peter Abailard was born at Palais (Palatium), near Nantes in Britany, in 1079. His family was of some rank, and his father was desirous that he should acquire a certain knowledge of letters before he commenced the military studies usual for the young men of birth of his time. But Abailard devoted himself entirely to logic and philosophy, and left all other laurels to his brothers. It appears, from his own account, that he was the eldest son. He left his native town at about sixteen years of age, and travelled to various places, always seeking occasions for logical disputations, in which he displayed great skill combined with all the ardour of youth. He eventually arrived at Paris, where he is said, in the usual vague phrase, to have completed his studies, being then in his twentieth year. Here he met with William des Champeaux, a professor of logic and philosophy in high repute, and was received as one of his disciples. It was at this period that the great contest between the logicians and the churchmen became general, and was brought to a crisis.

The first champion who had entered the lists against the orthodox, was a canon of Compiègne named Roscelin. [ROSCELIN.] He was born about the year 1065 or 1070. His attack was couched in the form of philosophical inquiry, under colour of defending the faith. Roscelin may be regarded as the modern father of the Nominalists. The tendency of his expositions and arguments very quickly alarmed the church for the safety of its doctrines, and Roscelin was condemned as a heretic, and obliged to fly for his life. He escaped to England, where he again opened his attack, and was denounced as a heretic by St. Anselm. He persisted,

nevertheless, and, in addition to his theological inquiries, boldly stood forward as a reformer of the lax morality of the clergy. He was again obliged to fly; and returning to France, where he received punishment at the hands of the church, and expulsion, he died in obscurity. Whether Abailard had ever been the pupil of Roscelin, as is generally asserted, may be matter of dispute; but it is probable that Roscelin's opinions had awakened his mind to philosophical inquiry. He soon became the favourite pupil of Champeaux, then his antagonist, then his rival, then his victor; and by the same rapid gradation Champeaux hated him, and became his enemy. The other scholars of Champeaux sided with their old master, from jealousy of Abailard; but their enmity, instead of crushing the young dialectician, made him of importance. The dispute became a party matter, and Abailard determined to take the position of a teacher. He went to Melun, where the court of France was then held, and, in spite of all the animosity of Champeaux, established a school of his own, and eclipsed the fame of his antagonist. Abailard subsequently removed his school to Corbeil, and was prosecuting his studies and his disputes with renewed vigour, when he was attacked by a serious illness, which compelled him to return home to Palais. After remaining a few years in Britany, he again went to Paris, and renewed his logical contest with Champeaux, who was then lecturing on the nature of Universals, the principal question among the dialecticians of that day, which involved the controversy between the Nominalists and Realists, as they were termed. Champeaux was a realist, and was supported by the opinion of the ecclesiastics of his time. Abailard nevertheless had the courage to oppose him, and maintain the doctrine of the Nominalists. He brought to bear upon this question so great a force of logic and eloquence, that his veteran adversary fell into odium, and his lecture-room was deserted. Vacating his chair, Champeaux enrolled himself among the fraternity of regular canons. To complete his discomfiture, the professor to whom he had resigned his chair became the pupil of Abailard, who now assumed the seat of Champeaux. Accusations were soon got up against Abailard by Champeaux, to the effect that the professorship had been obtained by corrupt means, and a strong party joining in the cry, the chair was declared vacant. One of Abailard's opponents being nominated in his place, Abailard retired to Melun, where he again established a school with increased celebrity, till hearing that his old antagonist Champeaux had left Paris with all his disciples, and his fraternity of regular canons, Abailard removed his school near to Paris, and commenced a fresh attack upon the professor who had displaced him. Champeaux hurried back with all his fraternity and all his scholars to the scene of contest, when to his astonishment all the scholars of the professor whom he intended to support went over to Abailard, and the forlorn professor himself in despair went into a monastery. The "conflicts in disputation" were now maintained by Abailard and Champeaux, and by their respective scholars. Leaving Paris for a time to visit his mother, who was about to enter a convent, as his father already had done, Abailard found on his return that his old antagonist had been rewarded for his dialectical discomfiture with the bishoprick of Châlons. This was in 1113, when Abailard was about thirty-four years of age. The contest being thus terminated, Abailard commenced the study of divinity under Anselm, at Laon; but his understanding rapidly advanced beyond that of the lecturer, who appeared "admirable to mere listeners, but shrunk to nothing in the eye of the questioner." No sooner had Abailard discovered this, than he began to consider about delivering theological lectures himself. Several of his fellow-scholars laughed at him for his conceit and presumption, as they considered it; whereupon Abailard commenced lecturing. He gained so much reputation by his discourses on the prophecies of Ezekiel, that he drew a great number of scholars around him, which so exasperated Anselm, that he soon found means, with the assistance of two scholars (Alberic and Lotulf), who envied and hated Abailard, to prevent him from continuing his lectures. Abailard therefore returned to Paris, where he resumed his lectures on Ezekiel; and his name soon stood as high in divinity as in philosophy.

Abailard was now approaching the summit of his ambition; he had acquired a high reputation, and had derived much pecuniary advantage from his schools. Youths from all parts of France, from England, from Rome, from Flanders, and many other parts, flocked to receive his instruction. "In this celebrated school," says Guizot, "were trained one pope (Celestine II.), nineteen cardinals, more than fifty bishops and archbishops, French, English or German, and a much larger number still of those men with whom popes, bishops, and cardinals had often to contend, such as Arnold of Brescia, and many others. The number of pupils who used at that time to assemble round Abailard has been estimated at upwards of five thousand."

But all this reputation created Abailard many enemies. The impulse that he had given to the spirit of free inquiry, the victory that he had gained over the ecclesiastics in their own theological territories, the peril in which he placed their dogmas, and finally the guarded subtlety with which, amidst all his incursions through the forbidden grounds, he still contrived to keep himself logically orthodox—all these things, added to his unrivalled celebrity, produced a degree of envy,

jealousy and hatred, which never ceased to watch for an opportunity to bring about his destruction.

There lived in Paris at this time a young lady named Heloise, niece to one Fulbert, a canon. She has been supposed by some to have been a natural daughter of Fulbert. It seems evident that she possessed peculiar personal attractions, not of that kind which is commonly understood by the term beautiful, and which the eye contemplates with delight, but attractions which worked upon the passions through the imagination. Of her personal appearance Abailard merely says, that "while her beauty was not of the lowest order, her literary attainments were of the highest." Her uncle Fulbert, who was very fond of her, had taken the greatest pains with her education, and was proud of her reputation for learning, which was spread all over France. She was educated, in the first instance, among the nuns of Argenteuil. Her age, at this period, has been stated by some authors to have been only eighteen; but she was more probably about twenty, judging by the nature and extent of her attainments, and her widely-established reputation. Abailard, in speaking of her at this time, uses the terms "puella," "adolescentula;" and she, in speaking of herself, uses the term "juvencula;" any of which would be very applicable to the age of twenty, in comparison with the age of Abailard, who was at this period in his thirty-fifth or thirty-sixth year. With this accomplished young lady the celebrated philosopher and learned professor of logic and divinity fell in love, according to his idea of the passion, which eventually proved to be utterly unworthy of the noble-hearted woman whom he had selected for its object. That he might have the best opportunity of obtaining her society, he proposed to her uncle, the canon, to become her tutor; and that his attention to her studies might be the more unbroken, he proposed to board in the house of the canon, who was to name any terms of remuneration that he chose. Fulbert is reported to have loved money as well as learning and his niece; so that the offer of a wealthy and liberal boarder, who, being at the same time one of the greatest teachers of his age, could instruct his niece, was caught up with avidity. Abailard was not only admitted into the house of Fulbert, and the education of Heloise committed to his charge, but the canon gave him unlimited authority over her. Never once did it appear to enter the head of Fulbert that his niece, besides being a learned young lady, was also a woman, and that the renowned logician was also a man. He literally surrendered his niece to Abailard with full permission to give her instruction whenever it suited him, either in the course of the day, or by night, after he returned from his schools and lectures, and even to inflict corporal chastisement in case of her being at any time indisposed to comply with his directions. Abailard's designs upon Heloise were probably little in advance of the love which he sought to excite. The facilities given him he fully employed, not in teaching the sciences, but in caresses—not in grave discourses on philosophy, but in composing rapturous sonnets—not in explaining the mysteries of theology, but in singing love songs, with a sweet voice. Heloise subsequently confesses the great influence which these accomplishments of Abailard had upon her feelings, and insists that no woman could have remained insensible. Some pretence of scholastic tuition was nevertheless kept up; and Abailard even carried the deception so far as to give his pupil some personal correction in presence of Fulbert, in token of his severity and zeal.

"The more," says Abailard, "I found this girl advance in learning, and the fonder she became of it, the greater hopes I had of obtaining her consent." When absent from her he wrote love letters, and insinuated more than he could well utter in conversation. The account Abailard himself gives of the course of studies which he established for his pupil makes the whole matter clear. "Under the pretence of instruction," says he, "we gave free way to love, and a lecture procured that privacy which our passion desired. When we opened our books we talked more of love than of reading; we repeated kisses oftener than sentences."

This could not continue long without passing beyond the confines of all reserve; nor long, it might have been thought, without exciting the suspicions of the canon. But such was his opinion of his niece, and such his reliance on the well-known purity of Abailard's previous life, that Fulbert never seemed to have any idea of what was happening, nor eventually of what had happened; and while Paris began to buzz with the amour, the canon still remained utterly unconscious. When it was hinted to him, he was perfectly incredulous. Abailard says that he was as prodigiously amazed at the canon's foolishness, "as if he had committed a tender lamb to the care of a famishing wolf." This shows (the comparison is worthy of note,) that he had become reckless, and took no pains to conceal his amour, but even made merry with the canon's simplicity. Abailard had also most imprudently allowed some of his love songs and verses to become public. The lovers had now given free way to their passion, which increased with indulgence. The early and long-continued habit of grave studies, sedentary occupation, solitary meditation, and abstinence, all now experienced a revolution in Abailard; the abstractions of the intellect were merged in the pleasures of the senses, and so far from strengthening the means of resistance, only served to hurry him into the opposite ex-

tremes of indulgence. Debarred from marriage by ecclesiastical prospects, the long-preserved restraint upon nature being once broken, he lost all self-government. It is one of the curious facts in the history of Abailard, that we learn all the circumstances of this amour from himself, and he has expressed them in terms so plain as to leave nothing doubtful or the subject of conjecture.

Abailard's studies in philosophy and theology, and his lectures also, were now neglected. Those which he continued to deliver were only recollections of former discourses. His scholars understood what had caused the falling off in his lectures; all Paris knew the story; and finally the canon awoke from his dream of the learned logician Abailard, and saw what had happened. Filled with astonishment and grief, Fulbert instantly dismissed Abailard from his house. But the consequences to Heloise soon became apparent, and she wrote to Abailard to inform him that she was likely to become a mother. He determined to remove her immediately from Paris. She left her uncle's house disguised as a nun, and was sent by Abailard to one of his sisters in Britany. The rage of Fulbert at his own and his niece's disgrace was unbounded. But so far from regretting the state in which she found herself, the love of Heloise made her forget all other considerations, and she rejoiced in her situation. "Non multo autem post puella se concepisse comperit," says Abailard, "et cum summa exultatione mihi super hoc illico scripsit," &c. She gave birth to a male infant, and named it Astrolabius.

Abailard remained in Paris, in order to counteract any designs that the canon might have against him, with whom all the rivals and other enemies of Abailard had immediately sided. To avert the anticipated mischief, Abailard sought to appease the canon by representing that the domestic treachery of which he had been guilty would not appear wonderful to any one who had felt the strength of the passion, and he finally proposed to marry Heloise on condition of its being kept secret. To this, Fulbert and his friends agreed. The consent of Heloise, however, was not so easily gained. So high was her admiration of Abailard, and so ardent her wish to see him hold his place in society, and advance in ecclesiastical and other honours, that she carried her devotion to the almost unexampled degree of refusing to be united to him in those religious bonds which she would have felt so honourable to herself, but so great a loss of honour to the object she adored. In those days, the celibacy of ecclesiastics, if not absolutely compulsory, was considered a necessary condition of high dignities; but the restraint chiefly referred to the bonds of marriage, and not to the intercourse of the sexes. It is to be remembered that the age was one of great licence, which Gregory VII. had recently endeavoured to restrain, by enforcing celibacy on the clergy, among other onerous restrictions. Heloise regarded marriage as a sacred bond of union, abstractedly considered, (Etsi uxoris nomen sanctius ac validius videtur, &c.) but her convictions and feelings were opposed to it in her own case. She used a greater variety of arguments to dissuade Abailard from marrying her, than perhaps any other woman in the world ever used to persuade a hesitating admirer. She assured him that danger as well as dishonour to him would ensue. She said she knew her uncle's temper, and that he would never be really appeased. She declared that it would be a robbery of the holy church and of philosophy, if she married him, and a sacrifice of the public good to her private honour. She quoted the words of St. Paul, (1 Cor. vii.) and reminded him of certain opinions of one Theophrastus, quoted by Jerome, and of Cicero, against marriage. Her array of the domestic inconveniences attendant on matrimony for those who are not rich, and have not many rooms and servants, is very amusing; not to mention the uncongeniality of books with distaffs, inkhorns with cradles, theological and philosophical meditations with the cries of children and the doggrel songs of nurses, and other objectionable matters (parvulorum sordes) inseparable from young children. If he was disposed to forego his ecclesiastical position, she exhorted him nevertheless to maintain his dignity as a philosopher, after the manner of the sages of antiquity, and not to show himself less capable of preserving his celibacy than the heathens. She declared that her love for him would always continue the same, if she were his mistress. It is plain from this, that Heloise regarded the hypocrisy of her times as a matter to be respected just as if it were the purest truth. Finally Heloise, emulating the philosophy of Aspasia, argued for the higher felicity and for the more certain endurance of passion, when the feelings and actions of the individuals are left entirely free, the sole bond of union being that of the heart; the purity of which she declared to be stronger than the matrimonial bond; and clearly manifested to Abailard that she was most anxious to sacrifice herself to the idea she had herself conceived of what was most honourable. All this, however, was over-ruled by Abailard, who, if he did not fear assassination, at least anticipated the ruin of his present position and future prospects, by the machinations of all his envious rivals who had now "got him on the hip," and were secretly associated with Fulbert. If he were killed, or left Paris, or were married, he would be no longer in the way of all who strove for ecclesiastical preferment. The last alternative

was that chosen by Abailard, who at the same time hoped to neutralise the effect by keeping it a secret. He accordingly repaired to Britany, and committing his little boy to the care of his sister, brought back Heloise, who wept bitterly as she consented to the marriage, saying, she hoped there might not result from it "ruin and sorrow, great as had been their love."

Abailard and Heloise were married secretly one morning, very early, in presence of Fulbert and several friends of both parties. Abailard immediately separated himself from her, and they seldom met, and then only in secret, in order to conceal the fact of the marriage. But this was not what Fulbert really intended; for while the secrecy was preserved, his own and his niece's disgrace remained as before. He and his friends therefore divulged the marriage, and the news was quickly spread by all the enemies of Abailard. On this Heloise loudly declared that it was false — that she was not married. The canon was exasperated, and loaded her with opprobrious epithets. Abailard now removed his wife to the nunnery of Argenteuil, in which, by his direction, she assumed the religious habit, and became a nun in all respects except taking the veil. Possibly there might have been some latent idea in the mind of Abailard of inducing his wife to take the veil, which would again have left the way clear before him for ecclesiastical honours. He visited her secretly at times, but not from any real and refined affection, as appears from a passage in his own writings, ("Nosti post nostri confœderationem conjugii cum Argenteoli," &c.) in which he reminds her of these visits. Notwithstanding these bitter reminiscences, it was when Heloise was abbess of the Paraclete that she made the declaration, that "she would rather be the mistress of Abailard than wife to the emperor of the whole world." It is painful to observe in Abailard the absence of all generous sentiment towards one whose devotion to him was so unbounded that she did not even feel the extent of her self-sacrifice. Howbeit, whether Abailard was guilty or innocent of the design to immure his wife in the convent, Fulbert and his relatives thoroughly believed that such was his intention.

And now was solved a problem of human character far more widely removed from common apprehension than that which suddenly discovered a deliberate seducer in the person of a learned dialectician. The simplicity of the canon, which had been the source of Abailard's wonder, was suddenly transformed into a subtle capacity for mischief; and habitual dullness, exasperated beyond itself, found its reaction in a diabolical energy for revenge.

One of Abailard's servants being bribed, Fulbert and his party surprised their victim, at night, in his bed, and there accomplished their purpose. "Crudelissima et pudentissima ultione punierunt, et quam summa admiratione mundus excepit, eis videlicet corporis mei partibus amputatis, quibus id quod plangebant commiseram." "When the morning came," says Abailard, "the whole town congregated around my house, so great were their surprise and lamentation." Learned men, and his own scholars in particular, and many women, all came, and made a clamour with their grief. "I suffered much more," he says, "from their compassion, than from the pain of my wound; and the sense of shame afflicted me more than that of grief. I revolved in my mind what fame I had just before been enjoying, with how easy and instantaneous a fall it was now cast down, nay, wholly extinguished — with how just a treachery the man whom I had betrayed, had retaliated upon me — how my enemies would extol this manifest equity — what everlasting sorrow the blow which had struck me would entail upon my relatives and friends — how widely my singular disgrace would occupy the world's attention! What path, I thought, would now be open to me? — with what face could I go forth in public? — to be pointed at by every finger — to be lacerated by every tongue." The revenge was, indeed, of a nature which could only have proceeded from a mind filled with a perception of the most extensive mischief, for the unfortunate Abailard was now, by the scriptural law, rendered incapable of holding any ecclesiastical office. "In this state of wretchedness," says Abailard, "I confess it was the confusion of shame, rather than religious devotion, that impelled me to seek the covert of the cloister; *she* having first, at my command, willingly taken the veil and entered the convent. We both at once, then, assumed the consecrated habit; I in the abbey of St. Denis, she in the aforesaid nunnery of Argenteuil." All her relatives and friends, and many others, compassionating the tender youth of Heloise, endeavoured to dissuade her from thus burying herself from the world; but she, thinking only of her husband, of his commands, and of his peace of mind, wept and sobbed for *him*, and, hurrying to the altar, took the veil, repeating, as she went, the lamentation of Cornelia —

> O maxime conjux,
> O thalamis indigne meis! hoc juris habebat
> In tantum fortuna caput? Cur impia nupsi,
> Si miserum factura fui? Nunc accipe pœnas
> Sed quas sponte luam. — LUCAN, *Pharsal.* viii. 94.

The dark walls of the convent thus enclosed Heloise; and the jealous feeling of Abailard, that no one else could ever possess her, added perhaps to a final retaliation upon Fulbert, was satisfied. Heloise reverts to these events in her letters, written many years afterwards, in the following words: — "I blushed and felt bitter grief at seeing thee have in me so little confidence. At thy first

order, God knows, I would have preceded or followed thee into the burning gulphs of the earth. My soul was no longer with me, but with thee." The outrage upon Abailard was severely punished by the magistrates. The perpetrators fled; but two of them, who were caught, had their eyes put out, and suffered the same kind of mutilation which they had inflicted upon their victim. One of these was the servant who had betrayed Abailard. Fulbert lost his preferment, and all his property. The punishment of Fulbert (according to M. Guizot) did not satisfy Abailard, who threatened to carry his complaint to Rome.

The abbey of St. Denis, of which Abailard had now become a monk, was not only lax in discipline, but full of disorder and abomination. The abbot was more vicious than the rest. This licentiousness was disgusting to the intellectual habits and tastes of Abailard, and his reprehension of the proceedings of the brothers soon made him an object of hatred. Many of his former scholars now solicited him to resume his lectures, which it was allowable for him to give gratuitously, and for the instruction of the poor rather than the wealthy students. He accordingly began a course of lectures in one of the cells detached from the monastery. Many scholars quickly flocked to the place, so that there were neither lodgings to accommodate nor provision enough to feed them. He again became an object of admiration, and of renewed envy and hatred. It was now that he composed his treatise of the Divine Unity and Trinity. This work gave the opportunity for which his enemies had so long lain in wait. His old opponents, Alberic and Lotulf, declared the work to be heterodox, and gained over to their views Rodolph, archbishop of Rheims, and Conan, bishop of Præneste, who was the papal legate in Gaul. A council was convoked at Soissons, A. D. 1121, and Abailard was cited to appear with his book. Secure of the logical soundness of his theology, Abailard was delighted at the opportunity of displaying his powers; but, on the first day of his arrival, he was on the point of being stoned by the populace, who cried out he had "preached and written that there were three Gods!" which his opponents had declared him to have done. Abailard humbly submitted his book to the legate Conan, who handed it over to Rodolph, who, in his turn, handed it to the chief accuser; but none of them ventured upon any dispute. The public trial nevertheless took place. Geoffroy, bishop of Chartres, claimed for Abailard a hearing, and that he should speak in his own defence; but his enemies all cried out against this, declaring that "not all the world together would be able to withstand his sophisms." Nobody, however, ventured to make any accusation, or found any thing to say; until, at length, one of his enemies muttered that he had discovered it written in Abailard's book, that only one person of the Trinity was Almighty. Hereupon a loud and unseemly discussion took place: and, at last, not knowing how to deal with the question, or with the accused, they determined that Abailard should publicly make an exposition of his faith. He gladly rose to do this, but they refused to hear him, insisting that nothing more was requisite than his reading the Athanasian creed. This Abailard accordingly did, "sobbing, weeping, and sighing the while," as he says. He saw that they had caught him. By these words, they said, he had condemned himself; and he was ordered to cast his book into the fire with his own hands. After this he was given over to the custody of the abbot of St. Médard, and led away to his cloister, as to a prison. The outrageous character of the whole proceeding interested so many people in favour of Abailard, that all his enemies endeavoured to shift the blame upon somebody else, and the pope's legate exclaimed against the malignity of the French. In a few days Abailard was liberated and sent back to his own monastery of St. Denis.

The next disaster that befell Abailard originated in the increased animosity of the monks of his monastery. The fraternity was very proud of tracing their order back to Dionysius, the Areopagite, who, they said, was their founder; for, after he had been converted by St. Paul, and made bishop of Athens, he had passed into Gaul, where he suffered martyrdom. It chanced one day that Abailard met with a passage in the writings of the venerable Bede, to the effect that Dionysius the Areopagite had been bishop of Corinth; therefore, argued Abailard to the monks, he was not the Dionysius of Athens, and therefore not your founder. This discovery Abailard mentioned merely as an amusing pleasantry; but the monks were enraged at it beyond measure. They said that Bede was an abominable liar; that Hilduin, an early abbot of the monastery, had made a journey to Greece to discover the facts, which he had demonstrated in his history of their sainted founder, and that Abailard having admitted that he preferred the authority of Bede, this was an attack upon the honour of their house, and the glory of France. The abbot, therefore, ordered him to be closely watched, and threatened, in full chapter, to denounce him to the king, as an enemy to his throne. To appease the fraternity, Abailard wrote a letter in refutation of the doubt which he had started; but this did not satisfy them.

Dreading the consequences of the abbot's denunciation, Abailard, with the assistance of several friends, contrived, one night, to make his escape. He fled to Provins, and, being protected by the Count of Champagne, took refuge in the monastery of St. Ayoul.

Through the count he applied to the abbot of St. Denis for permission to remain here; but the abbot replied by threatening with excommunication both him and the prior who had received him, unless he instantly returned. It appears that the excitement into which the good abbot of St. Denis was thrown by these circumstances, acting upon a constitution undermined by intemperance, was so great that he died a few days after his reply. Abailard made interest at court, and eventually was permitted to quit St. Denis, provided he lived in solitude.

Accordingly he repaired to a solitary spot on the small river Ardisson, in the territory of Troyes, where he erected an oratory, of patriarchal simplicity, built with osiers and thatch, and dedicated it to the Holy Trinity. "When this became known to my scholars," says Abailard, "they began to gather about me from all quarters, leaving towns and castles to inhabit the wild — instead of their spacious houses, constructing themselves poor huts — exchanging their delicate viands for coarse bread and wild herbs — their soft beds for a couch of moss and straw, and for their tables raising mounds of turf." His scholars now built themselves cabins on the banks of the Ardisson, and lived after the manner of hermits. The oratory soon became too small to admit even a part of their numbers, and the scholars enlarged it with more solid materials of stone and timber. Here Abailard was at length comforted, consoled, and happy. The Divine consolation which he had here received induced him to change the title of the oratory, which he now called the Paraclete, or the Comforter.

Though buried in solitude, his fame spread far in the world, and the number of scholars who again flocked round him was sufficient to renew the animosity of his old enemies. "New apostles" were stirred up against him in the persons of Norbert and the celebrated Bernard. The zealous faith and devout life of Bernard had gained him great reputation; he was made an abbot; and he professed to have conversation with angels in his cell. The erudition and dialectic skill of Abailard had attracted thousands of scholars round him; and the miraculous gifts of Bernard gave him equal celebrity. At his preaching wives deserted their husbands, and husbands their wives, and crowds rushed into the convent and buried themselves in the cloister. Bernard and Norbert, with their followers, were now arrayed against the reputation of Abailard. Their detraction excited so much hostility against him, that his life was made wretched, and he meditated flying from Christendom, and taking refuge among the infidels, where, by paying some tribute, he might be allowed to lead a Christian life among the enemies of Christ. At this period, however, the abbot of St. Gildas (of Ruys, in Brittany,) died, and the brethren chose

Abailard as their superior. He knew that their part of the country was barbarous, he was unacquainted with their language, and well aware that the monks were a most disorderly, vicious, half-savage fraternity; but his present vexations were so great that any change seemed preferable, and he accordingly became abbot of St. Gildas. Here, at the land's extremity, "where," says Abailard, "the resounding waves of the ocean permitted no farther flight, often in my prayers did I repeat that sentence — 'From the ends of the earth have I cried to thee, O Lord!' in the anguish of my heart." The troubles, anxieties, and fears which this brutal fraternity occasioned Abailard were beyond description. He felt himself in this dilemma: "if he insisted upon reforming their evil ways, they would murder him; and if he did not attempt this, he failed in his duty, and incurred damnation."

Neglected and apparently forgotten by Abailard, from the time when, at his command she had buried herself in the convent, Heloise did not sink under the bitterness of grief, but gradually rose in estimation by her conduct and great attainments, till she became prioress of Argenteuil. But the convent falling into the hands of a rapacious abbot, who had produced certain documents to show that it belonged to his abbey, she and all the nuns were obliged to seek another residence. It was now that Abailard recollected his wife. The Paraclete had fallen into decay, being deserted by his followers when Abailard left it; and the neighbourhood was too poor to support it. This place of refuge he now offered to Heloise and her nuns; and Heloise became abbess of the Paraclete. Here, also, she gained universal good opinion. The bishops loved her as their daughter, the abbots as their sister, the laymen as their mother, and all parties reverenced her devotion, her patience, and sweetness of behaviour. A few visits were made to the Paraclete, at this time, by Abailard; but some coarse scandal having been propagated by his enemies, he went there no more.

The life of Abailard was in constant peril among the ferocious monks of St. Gildas. They hated him for his conduct and piety, still more than for his superior intellect and acquirements. He feared violence outside the walls, and the most deadly treachery within. The monks made several attempts to poison him at his meals, and, being baffled by his caution, they even poisoned the sacramental chalice. One of the brethren, on a certain day, happening to eat by mistake something that had been prepared for Abailard, died in convulsions. He excommunicated some of the brethren, and others he bound by oath, but all in vain. The persecuted abbot was at last compelled to take up his abode at one of the dependent cells in the

neighbourhood, with a few monks. But even here he could never walk abroad without fear of being attacked by robbers, whom the monks had hired to waylay and kill him. He now took exercise on horseback, and was so unfortunate as to have a fall, by which his collar-bone was broken.

It was during this most troubled and anxious period of his life that Abailard addressed to a friend his "Historia Calamitatum," a narrative of his eventful and unhappy life. By accident it fell into the hands of Heloise. When she buried herself from the world, she had hoped to receive from her husband not only spiritual consolation, but at least to be made the confidante of his troubles. Deeply feeling his coldness and neglect, she addressed to him her memorable first letter — beginning with the solemn and pathetic superscription — "To her lord, her father; to her husband, her brother; from his handmaid, his daughter; from his wife, his sister; to Abailard from Heloise." The letters of Abailard and Heloise, which are in Latin, are known to readers in general through the medium of various translations and several disgraceful paraphrases. The letters of Heloise are characterised no less by deep and devoted love, than by erudition, masterly expression, and impassioned eloquence; the replies of Abailard are conspicuous for their deliberate and evasive coldness, their precision and learning, and the grave tone of the habitual instructor. She was excited and alarmed by his account of the constant dangers to which his life was exposed, and his exhortations to her to receive his body for burial in the Paraclete; his coldness was increased by his fears for the state of her soul as an abbess, owing to her inextinguishable passion for him.

The ferocious attempts of the monks of St. Gildas appear to have eventually ceased, as Abailard lived among them for a long time, prosecuting his theological labours. The animosity against him, however, in the outer world was by no means obliterated among his old rivals, and those who envied his high and extensive reputation. His old adversary Bernard, abbot of Clairvaux, whose monastery was within a few leagues of the Paraclete, eventually rekindled all the former fires of ecclesiastical persecution by visiting Heloise, and objecting to an innovation in the form of prayer adopted by the nuns. Abailard being informed of this, wrote a letter of vindication to Bernard, and a rancorous controversy commenced. Bernard, who was considered as great a saint as Abailard was a logician, took the lead against him, and laid before him a list of his offences against orthodox belief. Abailard defended himself, and the zealous abbot became excessively enraged. He wrote letters to Pope Innocent and the Roman prelates, in which he denounced Abailard as a Herod — a Baptist — a heretic — an Arian. Perceiving the storm that was about to burst over him, Abailard resolved to anticipate it by a bold movement. The great religious ceremony of translating the body of a Saint was about to be performed in the cathedral of Sens in Champagne, and before this assembly Abailard summoned his accuser to appear. The archbishop of Sens agreed to the proposal, and apprised Bernard of the challenge. The saintly abbot of Clairvaux was at first staggered by the proposal, and refused to accept the challenge, or to appear at the assembly. He said that he was young in disputation, and his adversary was a long-trained, cool, and experienced veteran. Finally, however, he agreed to be present, not as an accuser, but a witness.

The council of Sens was held in the year 1140. The assembly was one of great splendour. Louis VII. of France, the feudal lords of Nevers and of Champagne, besides others of the nobles, the archbishops of Sens and Rheims, abbots, professors, and learned men of the kingdom, were present. The first day was devoted to the translation of the relics. On the second the assembly prepared to witness the grand theological contest between Abailard and Bernard. The combatants appeared — the one the representative of the philosophy of his age, the other of its most zealous passions. Abailard depended on his logical skill; Bernard on his declamatory powers, which had the reputation of being inspired by Heaven. Bernard opened the debate in a tone of assumed meekness and humility, declaring he did not come to accuse Abailard, but only to point out certain passages in his writings which he considered heretical, and which he called upon the present assembly to examine, and Abailard to defend, deny, or retract. The charges were about to be read by one of the officers, when Abailard — who could not fail to perceive what was about to ensue, and who had sufficient reasons to remember his previous treatment at Soissons — suddenly rose and exclaimed, "I appeal to Rome!" Bernard rose to remonstrate; but Abailard interrupted him with, "I have appealed to the Roman See!" — and instantly quitted the assembly. The saintly Bernard thus relieved of all restraint upon his passionate declamation, launched forth his accusations against Abailard, who was tried for heresy, and condemned in his absence. Bernard was forthwith commissioned to inform Pope Innocent II. of all that had occurred, and to request his confirmation of the sentence. The account of the scene, after Abailard had withdrawn, is thus given by Berengarius. (*Oper. Abæl.* p. 305.) He says that, as the discussion proceeded, many of the abbots and learned fathers refreshed their zeal with wine from time to

time, till the fumes ascended to their brains, and they sunk in lethargic slumbers. The *Promoter* read the accusations — the auditors snored; some resting on one elbow, gave sleep to their eyes; some reclined on a soft cushion, and gave slumber to their eyelids; some slept with their bowed heads resting upon their knees. Whenever the *Promoter* raised his voice upon any point of doctrine, saying, "*Damnatis?*" the sleepers, half awakening at the last word, ejaculated in drowsy voices, with their heads still on their knees, "*Damnamus!*" Some of them being confused by this tumult of damnations, and their heads swimming with potations, dropped the first syllable, and said, "*namus!*"

Abailard waited at Sens to hear the decision of the assembly, and finding they had condemned him, he immediately commenced his journey to Rome. He had not proceeded many days' journey, before he found himself too weak to go on. He was now in his sixty-first year. Accordingly, he repaired to the monastery of Cluni, on the borders of Burgundy, of which the celebrated Peter the Venerable was abbot. Peter received him with the greatest kindness and respect. Here Abailard was visited by several distinguished church dignitaries, who regarded him as a persecuted man, among the rest Rainard, who, together with the worthy Peter of Cluni, entreated him not to proceed to Rome. They assured him that it would be useless, and at length they induced him to agree to repair to the monastery of Clairvaux, and open a reconciliatory conference with Bernard. The reconciliation was apparently effected; Abailard returned to Cluni, and soon afterwards the news of his condemnation as a heretic arrived from Rome. He was sentenced to be confined — all his works burned — and to maintain perpetual silence.

It was now that the amiable abbot of Cluni stepped forward in defence of Abailard, and procured for him an interval of repose, in which he might meditate on the grave, and prepare for heaven. Peter the Venerable addressed a letter of remonstrance and appeal to Pope Innocent II.; and while the answer to this was pending, Abailard drew up and circulated his profession of faith, in which a firm and uncompromising tone was mingled with a solemn and humble appeal to the whole Christian community. The holy father was pleased to relent, and he informed Peter that the sentence of Abailard was suspended. He was, in fact, considered to have retired from the world: he could no more be regarded as a rival or excite jealousy, and he was permitted to remain in peace during his few remaining years. Abailard spent the last days of his life in abstinence and pious exercises, in continual reading, and in great simplicity and humility of conduct. "In our religious processions," says the amiable Peter of Cluni, in a letter of consolation to Heloise, "when I saw him walking by my side, I was struck with mournful wonder: a man, of so great a fame thus self-contemned, thus by himself cast down." His constitution beginning to give way, he was removed by the kind abbot to the priory of St. Marcellus, near Châlons, for change of air. He was at first averse to go to St. Marcellus, lest he should end his days there, his wish being to die in the monastery of Cluni, and in the arms of Peter the Venerable. He was, however, induced to move to St. Marcellus, where he commenced writing a few discourses for the instruction of the brothers, but he was too weak to conclude them with his own hand. He continued to dictate the remainder, though he was sinking daily, and his faint voice had scarcely ceased, when his eyes closed placidly, never again to open upon a world of strife. He died on the 21st of April, 1142, in the sixty-third year of his age.

Peter the Venerable undertook the arduous task of communicating the intelligence to Heloise, which he did with the greatest sensibility and the most studied care and tenderness. She begged that Abailard's earnest desire, that his remains should finally repose in the Paraclete, might be *fulfilled*: but the monks of Cluni were proud of having the remains of such a man, and would not consent. Peter the Venerable having, however, resolved that Heloise should not be disappointed, went himself, one dark night in November, to the grave, six months after the burial of Abailard at St. Marcellus, and exhuming the body, placed it in a carriage, and conveyed it to the Paraclete. He did his utmost to sustain and console Heloise during the re-interment, at which he himself performed the funeral service. He also sent her a form of absolution, to be hung upon the tomb, and promised to use all his influence to obtain for her son Astrolabius a prebend. Heloise passed at the Paraclete the remainder of her life, which, owing to an originally fine constitution, and the temperance of her habits, extended to the length of twenty years more. She died, beloved and revered, and was buried, according to her request, side by side with Abailard, in the same stone coffin.

The remains of Abailard and Heloise were not disturbed for more than 300 years. In 1497 their bones were removed to the grand church of the abbey, and placed in two separate tombs, owing to a ridiculous scruple, as M. Guizot remarks. They remained thus during two centuries. In 1630 they were placed in the Chapelle de la Trinité. In 1792 they were removed from the monastery of the Paraclete, and placed in the chapel of St. Léger, at Nogent. In 1800 their remains were again removed, and deposited in the garden of the Musée Français. In 1815 they were again exhumed, and placed in a different part of the Musée Français. In 1817 they were

again exhumed, and taken to the cemetery of Mont St. Louis; and on the 6th of November of the same year they were removed to the cemetery of Père la Chaise.

On the interment of Heloise a miracle was said to have occurred; the corpse of Abailard extended its arms to receive her. This story appears to have generally gained credit at the time throughout France; and the legend has had a permanent influence on the opinions of posterity, who have been accustomed to consider Abailard and Heloise as lovers whose affection was mutual.

The writings of Abailard are numerous, and nearly all of a theological nature. The exceptions are, the "Historia Calamitatum;" the "Exhortatio ad Studium Literarum;" the "Dialectica," and the poetical compositions addressed to Heloise. His letters to her can scarcely be called exceptions; their tone is strictly monastic, and full of serious advice, or sad and repentant recollections. In his "Dialectica" he has followed Aristotle, with whom, however, he appears to have been chiefly acquainted through Böethius. The "Dialectica" of Abailard is divided into five parts, which treat of the various subjects, in the following order:—

Pars Prima. De Partibus Orationis, in tres libros distincta; quorum primus Porphyrium de Quinque Vocibus, — secundus Aristotelem de Prædicamentis,—tertius Aristotelem de Interpretatione, ad mentem Böethii, commentantur.

Pars Secunda. De Propositionibus et Syllogismis Categoricis, seu Analytica Priora. [Hujus tituli loco codex habet: Petri Abælardi Palatini Peripateticei Analyticorum priorum primus.]

Pars Tertia. Topica.

Pars Quarta. De Propositionibus et Syllogismis Hypotheticis, seu Analytica Posteriora.

Pars Quinta. Liber Divisionum et Definitionum.

It is argued by M. Victor Cousin, in his Introduction to "Ouvrages Inédits d'Abélard," and perhaps may be said to be demonstrated, that Abailard and his contemporaries only knew such parts of the "Organum" of Aristotle as had been translated into Latin, or had been commented upon by Böethius — namely, the "Categories," the "Introduction of Porphyry," the "De Interpretatione," the "Analytica," the "Topica," and the Treatise on Sophisms. M. V. Cousin thinks that, even of these, only the first three parts of the "Organum" were known to Abailard by translation, and the remainder by the commentaries of Böethius. Abailard himself says, that there were only seven works on Dialectic, in his time, written in Latin — two of Aristotle, one of Porphyry, and four of Böethius.

Of his poetry, only two theological pieces were known till recently; but several songs have lately been discovered in the Vatican library, together with the musical notation. His principal religious works are, his "Introduction to Theology;" "Sic et Non;" and his "Christian Theology." In his "Introduction to Theology," Abailard undertook to elucidate the mystery of the Trinity. His exposition, to state it in few words, amounted to a Tritheistic syllogism, in which he compared the Father to the proposition, the Son to the assumption, the Holy Spirit to the conclusion, and thence demonstrated the Tritheistic Unity. As the three members of a syllogism make one truth, so the three persons make one essence.* His belief in the value of mere words and the flexibility of scholastic terms is thus pretty clearly manifested. But however skilful he might be in employing them, it is no wonder that many doubted the orthodox soundness of this method of dealing with sacred matters. The "Sic et Non" was still more likely to alarm the ecclesiasties of his time. It consists of a collection of all the most difficult points of doctrinal dogma and discussion. Concerning each of these he stated every argument *for* and *against* in the strongest shape, and then, without adding a single word more, left it to the reader to say *yes* or *no*. The great church dignitaries who thought every thing of importance was already settled, were much provoked at this work, particularly as it gave them no hold upon the author, but left them to dispute among themselves, or with their own thoughts. It would have been a noble exercise of their understandings, if they had received it in a Christian spirit.

The following is a list of the works of Abailard:—

"Epistolæ Petri Abælardi et Heloisæ."

"Historia Calamitatum."

"De Origine Religionis Sanctimonialium."

"Institutio seu Regula Sanctimonialium."

"Epistola Petri Abælardi adversus eos qui ex auctoritate Bedæ Presbyteri arguere conantur Dionysium Areopagitam fuisse Dionysium Corinthiorum Episcopum, et non magis fuisse Atheniensium Episcopum."

"Epistola ejusdem Abælardi contra quendam Canonicum Regularem, qui monasticum ordinem deprimebat, et suum illi anteferebat."

"Invectiva in quendam ignarum dialectices, qui tamen ejus studium reprehendebat, et omnia ejus dogmata putabat sophismata et deceptiones."

"Epistola Petri Abælardi ad Bernardum Clarævallensem Abbatem."

"Exhortatio ad Studium Literarum."

"De Laude S. Stephani Protomartyris."

"Invectiva contra Carthusienses."

"Petri Abælardi Apologia seu Confessio Fidei."

* "Sicut eadem oratio est propositio, assumptio, et conclusio; ita eadem essentia est Pater, Filius, et Spiritus Sanctus."

" Epistola ejusdem Abælardi ad G. Parisiensem Episcopum."

" Petri Abælardi Expositio in Orationem Dominicam."

" Expositio Symboli Apostolorum."

" Expositio Fidei in Symbolum Athanasii."

" Petri Abælardi adversus Hæreses Liber."

" Commentarius super Epistolam Pauli ad Romanos, in quinque libros divisus."

" Sermones per annum legendi XXXII.;" among which are the following: — De Incarnatione Domini. — In Natali ejusdem. — In Ramis Palmarum. — Sermo de Cruce. — In Conversione Sancti Pauli. — De Sancta Susanna ad Hortationem Virginum. — De Rebus gestis in Diebus Passionis," &c. &c.

" Prosa de Beata Virgine." (p. 1136.)

" Introductio ad Theologiam, divisa in tres libros."

" Libri quinque Theologiæ Christianæ."

" Commentarius in Hexameron ad Heloysam." 1416.

" Rhythmi de S. S. Trinitate."

" Petri Abælardi Sic et Non."

" Petri Abælardi Dialectica."

" Petri Abælardi Fragmentum Sangermanense, de Generibus et Speciebus."

All that is known of the writings of Heloise may be comprised in the following: —

" Epistolæ ad Petrum Abælardum."

" Epistola Heloisæ ad Petrum Abbatem Cluniacensem."

" Heloisæ Paraclitensis Abbatissæ Problemata, cum Abælardi Solutionibus."

It may be true that nobody was really learned in those days; but, comparatively speaking, the erudition of Heloise was very great. She knew Latin, Greek, and Hebrew, as Abailard distinctly states. It does not appear that she was taught any one of the languages by Abailard, or that he himself was acquainted with Greek or Hebrew.

As an original thinker Abailard does not claim a very high place. He followed the course of Roscelin, who was the first bold investigator of the received dogmas of the age. " The name of Abailard," says Guizot, " is not associated with any great idea; his age being one of movement, not of foundation. But this movement he encouraged and directed." His great skill was as a dialectician, which he first displayed in advocating the philosophy of the Nominalists, in opposition to that of the Realists. The latter held that genera and species were real existences; the former, that general terms are not the representatives of realities, but are only mental abstractions, and that the only realities are individual entities. Böethius (*Comment. in Cic. Top.* iv. c. 6.) has expressed in few words the realistic opinion: " Plato laid it down that there were certain *ideæ*, that is, *species* incorporeal, and *substances* permanent and in themselves distinct from other things in their nature, as for instance Man; and that by their participation in these ideæ, other things became men or animals." The skill of Abailard in dealing with these and similar questions was unrivalled; but his victories, though due to the subtlety, acuteness, precision, order, and promptitude of his intellect, must still share a part of the honour with the philological abuses of the age. Words were reckoned as ideas and things. Many of their syllogistic triumphs are solely attributable to what Bentham would call the setting up of fictitious entities. But the extensive influence of Abailard upon his age, as witnessed not only by the rivalry and jealousy which he excited, but by the circumstance of the thousands of scholars who flocked round him, even when he was driven to lead a hermit's life in solitude, must be attributed to his eloquence as a highly gifted and practised orator. The chief principle that he inculcated may be called the teaching of men to listen to reason; and he did this at a time when there was the least degree of reason among the most learned.

The character of Abailard may be clearly collected from the account he has given of himself in his " Historia Calamitatum." His ruling passion was the love of making subtle distinctions, and of teaching as one who felt that he had authority; out of which grew an almost equal delight in disputation. His love of disputation was encouraged by constant provocation and almost constant success. It mainly contributed to his unhappiness and ruin, both directly and indirectly; it tended to deaden the moral feelings and affections, and to render cold a heart that was not originally very warm. If his passion for Heloise had been greater than his ambition, he would at once have married her, and escaped the sorrows that he brought upon himself and her. He acknowledges that his love had never been worthy of her. But Abailard conceals none of his faults. There is not the least hypocrisy in him, either to others or to himself; and he commands our respect and sympathy, as one who suffered persecution for the free expression of opinion. Independent of all his great acquirements and his eloquence, Abailard was a very accomplished man, and probably composed the music to many of his own songs, which Heloise informs us he sung with so sweet a voice. He was the most popular song-writer of his day, at the very time that he stood first as a theologian, a logician, and public instructor. A story which is told by Accursius and Odofredus, of one Petrus Bailardus, so far from proving him to be a jurist, as some writers have imagined, proves, as Savigny observes, that he neither was nor wished to be a jurist. This Petrus Bailardus is supposed to be Abailard. (Savigny, *Geschichte des Röm. Rechtes im Mittelalter*, iv. 374.) Abailard was also unacquainted with the mathematics, as he himself informs us in the manuscript of St. Victor.

The highly impassioned and devoted character of Heloise is sufficiently shown by her letters and the whole course of her life. The contemplation of her position when she first met Abailard, developes a very curious fact as to the estimate and treatment of women in her age. She was celebrated all over the kingdom for her learning and accomplishments, and yet she was placed in the hands of a tutor to whom permission was given to use personal chastisement whenever he thought fit. To Abailard her love and obedience were unbounded. During their whole acquaintance he never thought of her except for himself, as he subsequently told her; she never thought of herself except for him. To him both alive and dead, she devoted herself. Her temperament and her tastes utterly unfitted her for a conventual life; nevertheless she fulfilled her duties as an abbess in an exemplary manner.

The personal appearance of Abailard is said to have been noble, graceful, and commanding. Of the person of Heloise nothing very definite is known. It may be inferred that they were both of rather tall stature, if credit is to be given to the description of their bones, on the examination which took place on their last exhumation. (Petri Abailardi *et* Heloisæ *Conjugis ejus, Opera*, Parisiis, 1616; Andreæ Quercetani, *Turonensis, Notæ ad Historiam Calamitatum Petri Abailardi, in Oper. Abæl.* pp. 1152. 1155. 1156. 1169. 1195.; *Ouvrages Inédits d'Abailard*, par M. Victor Cousin, Paris, 1836, containing the *Sic et Non*, the *Dialectica*, and *De Generibus et Speciebus*; there is a MS. of the *Sic et Non* in Corp. Christ. Coll. library, Cambridge.; Brucker, *Hist. Crit. Philos.* t. iii. 1766; Berington's *Hist. of the Middle Ages*; Fabricius, *Biblioth. Lat. Med. et Inf. Ætat.* t. v. lib. 15. p. 232.; Fleury, *Hist. de l'Eglise*, tome xiv. Paris, 1751; *Lettres d'Abailard et d'Héloise, précédées d'un Essai Historique*, par M. et Madame Guizot, Paris, 1839; Berington, *Lives of Abeillard and Heloisa*; Berengarius, *in Oper. Abæl.* p. 305.; Bernardus, *Epistolæ*, 337.; Bern. *Oper.* t. i. Parisiis, 1690, in which see "Petrus Abaĕlardus," in the Index Rer. et Verb.; Anselmi *Opera, de Fide Trinitatis*, p. 43. Parisiis, 1675; *Epistolæ* Petri Venerabilis *in Oper. Abæl. &c.*) R. H. H.

ABA'ISI, TOMMA'SO, a sculptor of Modena, was employed with his two sons, Alberto and Arduino, in the cathedral of Ferrara, in 1451; for the sacristy of which they made some statues of wood. (Cicognara, *Storia della Scultura.*) R. N. W.

ABA'KA KHAN, son of Hulaku, and grandson of the celebrated Jengis Khan, succeeded his father on the throne of Persia in the year 1264 of our æra. He was a just and enlightened prince, and under his reign, which was comparatively tranquil and prosperous, his subjects of all denominations enjoyed unusual repose. He exerted himself in repairing the ravages which the empire had suffered under the licentious soldiery of his warlike father. He restored discipline in his army, and established order and the administration of justice throughout the land. The name of Abaka was familiar to the inhabitants of the west, as he had married the daughter of Michael Palæologus, emperor of Constantinople. It was indeed supposed, from circumstances, that he had embraced the Christian faith; but the supposition is not supported by any satisfactory proof. After a reign of seventeen years he died at Hamadan. His death was sudden; and it is generally believed that he was poisoned by his minister and favourite Shamsuddin. All eastern authors agree in praising Abaka as a prince possessed of many virtues rarely found among Asiatic rulers. (Price's *Mohammedan History*, and Malcolm's *History of Persia*, both from native sources.) D. F.

ABAMMON MAGISTER. (PORPHYRIUS.]

ABANCOURT, CHARLES XAVIER JOSEPH FRANQUEVILLE D', was a nephew of the minister Calonne, and a native of Douai. Having early in life entered the army, he had obtained the rank of captain when the revolution broke out. Notwithstanding his aristocratic birth, he soon adopted to a moderate extent the principles of the revolution. He was selected by Louis XVI. as one of his ministers, when the king endeavoured by his choice of advisers to effect a sort of compromise with the popular movement, and was entrusted with the war department. He appeared only once in his new office, on which occasion he announced the appointment of Generals Custine, Beauharnais, and others to the command of the army encamped at Soissons, and entered into an explanation relative to a report which had been spread abroad as to the mixture of pounded glass with the bread supplied to the troops; a rumour which he showed to be without foundation. Immediately afterwards, on the 10th of August, 1792, he was denounced as an aristocrat, and an enemy to liberty, and sent to prison, first at La Force, then at Orleans, and, lastly, at Versailles, where he became one of the numerous victims of the "massacre of the Orangery," on 9th September, 1792. (Rabbe, &c. *Biographie des Contemporains*, i. 26.) J. W.

ABANCOURT, FRANÇOIS JEAN VILLEMAIN D', was born at Paris, 22d of July, 1745, and early became a contributor of verse to the "Mercure." He was noticed by the Abbé Sabatier, in 1771, as "a young author whose poems did not display anything above mediocrity, and gave little promise for the future," and his subsequent writings, though numerous, did not falsify this judgment. He attempted the drama also, but none of his pieces met with more than momentary success, and he is now less

remembered as a poet than for his passion for collecting every edition of a printed play, and a manuscript copy of every unprinted one, without regard to trouble or expense. His folly being known, the dealers took good care that it should cost him dear, but he succeeded in forming an enormous collection. He died in 1803. His chief works were "Fables," most of which appeared originally in the "Mercure," Paris, 1777. "Epîtres," Paris, 1780. "Le Mausolée de la Dauphine de France," a poem written unsuccessfully for a prize offered by the French Academy, Paris, 1767; and numerous poetical miscellanies. His most important plays were "La Mort d'Adam," a tragedy from Klopstock, and a comedy in five acts, called "L'Ecole des Epouses." He wrote other dramas, most of which are slight one-act pieces. (Sabatier de Castres, *Les Trois Siècles de la Littérature Française*, i. 109. Rabbe, &c. *Biographie des Contemporains*, i. 26.) J. W.

ABA'NO, PIETRO DI, or PETRUS APO'NUS, was professor of medicine at Padua, in the beginning of the fourteenth century. He was born in 1250, at Abano, a town in the province of Padua, from which he took his surname. Having travelled to Constantinople, where he studied the Greek language, to Paris, where he devoted himself to mathematics and medicine, and to England and Scotland, he was recalled to Padua, in 1303 or 1304, to take the professorship of medicine then vacant. Here, judging by the demands which he made on the liberality of some of his patients (for he is said to have refused to go out of the town to visit a sick person for less than fifty florins), he must have enjoyed a very high repute as a physician. He did not however confine himself to the study and practice of medicine; he gave himself up even to the most absurd parts of astrology and magic; and combining, as it would seem, with his credulity in them some incredulity with regard to matters of religious faith, he was accused of heresy and atheism, and in 1306 was brought before the tribunal of the Inquisition. He defended himself so well that he obtained his acquittal, notwithstanding the exertions of those who, envious of his popularity, urged on the trial; and for some years more he enjoyed even greater reputation than he had before. In 1314, at the invitation of the inhabitants of Treviso, he removed thither from Padua; but in 1315, he was again accused before the Inquisition; and though he died while the inquiry was going on, his judges continued it, and condemned his body to be publicly burnt. The execution of the sentence, however, was prevented by an old servant, who disinterred his master's corpse, and hid it in a tomb in the church of St. Peter. His effigy was burnt; and some time after, the body was removed to the church of St. Augustin, and there buried. A stone placed over his grave bears the inscription, "Petri Aponi Cineres, ob. an. 1315. æt. 66."

Pietro di Abano assumed and has since generally received the title of *Conciliator*, from his first and greatest work, which is named "Conciliator Differentiarum Philosophorum et præcipue Medicorum." He wrote this while at Paris, and it was printed at Mantua, in 1472, in folio. Its design is to discuss a number of the questions in science and in medicine which were most disputed in the author's time, and to reconcile the different opinions entertained upon them by the philosophers and by the physicians of the Greek and Arabian schools. The questions or *differentiæ* discussed are in number 210; and they are arranged in three principal divisions of philosophy, and of theoretical and practical medicine. In each case the author briefly and fairly sets down, first the facts and arguments advanced by each of the opposed parties; and then, giving his reasons for his own conclusions, decides between them. His judgments, however, are very rarely founded on any observation or experience of his own; in almost every case he merely takes the evidence produced on each side, and decides by it, as if it included all that could be learnt upon the subject.

The work of Abano, which is next in importance to that just mentioned, is entitled, "De Venenis, eorumque Remediis Liber." Its form is altogether different from that of the preceding, for it consists of little more than a brief account of the signs and modes of treatment of the effects of different poisons. It is chiefly compiled from the writings of the Arabian physicians, and contains, as they did, many things that are still acknowledged to be true and important in medical practice; such as, for example, the treatment of poisoned bites, of poisoning by arsenic and other metallic substances, &c. The truth and the good advice, however, are nearly hidden in a mass of errors; many innocuous things are set down as poisons, producing the most improbable symptoms, and many inert substances, even charms and inscriptions, are recommended as remedies.

The other writings of Abano were numerous, but less important, consisting principally of translations and expositions of Hippocrates, Aristotle, Galen, Mesue, and Aben Ezra. All exhibit the same absence of observation, and of original thought, and the same contentment in possessing only the learning of others; but they show that in knowledge acquired from the works of other men, Abano was not surpassed by any physician of his time. A complete list of them, and of all the numerous editions through which they passed, is given in Eloy, (*Dictionnaire Historique de la Médecine*," art. "Apono,") and by L. Hain (*Repertorium Bibliographicum*, art. "Abano"). The most complete biography is by Mazzuchelli, in the *Racoolta d'Opuscoli Scientifici e Filo-*

logici, xxiii. Venice, 1741. See also Fabricius, *Biblioth. Lat. Med. et Inf. Ætat.* t. v. lib. 15. p. 241. J. P.

ABA'NTIDAS (Ἀβαντίδας), son of Paseas, and a native of Sicyon, which state, both before and after his time, was governed by a succession of tyrants. In order to obtain the supreme power, he murdered Clinias, the father of Aratus, who was then tyrant of Sicyon, about B. C. 264; and for the purpose of establishing himself in his usurped power, he endeavoured to get rid of the friends and relatives of his predecessor by putting some to death, and sending the rest into exile. Aratus, then seven years old, would have fallen a victim to the cruelty of Abantidas, if he had not been saved by female compassion. Notwithstanding his cruelty, Abantidas was fond of intellectual occupation; he regularly attended the philosophical discussions which Deinias and Aristoteles the dialectician used to hold in the agora of Sicyon. His enemies, however, who had been maturing their plans in secret, on one occasion mixed among the audience of the philosophers and assassinated Abantidas. He was succeeded in the tyranny by his father, who was murdered by Nicocles. (Plut. *Arat.* 2, 3.; Paus. ii. 8. s. 2.) L. S.

ABARBANEL. [ABRABANEL.]

ABARCA, DOÑA MARIA DE, a Spanish lady, and amateur painter, who distinguished herself for the elegance and the strong resemblance of the portraits which she painted. She lived at Madrid about the middle of the seventeenth century, and was the contemporary of Rubens and Velazquez, who are said to have admired her works. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes en España.*) R. N. W.

ABARCA, PEDRO DE, a Spanish jesuit, eminent as an historian and theologian. He was born at Jaca, in 1619, entered the society of Jesuits early in life, and held for many years the office of master of the corporation (Maestro del Gremio) of the university of Salamanca, and chief professor of theology. He appears to have died about 1682. He wrote in Latin several theological tracts, the titles of which are given by Antonio and Latassa, and in Spanish a dissertation on the ancestry of Don Alonso de Solis, and a discourse on the history of the two churches of our Saviour and our Lady of the Pillar, in Saragossa, none of all which appear to have been printed. His great work is "Los Reyes de Aragon en Anales Historicos," a history of Aragon from the time of the Moorish invasion to the conclusion of the reign of Don Ferdinand the catholic, which was published in two volumes, folio, the first printed at Madrid in 1682, the second at Salamanca in 1684. The supreme council of Aragon contributed 200 ducats from the royal revenues towards the expense of printing this history. It is for the most part an abridgment of the Annals of Zurita, which embrace exactly the same period; but original observations are interwoven wherever the author deemed them necessary. The work has received high commendations from Spanish critics. In the "censures" prefixed to the first volume, De la Cueva, bishop of Valladolid, characterises Zurita as the Herodotus of Aragon, and Abarca as its Thucydides. (Abarca, *Reyes de Aragon*; Nicolas Antonio, *Bibliotheca Hispana Nova*, ii. 164; Latassa, *Biblioteca Nueva de los Escritores Aragoneses*, iii. 575.; Uztarroz and Dormer, *Progressos de la Historia en el Reyno de Aragon*, 302.) T. W.

ABARCA DE BOLEA Y CASTRO, MARTIN, count of Las Almunias, and baron of Torres, belonged to one of the noblest families of Aragon. His father, Bernardo, filled the office of vice-chancellor of Spain, under Charles V. and Philip II. Martin distinguished himself in the military service of Spain towards the close of the sixteenth century, and was eminent for his love of literature, and knowledge of numismatics. As his only prose work, "Historia de las grandezas y cosas maravillosas de las Provincias Orientales," is merely a translation (through the Latin version) from Marco Polo, and his chief poem, "Las Lagrimas de San Pedro," is believed by Nicolas Antonio to be translated from the Italian of Tansillo, it is most probable that his other published works, two poems in the ottava rima, entitled "Orlando Enamorado," and "Orlando Determinado," were derived from Italian originals. He is spoken of with praise by Lope de Vega, in the "Laurel de Apolo." (Nicolas Antonio, *Bibliotheca Hispana Nova*, ii. 89.; Latassa, *Biblioteca Nueva de los Escritores Aragoneses*, ii. 53. &c.) J. W.

ABARCA DE BOLEA Y PORTUGAL, GERONIMO, was one of the principal nobles of Aragon. His family had intermarried with the royal house of Portugal. He lived at the beginning of the sixteenth century. On account of ill health, he retired to his country house of Cadrete, where he composed in Latin a history of the kings of Aragon, which he left unfinished, and which was never published. Zurita, the great historian of Aragon, drew from it most of his materials, and says that if Abarca had lived to conclude his work, it would have rendered useless any other on the subject. He died at Valladolid, where he resided as ambassador from the kingdom of Aragon to the emperor Charles V. at a date subsequent to 1547. (Nicolas Antonio, *Bibliotheca Hispana Nova*, i. 566.; Latassa, *Biblioteca Nueva de los Escritores Aragoneses*, i. 119.) J. W.

ABARUS. [CRASSUS.]

ABASCAL, DON JOSE FERNANDO, viceroy of Peru during several years of the South American war of independence, was

born at Oviedo in 1743, studied at the university of that place, entered the military service of Spain at the age of 19, and served in the campaigns against the English and Portuguese in 1762; the expedition against Algiers, in 1775; the conquest of the Colony of the Sacrament in South America from the Portuguese, in 1776; and the war against the French revolutionists. In 1796 he assisted in fortifying Havanna against the apprehended attacks of the English, and soon after was appointed to the intendancy of New Gallicia in New Spain, where he succeeded in repressing a revolt of the Indians, and introduced several public improvements. It was in 1804 that he was appointed, while in Spain, to the viceroyalty of Peru. On his voyage to his government, he was captured by the English, from whom he effected his escape, and arriving at Rio Janeiro, performed an overland journey from that city to Lima. No previous viceroy had ever had such difficulties to encounter as Abascal, and they were such as no talents could overcome; but by indefatigable exertion, he succeeded in protracting for a long time events that were inevitable. He gave strong assistance to Liniers in the war against the English in Buenos Ayres: he sent remittances of treasure and ammunition to the Cortes of Spain, to aid them in their struggle with Napoleon, and he promoted as far as lay in his power that union between the Spaniards and Americans which, among other causes, the state of the government of the mother country had so strong a tendency to dissolve. The course of events was against him: on the 25th of March, 1809, the inhabitants of La Paz deposed the Spanish authorities, and established a junta of government. This revolution was suppressed by a body of troops sent by Abascal, under the command of Goyeneche, a Peruvian, and another despatched by Cisneros, the viceroy of Buenos Ayres. On the 25th of May, in the same year, Cisneros was himself deposed by another junta, and the Buenos Ayreans, impatient for the independence of the whole continent, despatched a body of troops to revolutionise Peru. A confused series of defeats and victories followed; but the final result during Abascal's government was, that after three invasions the Buenos Ayreans were three times compelled to evacuate Peru. With Chili, he was still more successful. In September, 1810, the emissaries of Buenos Ayres had succeeded in exciting a revolution in Chili. In 1813, Abascal sent troops against the insurgents, and with such effect, that on the 3d May, 1814, a convention was signed between his general Gainza and the Chilians, the first article of which was that Chili "formed an integral part of the Spanish monarchy." Abascal was on the point of ratifying this convention, when the arrival of the regiment of Talavera from Spain, whose troops were now set at liberty for foreign service by the fall of Napoleon, determined him to try again the fortune of arms, and the army sent by him under Osorio, after some desperate conflicts—in particular, the battle of Ranchagua—entered Santiago, the capital of Chili, in triumph, on the 8th of October, 1814. Abascal, who had already remained in his viceroyalty much longer than the usual time, five years, was superseded by General Pezuela, in the year 1816, and immediately returned to Spain. At the time that his government ceased, the affairs of the Spaniards in America were in a much more prosperous state than they had been for a long time previous, or than they ever were again. We are told by Lord Cochrane's secretary, Mr. Stevenson, who resided twenty years in Peru and Chili, that at that period, "the most sanguine American began to droop for the cause of his country." The same writer states that, on his leaving Lima, Abascal "was accompanied to Callao by all the respectable inhabitants, and his departure was a day of mourning in the city; such are generally the sentiments, even towards an enemy, when moderation has presided at his councils, and justice has guided his actions." Abascal was entitled to the gratitude of the Peruvians for the many important improvements he had promoted. He rebuilt the College del Principe for the study of Latin, instituted a pantheon or general cemetery and absolutely prohibited interments within the city walls, founded the College of St. Fernando for the study of medicine and surgery, and imported steam-engines from England for the purpose of draining the mines. Abascal died at Madrid, on the 31st of June, 1821, aged about 78 years. (Rabbe, &c. *Biographie des Contemporains*, i. 27.; *Art de vérifier les Dates*, continuation, iii. 219. &c.; W. B. Stevenson, *Twenty Years' Residence in South America*, iii. 129. &c.; Torrente, *Historia de la Revolucion Hispano Americana*, ii. 221. &c.)

T. W.

ABASCAN'TUS (Ἀβάσκαντος), an ancient physician of Lyon, quoted several times by Galen, who mentions an antidote invented by him against the bite of serpents. (*De Antid.* lib. ii. c. 12. tom. xiv. p. 177. ed. Kühn.) If he is the person whose name occurs in several Greek and Latin inscriptions, to be found in Gruter and Meursius, he was a freedman of the emperor Augustus; but this is uncertain. (C. G. Kühn, *Additam. ad Elench. Med. Vet. à J. A. Fabricio exhib.*)

W. A. G.

ABA'TE, ANDREA BELVEDE'RE L'. [BELVEDERE.]

ABA'TI, NICCOLO, called also Niecolo dell' Abate, and Da Modena, a very celebrated Italian painter, and the most distinguished of a numerous family of artists of this name, is said to have been born at Modena, in 1512: he was the son of Gio-

vanni Abati, an obscure painter and modeller of that city. Although Niccolo Abati is spoken of by several writers as a great painter, and one of the best Italian masters, very few of the circumstances of his life are known, and only a very small portion of his works is now extant. He is better known for the great works which he executed at Fontainebleau, after the designs of Primaticcio, than for his own works at Modena and Bologna, which were the admiration of the Caracci, and approximated more nearly to the style of Raphael than the works of any other master. Indeed, according to the well-known sonnet of Agostino Caracci (certainly more pictorial than poetical, as Lanzi has observed), the works of Niccolo contained all the elements requisite to constitute a perfect painter, as expressed in the three concluding lines:—

> "Ma senza tanti studi e tanto stento,
> Si ponga solo l'opere ad imitare
> Che qui lasciocci il nostro Niccolino."

He seems to have painted principally in fresco, for his easel pictures are very rare, and he worked with such facility and certainty that he never retouched his works when dry, as has been the practice with many painters; and from this freedom of execution his works acquired such uniformity of character, that the entire paintings of a large apartment, says Vasari, had the appearance of having been the labour of a single day.

Abati's master is not positively known. He is reported to have been instructed by Correggio, but is more generally believed to have studied design under Begarelli, the sculptor, or rather modeller, after he had acquired the rudiments of his art from his father, and to have thus become acquainted with Correggio, who was the friend of Begarelli, and whose style Abati to a great degree imitated.

Abati's first works of any value were some frescoes painted in the butchers' hall, or market, at Modena, which were painted in partnership with Alberto Fontana, about the year 1537. But his best works in Modena were those executed in fresco in the Scandiano Palace, from Ariosto and the Æneid of Virgil; and the celebrated picture of the martyrdom of St. Peter and St. Paul, which was painted for the church of the Benedictines, about 1546, in his thirty-third year, according to Vedriani. This picture is painted upon a very large panel of wood, and is now in the Dresden gallery. St. Paul is represented kneeling before his executioner, who is about to behead him; further back in the picture, two other men are represented bringing St. Peter forward, who is kneeling, and looking up in the attitude of prayer. Above, according to the style of those days, are seen the Virgin and Child, surrounded by a glory, and seated upon clouds which are supported by angels; two angels also are represented about to bear a palm branch to each of the martyrs. In the back-ground is a landscape and a city. It was engraved by Folkema, for the work of Zucchi and Kilian and others, "Recueil d'Estampes après les plus célèbres tableaux de la Galerie de Dresde."

After executing these works Abati repaired to Bologna, where he remained until the year 1552, when he went to France, to assist Primaticcio in the completion of the decorations of Fontainebleau, which had been commenced by Il Rosso. His principal works in Bologna were some excellent conversation pieces and concertos for the Institute, painted with all the power and richness of Titian (they are described by Malvasia and Zanotti; the work of the latter contains engravings of them); and a Nativity of Christ, under the portico of the Leoni Palace, in which Count Algarotti discovered the symmetry of Raphael, the nature of Titian, and the grace of Parmigiano; it has been engraved by Gondolfi.

At Fontainebleau Abati executed vast works from the designs of Primaticcio, which, however, with the exception of a single apartment, in which was represented the history of Alexander the Great, were all destroyed in 1738, by the orders of a French minister, at the advice of an architect, to make room for a new structure. The series of the adventures of Ulysses, which was the most generally admired portion of these great works, was engraved by Theodore van Thulden, and published in Paris, in 1630. Other copies have since been published. [PRIMATICCIO.]

The frescoes from the Æneid, executed for the Scandiano Palace at Modena, which have been engraved by Gajani, and those above mentioned in Bologna, and a large symbolic picture in the Via di S. Mamolo, in that city, are the only frescoes by Abati now extant, and his oil pictures are also extremely scarce. The Rape of Proserpine, which was in the Orleans gallery, was sold in this country for 160*l.* when that collection was disposed of: it is now in the Duke of Sutherland's collection. The back-ground of this picture is an extensive and pleasing landscape, in which department Abati greatly excelled, for his period. He died in Paris, in 1571.

Some have supposed that Niccolo's name was not Abati, and that he received the surname of Dell'Abate from his connection with Primaticcio, who was made abbé of St. Martin near Troyes, by Francis I., and was called L'Abate by the Italians. Tiraboschi has, however, shown that Niccolo's own family name was Abati, or Abate.

There were several painters of this name and family, who distinguished themselves in their art, particularly for correctness of design and strength of colouring. PIETRO PAOLO ABATI, the brother of Niccolo, painted very spirited battle-pieces, and excel'ed in painting horses. GIULIO CAMILLO, the son of Niccolo, went with his father to France, and is little known in Italy. ERCOLE

ABATI, born in Modena, 1563, the grandson of Niccolo, and the son of Giulio Camillo, next to his grandfather, was the most distinguished of the family; but he was a man of dissolute habits, and neglected his abilities: the most celebrated of his works are, a "Marriage at Cana," and the great paintings of the council hall of Modena, in which he was assisted by Bartolommeo Schidone: he died in 1613. PIETRO PAOLO, the younger, the son of Ercole, born in 1592, painted some excellent works in Modena; there are three in the gallery of Modena that are deserving of mention: a "Birth of the Saviour;" a "Betrothment;" and a "Presentation of the Virgin, in the Temple." He died in 1630, aged 38. (Vedriani, *Vite de' Pittori, &c. Modenesi*; Tiraboschi, *Notizie de' Pittori, &c. di Modena*, &c.; Zanotti, *delle Pitture di Pellegrino Tibaldi e Niccolo Abbati*, &c.; Algarotti, *Lettere sopra la Pittura*; Fiorillo, *Geschichte der Mahlerey*, vol. ii.) R. N. W.

ABATI, DEGLI, a Florentine family in the thirteenth century. Their name is recorded in history in consequence of the treachery of one of its members, Bocca degli Abati. He betrayed the Guelph party in whose ranks he was serving, at the great battle of Monteaperto, which was fought near Siena, in September 1260, between the militia of Florence, a Guelph city, and the militia of Siena joined by the Guibeline emigrants from Florence, and assisted by the troops of Manfred, king of Sicily, the great patron of the Guibelines. In the midst of the conflict Bocca degli Abati aimed a blow with his sword at Jacopo del Vacca, who bore the standard of Florence, by which Jacopo's hand was cut off, and the standard consequently fell. This event threw dismay into the ranks of the Florentines, and greatly contributed to their defeat. Such is the account of Ricordano Malespini, a contemporary chronicler. For this act of treason, Dante, though himself a Guibeline, has placed Bocca degli Abati among the traitors in the ninth circle of his "Hell."

There is another individual of the same age and country, and apparently belonging to the same family, called MIGLIORE DEGLI ABATI, who is mentioned as a poet of some note in the Provençal or Romance language. It is said in an old collection of Italian tales, entitled "Cento Novelle antiche," that he repaired to Sicily to the court of Charles of Anjou, the conqueror of Manfred, to ask for the restoration of his houses and other property at Florence. He had probably been involved in the general proscription of the Guibeline party, consequent on Manfred's fall. Charles of Anjou was the acknowledged head of the Guelphs in Italy. A. V.

ABATI, ANNIBALE OLIVIERI DEGLI. [OLIVIERI.]

ABATIA, or ABATI, J. ANTONIO, a native of Pavia, who lived in the seventeenth century, and devoted himself to the study of alchemy. He wrote a tract on the transmutation of metals, entitled, "Epistolæ duæ Scrutatoribus Artis Chemicæ mandatæ," of which a German translation was printed at Hamburg in 1670, and republished in 1692. The work contains nothing of any value, and does not differ from many other extravagant essays on the same subject which appeared in the sixteenth and seventeenth centuries. (*Biographie Médicale.*) C. W.

ABATINI, GUIDO UBALDO, an Italian fresco-painter of considerable merit, was born at Città di Castello, in 1600, and died at Rome, in 1656. He became the scholar of Cesari d'Arpino, when at the height of his reputation at Rome, but he soon forsook the manner of Cesari for that of Pietro di Cortona and Bernini. He executed several good frescoes from sacred history, in Rome, where he principally worked. He worked also some designs by Pietro di Cortona, in mosaic. (Baglione, *Vite de' Pittori*, &c.; Passeri, *Vite de' Pittori*, &c.) R. N. W.

ABAUNZA, PEDRO DE, a native of Seville. He appears to have been born in 1600. In 1627 he published "Ad Titulum Decimum Quintum de Sagittariis Libro Quinto Decretalium Prælectio," in the title-page of which he calls himself D. Petrus de Abaunza, U. J. Professor. There is no reason to believe that "Professor" implies here the academical dignity. Antonio calls him simply an advocate in the courts of Seville,—"jurisconsultus, legum doctor, atque in patria causarum patronus." He left, in manuscript, some remarks on the controversy between Ramirez and Theodore Marsilius (under the assumed name of Claudius Musambertius), regarding the epigrams of Martial, which his heirs did not deem worthy of publication. Abaunza died in 1649, a year in which Seville was visited by a pestilential disease, before he had completed his fiftieth year. His "Prælectio" is more an antiquarian than a legal dissertation. It shows the author to have been a man of extensive reading and little judgment. On perusing it, one is almost tempted to believe that Meermann inserted it in his "Thesaurus" to fill up some pages which he did not well know how to dispose of; and that Antonio gave the author a place in his "Dictionary of Spanish Authors" partly because he was a townsman, and partly because the recollection of having read his manuscript remarks on the controversy about Martial, when a boy, was pleasing. The only thing worthy of note in his "Prælectio" is an apparently unconscious expression of national feeling, when, after stating that the priesthood are prohibited from taking part even in a just war, he admits that this rule may be disregarded in extreme cases, "as for example in the attack made upon Cadiz by the English." (Meermann, *Thesaurus Juris*, ii. 6.; *Bibliotheca Hispana*, autore D. Nicolao Antonio, Romæ, 1672.) W. W.

ABAUZIT, FIRMIN, was born at Uzes, in Languedoc, on the 11th November, 1679, of a family which owed its origin to an Arabian physician who settled at Toulouse in the ninth century. His father died when he was two years old, but his mother paid the greatest attention to his education, until the revocation of the edict of Nantes, in 1689, compelled her, as she professed the reformed faith, to seek an asylum out of France. She succeeded in sending her two sons safely to Geneva, although she herself fell into the hands of the authorities, and was not released until two years afterwards, and then only on account of ill health, and some influence she was able to exert with her gaolers. She was rewarded for her sufferings by witnessing the rapid progress made by her eldest son, Firmin, in his studies, which comprehended the Greek and Roman writers, natural history, mathematics, and physics, astronomy, geography, antiquities, and theology.

In 1698, on the completion of his education, he set out on a kind of literary tour through Germany, Holland, and England, in each country cultivating the acquaintance, and often securing the friendship, of men of the highest name in literature and philosophy. Although William III. is said to have made him tempting offers to stay in England, affection for his mother drew him back to Geneva, where for the remainder of his long life he constantly resided, devoting himself to study, and living in retirement. He, however, joined the association formed for translating the New Testament into French, the result of whose labours appeared in 1726. The Académie (or public school) of Geneva had offered him a professorship three years before, but his wish to enjoy complete independence, which his means permitted, induced him to decline the appointment; he accepted, however, the office of supernumerary public librarian, stipulating that it should be without either emolument or stated duties. In 1727 the government of Geneva presented him with the freedom of the city, without fees, as a token of esteem and respect. He died on the 20th of March, 1767, in the eighty-eighth year of his age.

The reputation of Abauzit rests not so much on his published writings as on the opinion of his great contemporaries; and judged by this standard, it is high indeed. It is told of Voltaire, that on a visitor once assuring him that "he had come to Geneva to see a really great man," he sharply inquired, 'And have you seen Abauzit?" Rousseau, in a note to his "Nouvelle Héloise," gives a glowing panegyric on Abauzit, as "the only true philosopher of a philosophic age," as "honouring Geneva by his presence, instead of Geneva honouring him," and as "living like Socrates, but, unlike him, cherished and respected by his fellow-citizens." This eulogy is the more remarkable as it is the only one ever bestowed by Rousseau on a living man; in itself a proof that Abauzit's reputation for patience and forbearance was not without foundation. In our own country Sir Isaac Newton highly appreciated the merits of Abauzit, who became known to him on his visit to England in 1698, and with whom he kept up a constant correspondence. In transmitting him a copy of the "Commercium Epistolicum," Newton paid him the flattering compliment of observing, in allusion to the controversy the book refers to — "You are well worthy to decide between Leibnitz and me."

The most surprising anecdotes are related of Abauzit's memory. Pococke, the orientalist, imagined, from his conversation, that he had, like himself, long travelled in Asia, so familiar did he seem with the minutest particulars relating to the manners and customs of the East; and Lord Stanhope received from him a map of Arabia, drawn by his own hand, displaying a knowledge of the geography of the country such as it was hardly credible could be acquired without visiting the spot. Nor did time diminish this extraordinary power. Rousseau consulted him on the ancient history of music, at a moment when he himself was just fresh from the study, and found him perfectly acquainted with the obscurest parts of the subject. He was highly astonished when he found that Abauzit had not touched upon music for thirty years. A similar circumstance occurred to Professor Lullin, of Geneva, in relation to a very dark point in the ecclesiastical history of the middle ages. His biographer Senebier assures us that such instances as these came often within the knowledge of those who were on terms of intimacy with him; and that he retained in his memory, as in a book, all the names and all the dates of history.

Abauzit was a good mathematician; he defended Newton from the attacks of father Castel, and pointed out an error in his great work, which Newton acknowledged and corrected, at a time when there were but few mathematicians in Europe capable of reading the "Principia." He corresponded with Gravesande on mathematical subjects, and with Newton on the time of the eclipse of Thales. His knowledge of physics was extensive, and he was well versed in antiquities, especially numismatics and the deciphering of inscriptions. He was also one of the profoundest theologians of his time. He was in fact reproached with aiming at universal knowledge.

Abauzit published very little. In 1730 he contributed to the new edition of Spon's "History of Geneva" an essay entitled "Geneva Sextanorum Colonia," and several others, besides taking a share in the editorship of the

work. In the "Journal Helvétique" for 1743 he published an account of "a votive shield found in the Arve, near Geneva," with an inscription of the time of Valentinian II. This paper is reprinted in the supplement to Montfaucon's "Antiquité Expliquée." Other pieces on critical and antiquarian subjects are scattered through the pages of the "Année Littéraire," and different periodicals of the time. After Abauzit's death, a collection, called his "Œuvres Diverses," was published at Geneva, under the care of M. Vegobre; it is incomplete, one volume only having appeared, which is filled by eight dissertations on theological subjects. Another collection, with a similar title, in two volumes, was produced by M. Berenger, in 1773, with the imprint "Londres," although really published in Holland. It includes three of the same dissertations, those on the Eucharist, on Idolatry, and on the Apocalypse, with some other theological essays, several papers on classical antiquities, and one on the Aurora Borealis. Part of this collection was translated into English by Dr. Harwood, and published under the title of "Reflections on the Eucharist, on Idolatry, on the Mysteries of Religion, Paraphrases and Expositions of Scripture," &c. (London, 8vo. 1774.) It ran through two editions. Senebier assures us that it would be wrong to judge of Abauzit by his published works, and that many of his remaining MSS. were far superior, especially his correspondence with De Mairan, secretary of the Académie Française. According to Senebier, it would, if printed, "sustain more than the great reputation of Abauzit."

The religious opinions of Abauzit were Unitarian. His "Treatise on the Apocalypse" exposed him to much odium, on account of the freedom of its tone, and he felt the imputations against him so strongly, that he wrote a vindicatory letter on the subject, which is preserved in the public library at Geneva. From this it appears that the work was originally written in reply to a treatise by Burnet, the governor of New York, and that Dr. Twells, of London, who saw it in MS., wrote a refutation, which so well satisfied Abauzit that he suppressed an edition which was preparing in Holland, and never published the work. Still such obloquy rested on his name, that the relatives who succeeded to his property at Uzes burnt all the manuscripts by him which came to their hands, to satisfy their religious scruples, although he had always associated with the clergy of Geneva, had compiled a harmony of the Gospels, as well as assisted in the translation of the Testament, and had always been considered a man of piety. He was remarkable for the modesty of his disposition, and the mildness of his manners; and such was his sweetness of temper, that he was never seen "in a passion" in his life. (Senebier, *Histoire Littéraire de Genève*, iii. 63. et seq.; *Œuvres de* J. J. Rousseau, edit. of 1788, iii. 409.; Sabatier de Castres, *Les Trois Siècles de la Littérature Française*, i. 110.) J. W.

ABBA (אבא), a Jewish writer, whose name appears on the title of "Biur," which is an explanation of the difficult and foreign words in the Talmud. It was printed at Cracow, A. M. 5303 (A. D. 1543), in folio. As Bartolocci mentions no other work of this Abba, and we find none noticed by any other author, it is probable that the conjecture of Wolff is correct, namely, that this word is rather the contraction of a name than the real name of the writer, as it would properly, and according to the usual mode of Hebrew contraction, express either Abraham ben Asher or Abraham ben Avigador. This conjecture is strengthened by Bartolocci himself, who (vol. i. p. i. אבא) says, "I know not whether he be the same with the author of 'Or Hashakal,' the author of which is called א"ב"א; but this is a contraction of Abraham ben Asher." [ABRAHAM BEN ASHER.] That this abbreviation should have been adopted by those rabbis to whose names it would apply, is likely enough, when we consider that this appellation was considered as very honourable by the Jews; Abba (אבא) was a title of great dignity, and held in at least equal honour with that of rabbi. (Juchasin, p. 61. "Abba Jose.") In the Chaldee language it properly signifies father.* Thus our Lord and Saviour, in addressing himself to God the Father, says, (*Mark*, xiv. 36.) "Abba, Father, all things are possible unto thee." And the apostle Paul says, (*Romans*, viii. 15.) "whereby we cry, Abba, Father." The ancient Babylonian Jews, however, frequently made use of it as a name, but much more frequently as a title of honour. This name is, indeed, found to occur so frequently in the "Ghemara," and that entirely unconnected with any other name, that it is extremely difficult, and frequently impossible, or nearly so, to discover what particular person is alluded to. (Bartolocius, *Biblioth. Mag. Rabb.* i. 1. iii. 668.; Wolfius, *Biblioth. Hebr.* i. 1. iii. 1.) C. P. H.

ABBA ARICA (אבא אריכא), better known by his title of רב (Rav), by which he is generally quoted in the Talmud †, was a native of Babylon, and the contemporary and intimate associate of R. Samuel. [SAMUEL.] His father was named Ibo (איבו), and was the brother of Rabbi Chija (חייא), of whom his mother was also the sister; the former on the father's side, and the latter on that of the

* Hence, too, Abbas or Abbot, in the Catholic church, the presiding father of a convent of monks. It was first used in this sense to denote the head of the rabbinical colleges. (Bartolocius, *Bibl. Mag. Rab.* iii. 669.)

† The Talmud is the whole body of the Jewish traditions, and of their civil and ecclesiastical law: it was compiled by various of their most learned rabbis. There are two Talmuds, that of Jerusalem, and that of Babylon.

mother. He had a wife, who is represented as having been the very counterpart of the wife of Socrates, by whom he had two sons, one of whom he called Ibo, after his father, and the other Chija, after his uncle. He passed his early manhood in the land of Israel with Rabbinu Hakkadosh, [JUDAH BEN RABBAN SIMEON,] at whose feet he sat, and from whom he received the oral law. He had also other masters, among whom his celebrated relative R. Chija held the chief place. Shortly before the death of Rabbinu Hakkadosh, Rav went down to Babylon, whither R. Samuel had gone not long before. A certain Babylonian prince, named Adarkan, conceived as great a liking for Rav as the emperor Antoninus Pius had for Rabbinu Hakkadosh. By the authority and with the assistance of this prince, he founded a college in the city of Sora, where he drew together many disciples, and over which he presided until his death, which happened in the year 4003 (A. D. 243). (*Juchasin, Shalshelleth Hakkabala, Zemach David*, and other chronological works of the rabbis.) Sora (סורא), or Soria (סוריא), appears to have been the Hebrew name for the whole of Syria and Babylonia. The city Sora, where this celebrated college was established, is said, by R. Gedalia and other rabbis, to be the same with Matha Mechasin, which was on the bank of the Euphrates, and opposite to the city of Nahardin, in Mesopotamia. In the Talmud, in the book called "Eruvin," the chapter Mavoi, it is said that Abba adhered to the opinion of Samuel, who asserted that both opinions, to wit, that of the school of Hillel, and that of the school of Shammai, though in direct opposition, were approved by an oracle from Heaven. It is added, that this Abba was contemporary with Samuel in the time of the first Ammoraites, who compiled the "Ghemara," or about the year 3980 (A. D. 220). "Wherefore," says Juchasin, (p. 96.) "by Abba, when used absolutely, or without any other addition (in the Talmud), Rav is always to be understood." This Rav, or Abba Arica, is styled Gadol Mikol Ammorim, the greatest of all the Ammoraites,* (Juchasin, p. 69.) though he has been sometimes reckoned among the Tanaites.†

The works of Rav are, "Siphra" and "Siphri." [AARON ABEN CHAJIM.] According to David Ganz (in the *Zemach David*, A. M. 3979), these two works were written by Rav; and he quotes Ramban (Moses ben Nachman), "of blessed memory," in whose preface to "Seder Zerajim" the assertion is made. Don Isaac Abrabanel, also, in his preface to the work called "Nachalath Avoth," [ABRABANEL,] says that Rav composed "Siphra," and "Siphri;" the same author, also, in "Sheviie Emuna," says that these two works, Siphra and Siphri, are different books; the former of which is the "Vaikra," which is the "Torath Cohanim," and is called in the Talmud the "Remains of Siphri Rav." (Bartoloccius, *Biblioth. Mag. Rabb.* iii. 692.; Buxtorfius, *Recensio Operis Talmudici.*) C. P. H.

ABBA CHELKIJA (אבא חלקיה), one of the authors of the "Mishna," was the grandson of Onias Hammagali, by his son, and was contemporary with R. Nechonia ben Hakkana, [NECHONIA,] before the destruction of the temple. (Notes of Reland to *Othonis Historia Doctorum Mishnicorum*, p. 91.; Wolfius, *Biblioth. Hebr.* ii. 808.) C. P. H.

ABBA BAR COHA'NA (אבא בר כהנא) There appear to have been two Ammoraite rabbis called Cohana, who are also called Abba; the former was one of the Ammoraites who compiled the "Ghemara," and was contemporary with R. Jochanan when he was compiling the Talmud of Jerusalem, about A. M. 4010 (A. D. 250). The other Abba Cohana was of the third period of the Ammoraites, and lived in Syria in the time of Rav Joseph, about the year 4082 (A. D. 332). (Bartoloccius, *Biblioth. Mag. Rabb.* iii. 669.) C. P. H.

ABBA ELEAZER BEN DOLAI (אבא אלעזר בן דולעאי). We find the name of this rabbi in the "Mishna." (*Mikvaoth*, cap. ii. n. 10.)

The Talmud of Jerusalem was compiled by Rabbi Jochanan of the tribe of Joseph, (JOCHANAN BEN ELIEZER,) for the Jews who were living in the land of Israel: it was finished A. D. 230, but it is by no means so perfect as the other, and has been always held in much less estimation.

The Talmud of Babylon was written for the Jews who were living in Babylon and other foreign countries; it consists of the "Mishna" and "Ghemara;" and this Talmud is always to be understood when we refer to the Talmud simply.

There are two celebrated classes of doctors, or expounders of the law, who are held in high estimation among the Jews, and to whose labours they owe their Talmud (Buxtorfius, *Recensio Operis Talmudici*, passim); these two classes are called תנאים, Tanaim, Tanaites, and אמוראים, Ammoraim, Ammoraites.

* The Ammoraites were those rabbis who, more especially in Babylon, explained in the schools the oral traditions compiled by Rabbinu Hakkadosh in the land of Israel, under the name of "Mishnaioth;" and because they were accustomed to answer skilfully and with subtlety, in the scholastic manner, the questions which arose out of their lectures, and which were from time to time proposed to them, they gained the name of "Ammoraim," speakers or explainers. Besides the Mishnic oral traditions, they introduced other new ones, often extravagant, and sometimes impious, by the help of which they compiled the commentary on the "Mishna" which is called "Ghemara," and thus was formed the Babylonian Talmud. Their doctrine is called גמרא, Memra, and sometimes הוראה, Horaha. In the Talmud, when we meet with the expression איתמר (ithmar), "it was spoken," it is a sign that the speaker is an Ammoraite.

† The Tanaites were a sect of Jewish doctors, or rabbis, who lived both before and after the destruction of the latter temple. They began with Antigonus Socheus, about 300 years before the birth of Christ, and ended with Rabbinu Hakkadosh, after whom arose another sect, about A. D. 219, called Ammoraites, of whom we have spoken above. The Tanaites collected the Mishnic or oral traditions, which the Jews assert were communicated by Jehovah himself to Moses, together with the written law, during the forty days that he remained in Mount Sinai, and reduced them to writing. These writings were collected and put into their present form by Rabbinu Hakkadosh, who divided them into chapters or heads, collected the chapters into books, and the books into six orders. This work is called the "Mishna," and the Tanaites are called the Mishnic doctors.

The author of "Juchasin" (p. 51.) thinks that he was contemporary with R. Meir, R. Jehuda, R. Simeon, and R. Eleazer ben Shamua, the disciples of R. Akiba, in which case he must have lived about A. M. 3880 (A. D. 120); for in this year R. Akiba was slain. (Bartoloccius, *Biblioth. Mag. Rabb.* iii. 252.; Wolfius, *Biblioth. Hebr.* ii. 808.) C. P. H.

ABBA JOSE BEN CHANEN (אבא יוסי בן חנן) was contemporary with R. Eliezer ben Jacob. Bartoloccius thinks that he was the same with Abba Jose ben Jochanan of Jerusalem, who is mentioned in the "Ghemara," (*Jevammoth*, cap. v.) where he is made to quote R. Meir, to whom he thus seems to have been posterior. R. Meir was living in A. D. 122. (*Juchasin*, p. 61.; Bartoloccius, *Biblioth. Mag. Rabb.* iii.; Wolfius, *Biblioth. Hebr.* ii. 808.) C. P. H.

ABBA MORI BAR MOSHE (אבא מורי בר משה), a Jewish writer, whom Wolff places in the beginning of the fourteenth century, and Bartolocci in the beginning of the twelfth. He wrote "Minchath Kenaoth," "The Gift of the Zealous," (*Num.* v. 15.) which consists of familiar epistles to Rabbi Solomon ben Addereth of Barcelona, and other rabbis. In these epistles the author, who seems to have been much in advance of his age and nation, condemns and confutes the law enacted by the synagogue of Barcelona, A. M. 5064 (A. D. 1304), under the presidency of R. Solomon ben Addereth, and R. Asher of Toledo, wherein it was forbidden to any one under the age of thirty (the Shalshelleth has it twenty-five, and Bartolocci twenty,) to apply themselves to the study of the Gentile philosophy, under which head they included all learning not comprised in the Talmud. This prohibition was neither new nor inconsistent with the ancient practice of the Jews, as we find in the "Mishna," in the book "Sotta" (chap. 9. s. 14.). "In the war with Titus they decreed that no man, on pain of death, should teach his son Greek." Upon this the commentator, Caph Nachath, on this passage says, quoting an ancient aphorism, "Cursed is he who fattens a hog, and cursed be he who teacheth his son in the manner of the Greeks;" that is, of course, Greek science, philosophy, and literature. The "Minchath Kenaoth" is among the manuscripts of the college of Neophytes, at Rome. Spizelius, in his "Specimen Bibliothecæ Universalis," under Abba Mori, says that R. Jacob Romanus possessed the MS. at Constantinople. Those who wish to know more of this controversy may consult the "Shalshelleth Hakkabala," (p. 40.). Rabbi Shabtai, in the "Siphte Jeshenim," (p. 76.) says that the poem on the Feast of Purim, of Rabbi Isaac Geath, with a commentary by Abba Mori, is in the Bodleian Library at Oxford; and Wolff adds, "this is true, as appears from the catalogue of that library, p. 431." This poem was not published by itself, but in another work, at Venice. [ISAAC BEN GEATH.] Bartolocci asserts that he was living A. D. 1100, because the rabbi Solomon here spoken of was the master or tutor of R. Solomon Jarchi, who died in 1180, at the age of seventy-five. If Solomon Jarchi had a tutor of the name, we do not find him mentioned in his life; and, if so, it must certainly have been another Solomon than the Ben Addereth here mentioned; for all our authorities state that he was living and wrote in 1280, and died in 1318. [SOLOMON BEN ISAAC. SOLOMON BEN ABRAHAM BEN ADDERETH.] (Wolfius, *Biblioth. Hebr.* i. 2. iii. 8.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 2. iii. 253.; *Cat. Impress. Libr. Bibl. Bodleianæ*, ii. 32., edit. 1773.) C. P. H.

ABBA SAUL BEN BOTNITH (אבא שאול בן בטנית), one of the rabbis who compiled the "Mishna." It seems that he lived after Rabbi Abba Jose ben Chanan; for in the "Ghemara," in the book Pesachim, (ch. iv. p. 57.) Abba Saul ben Botnith discourses on the name of Abba Jose ben Chanen, and says that the Abba Joseph named in the "Ghemara" is the same as Abba Jose, Jose being here only an abbreviation of Joseph; and as Jose is in this place changed into Joseph, so is his father's name Chanen changed, in the "Ghemara," in the book Jevammoth, (cap. v. p. 53.) into Jochanan. Abba Jose lived after R. Meir, A. D. 121. (Bartoloccius, *Biblioth. Mag. Rabb.* iii. 253.) C. P. H.

ABBA SAUL (of the house of MARMESHA) (אבא שאול מבית מרמשא), one of the early Tanaite or Mishnic rabbis. He is frequently called Abba Saul only in the "Mishna," as in the chapter Har Habbaith, of the book Middoth, sec. 5. He is said to have been of extraordinary stature, so that no one of the age in which he lived exceeded him in size. It is related in the Talmud, that once, when he was burying the dead, he saw the thigh or leg bone of Og, king of Bashan, and at the same time an eye of Absalom, and that through the hollow of this bone he followed a wild buck for three leagues, and was buried up to his nose in the pupil of Absalom's eye. (*Ghemara*, book Nidda, chap. 3. p. 24.) Such are the absurd fables of the Talmudists, related, too, of real men. The precise period at which Abba Saul lived is not ascertained; but probably he was one of the earliest of the Tanaites, and consequently lived a century or two before Christ. (Wolfius, *Biblioth. Hebr.* ii. 808.; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 253, 254.; *Ghemara*, codex Nidda, cap. iii. p. 24.) C. P. H.

ABBA BEN SHELOMO BUMSLA (ר' אבא בן שלמה בומסלא), a rabbi who lived during the latter part of the sixteenth and beginning of the seventeenth centuries. He appears to have resided at Basle, in Switzerland, as he there edited the book of R. Moses ben Shem Tov called "Nephesh Hachakmah," A. M. 5364 (A. D. 1604), to which he also wrote the preface. He is the author of the work called "Sur Hannishamah" ("Of

the Hidden Things of the Soul"); in which he treats of the soul, of the sepulchral percussion * (de percussione sepulchrali), and of the resurrection of the dead, after various authors, in the German-Hebrew language. It is in seven parts, and was printed at Amsterdam, A. M. 412 (A. D. 1652). (Wolfius, *Biblioth. Hebr.* i. 2. iii. 1.) C. P. H.

ABBA THULLE, king of the Pelew Islands, became known to Europeans in consequence of the wreck of the East India Company's ship Antelope, on the island of Oroolong, one of the group of the Pelews, on the 10th of August, 1783. The unfortunate mariners were well treated by the natives, and were soon honoured with a visit from the king. As he had never seen a white man, nor any vessel larger than a canoe, his surprise was unbounded; but it was the effect of fire-arms which most attracted his attention. It was not long before he induced Wilson, the captain of the Antelope, to grant him assistance in his wars with the neighbouring islanders in four several expeditions, which were generally under the command of Abba Thulle himself. The novel mode of attack of the strangers proved so effective, that on the last occasion the people of Artingall, the island against which the attack was directed, submitted without resistance to the king of Pelew. While this was going on, the rest of the Antelope's crew, and all at other times, were engaged in building a vessel, their own having gone to pieces, in which they hoped to be able to take passage to China; and in this work Abba Thulle, who took a great interest in it, rendered them every assistance. When the vessel was completed, he declared his intention to confide his second son, Lee Boo, to his new friends, that he might accompany them and see the wonders of Europe. Notwithstanding this, the English had so strong a suspicion that his intention was to detain them, that a plan was formed for cutting off the king and his family on the appearance of the least sign of treachery. Fortunately no occasion arose for misunderstanding, and on the 12th November, 1783, the "Oroolong" (so called from the island where it was built) proceeded on its voyage, in presence of the king and a large concourse of the people of Pelew, who took an affectionate leave of their friends, and loaded them with presents. Lee Boo, after a tender parting with his father, accompanied them; but a seaman, named Blanchard, delighted with his prospects at the islands, insisted on remaining behind. Before sailing, Abba Thulle had proclaimed Oroolong to be "English-man's Land," and it was formally taken possession of in the name of King George III. Captain Wilson brought Lee Boo to England, but he unfortunately died soon after. In 1790, the East India Company resolved to send out an expedition to Pelew, with the double object of informing Abba Thulle of the death of his son, and of testifying the Company's sense of his kindness to the Antelope's crew, by presenting him with a quantity of live stock, and useful seeds and implements. Accordingly, the "Panther" and "Endeavour," commanded by Captain M'Cluer, and having among their officers Messrs. White and Wedgeborough, who had been with Captain Wilson, arrived at Pelew on this service. Abba Thulle received the news of the death of Lee Boo with resignation, pausing for a time, and then exclaiming only "Weel, weel, weel, a trecoy!" (Good, good, very good!) A great battle had been fought since the departure of the Oroolong, in which the people of Pelew had defeated those of Pelelew, with the loss of Raa Kook, the king's brother, Qui Bill, his eldest son, and many persons of distinction. Abba Thulle was highly delighted with the presents, most of which he distributed among his nobles; but it soon became his great object, as before, to obtain the assistance of the English in war. After one refusal it was conceded; but the appearance alone of the dreaded strangers before the capital of Artingall was sufficient to induce the enemy to capitulate, and the great cause of the war, a small stone to which some idea of sovereignty was attached, was given up to Abba Thulle without bloodshed. The expedition left Pelew in 1791, but returned in 1793; Abba Thulle had died in the meantime, about three months after the expedition had left Pelew, or in August, 1791. He was supposed to be nearly 70 years of age, and was succeeded by his only surviving brother, who had been till then "clow arra kooker," or, general of the troops. Abba Thulle has been called the Peter the Great of Pelew, but it would be hard to say for what reason; his thoughts ran upon war, and war only, and much of his hospitality to Wilson and his crew may be attributed to the assistance they gave him against his enemies. The interest he displayed on other matters was not equal to that of many of his subjects, and he took no pains to turn the presents of the East India Company to account; so that the only result of the well-meant expedition of 1791 was that the islands were desolated through the introduction of fire-arms. Captain Wilson is loud in his praise; but even he does not conceal that he joined in the custom of putting all his prisoners to death; nor does he give any instances of his benevolence, beyond the hospitality shown to the English, which, great as it was, might in some degree be owing to their ready accordance with his

* For information on this ceremony, which by the Jews is called Hibbut Haekibber, read Elias the Levite on this word; and, among Christian writers, Buxtorfius, *Lexicon Talmud.* 698; and, above all, Zach. Gropius, in his dissertation, *De Percussione Sepulchrali ex Judæorum et Muhammedanorum Sententia*," Rostock, 1699.

wishes, and his dread of their fire-arms. A great deal of the florid colouring in which Pelew has been painted, is due to the circumstance of Captain Wilson's narrative having been drawn up by a sentimental writer (Mr. Keate) at a period when sentimentalism was very much the fashion. The book abounds in errors; and it may be observed that the name of "Abba Thulle" is itself a blunder, as it belongs to the office rather than the individual, and his brother, on succeeding him, assumed the same title, though their family name appears to have been "Angusswangaa." The chief island of the group also is Coororoa, and not Pelew, that being the name of the capital only; and, finally, the king was not a king at all, in our sense of the word, but rather chief of the "rupaeks," many of whom he acknowledged as of equal dignity with himself. The most singular part of the constitution of Pelew is that it includes an order of knighthood, called by Wilson "the Order of the Bone," because each knight is invested with the bone of a certain fish, which is worn like a bracelet. Wilson himself, and after him Captain M'Cher and Lieutenant White, were knights of this order. (Keate, *Account of the Pelew Islands, from the Journals, &c. of Captain Wilson*, pp. 54. 90. 237. 260. &c.; Hockin, *Supplement to the Account of the Pelew Islands*, pp. 9. 19. &c.)

J.W.

ABBACO. [ABACCO.]

'ABBA'D ABU' 'AMRU, surnamed Fakhru-d-daulah (the ornament of the state), second sultan of Seville, of the dynasty of the Beni 'Abbád, or 'Abbádites, succeeded his father Abú-l-kásim Mohammed Ibn Isma'íl Ibn 'Abbád, in the month of Jumáda-l-awal, A.H. 433 (Jan. A.D. 1042), at the age of six-and-twenty. No sooner had he ascended the throne than he resolved upon enlarging his dominions at the expense of his neighbours, the Moslems of Andalusia and Algarve. Having invaded the territory of Al-modhaffer Ibn Al-aftas, king of Badájoz, he took several of his strongest fortresses, and compelled him to sign an humiliating treaty of peace. He then turned his arms against 'Abdu-l-'aziz Al-bekrí, lord of Huelva and the island of Saltes, both of which he speedily reduced. (A.H. 433, A.D. 1042.) His next campaign was directed against Ahmed Ibn Yahya, lord of Niebla, the ancient Ilipla, and Mohammed Ibn Sa'íd, who was the independent ruler of a portion of the coast of Lusitania, between Ossonoba, now Estombar, and Cape Santa Maria. The command of the expedition was entrusted to his eldest son Mohammed, who in five months conquered the whole of that country, and reduced its former rulers to the condition of subjects. Mohammed Al-birzálí, lord of Carmona, a large city between Cordova and Seville, was the next victim of 'Abbád's ambition. Though he solicited and obtained the aid of the kings of Malaga and Granada, who sent him a chosen body of cavalry, he was defeated in several encounters, and obliged to shut himself up in his capital, where he was taken and put to death by his successful rival in 446 (A.D. 1054-5). About this time Isma'íl Ibn Dhí-n-núm, king of Toledo, having declared war against Abú-l-walíd Ibn Jehwar, king of Cordova, the latter implored the assistance of his ally of Seville, who despatched to his relief a considerable body of troops under the command of his son Mohammed. Having united his forces to those of 'Abdu-l-málik, the son of the king of Cordova, Mohammed defeated Isma'íl near that capital, and seizing on the king of Cordova and his son, both of whom he put to death, made himself master of the city which he had come to defend (A.H. 452, A.D. 1060). [AL-MU'TAMED.] Grief for the loss of a favourite daughter, named Táyirah, caused the death of this monarch, on the second day of the moon of Jumáda-l-akhar, A.H. 461 (March 29, A.D. 1069). He was then fifty-four lunar years of age, being born on the 23d Safar, A.H. 407 (July 31, A.D. 1016). The Arabian writers describe him as a man of prepossessing appearance; he was tall and handsome, had fine black eyes, and a well-set beard. He was well versed in all the branches of science, and wrote several short poems, fragments of which have been preserved. In his wars with the Moslem rulers of Spain, he displayed great military talents, as well as great wisdom and vigour in the administration of his own dominions, but he was cruel and vindictive. He used to keep in a retired closet of his palace the skulls of all the chiefs and kings who had fallen into his hands. The alleys of his garden were, we are told, paved with those of inferior note. On the taking of Seville by the Almoravides (A.H. 484, A.D. 1091), a box was found in the treasury of the palace, containing thirteen human skulls richly set in jewels, each having an inscription indicative of the victim's name, and the date of his execution. According to the historian Ibn Bessám, ['ALI IBN BESSÁM,] who is the author of a life of this king, preserved in the Bodleian Library, Oxford, (No. DCCXLIX.) his harem contained 800 of the choicest beauties of Spain and Africa, whom he kept with a splendour which rivalled that of the most powerful sovereigns of the East. He was, moreover, very fond of spirituous liquors, and is known to have indulged in many practices forbidden by the Korán. "Though he erected sumptuous palaces," observes the above mentioned historian, "and planted delightful gardens in his capital; though he embellished other towns of his dominions, he only built one mosque during his reign." 'Abbád is better known in history under the surname of Al-mu'tadhed, *i. e.* "He who implores the help of God," which he assumed on his accession to the throne. (Ibn Bessám, *Ad-dakhírah*, or "the hoarded treasure," Bod. Lib. No.

DCCXLIX. fo. 9.; Conde, *Historia de la Dominacion de los Arabes en España*, ii. 52. et seq.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 39. 209.)
P. de G.

ABBADIE, JACQUES, an eminent Protestant divine, was born at Nay, in Béarn, in the south of France, in 1658, of parents whose poverty would most probably have prevented the development of their son's abilities, if the more wealthy Protestants of the district had not raised a subscription to defray the expenses of his education. Their assistance enabled him to pursue his studies at Puy-Laurent, at Saumur, at Paris, and lastly at Sedan, where he took the degree of doctor in theology. He intended to enter the ministry in France, but the circumstances of the times rendering that course impracticable, he accepted the invitation of the Count d'Espense, who was high in the service of the Elector of Brandenburg, to go to Berlin, and take charge of the French Protestant congregation in that city. Abbadie arrived there about 1681, and although his congregation was at first small, it was greatly increased on the revocation of the edict of Nantes, and the consequent immigration of the French Huguenots. He remained at Berlin, occasionally visiting Holland, to superintend the printing of his works, until the death of the elector Frederick William I., with whom he had been a great favourite. This occurred early in 1688; and soon after Abbadie, having found a new patron in the Duke of Schomberg, accompanied that general in the suite of William of Orange, first to Holland, and afterwards to England. He also went over to Ireland, but returned to London on the death of Schomberg at the battle of the Boyne, in 1690, and shortly after became minister of the French church in the Savoy. The air of London, however, not agreeing with his constitution, and a prospect of preferment opening in Ireland, he again went over to that country. and, it is said, would have obtained the rich deanery of St. Patrick's, if his want of knowledge of the English language had not stood in his way: as it was, he succeeded in being nominated to the deanery of Killaloe, which was of nearly equal dignity, but of very inferior value. Throughout his life, Abbadie seldom preached, but he was generally busy with the press. The printing of his works carried him often both to Holland and England; and on one of his visits to London he died, on the 25th of September, 1727, when he had attained his seventieth year, or his seventy-fourth according to some accounts, which make his birth four years earlier than the date generally received.

Abbadie's "Traité de la Vérité de la Religion Chrétienne," originally published at Rotterdam, in 1684, has run through an immense number of editions, both in France and Holland. It was received with the utmost enthusiasm, both by Roman Catholics and Protestants; and, on the Continent at least, its reputation continues unabated. Bussy Rabutin, in a letter to Madame de Sevigne, notwithstanding the known scepticism of his opinions, speaks of it in the highest terms, and the Abbé Houtteville, in the discourse prefixed to his "Religion Chrétienne prouvée par les Faits," places it in the very first class of works of the kind. In France, during the last century, it was considered one of the best preservatives against the prevalent scepticism of the time. An English translation, by H. Lussan, appeared in 1694, at London, and was reprinted; but the work, although very favourably received here at first, began to decline in popularity even early in the last century, and has long been superseded by English works of similar character. The late Mr. Pitt, it is said, highly admired it, and often recommended it to his friends. A new edition of a part of the English version appeared in 1810. The "Traité de la Divinité de Jesus Christ," originally published in 1695, forms the conclusion of the "Traité de la Vérité," but was not considered equal to that treatise. This work also has gone through numerous editions on the Continent, where Abbadie's principal works are frequently reprinted in four volumes, the two first containing "La Vérité," the third, "La Divinité," and the fourth another popular treatise, "L'Art de se connoître Soi-même," which first appeared in 1692. The best edition of the three works is probably that with notes by M. Lacoste, vicar-general of Dijon, published in that city in 1826. An English translation of "The Art of knowing Oneself" appeared at Oxford, 1694; and another, of "The Divinity of Jesus Christ," by the Rev. Abraham Booth, at London, 1777. These three treatises comprise what may be called the standard works of Abbadie. Of his other theological works, that entitled "La Vérité de la Religion Réformée" was translated by Dr. Lambert, bishop of Dromore, for circulation among the Roman Catholics of his diocese; the "Réflexions sur la Présence Réelle," &c. were published without the author's corrections, and denounced by him as full of errors; a third, "Le Triomphe de la Providence et de la Religion, en l'Ouverture des Sept Sceaux par le Fils de Dieu," (1723) is a commentary on the Apocalypse. Besides these, and a number of sermons, Abbadie also wrote several political works. "L'Histoire de la Conspiration dernière d'Angleterre," (Sir John Fenwick's) 1692, was written at the request of William III., who ordered his secretaries of state to furnish the author with materials. It has become excessively scarce. The "Défense de la Nation Britanique" is a strong vindication of the revolution of 1688, in reply to the "Avis important aux Refugiés," but without taking notice that the "Avis" was written by Bayle. Abbadie is reproached with having

been too much of a courtier; and the charge is supported by reference to his "Panegyriques" on two very different personages, the Elector Frederick William of Brandenburg, in 1684, and Queen Mary II. of England, in 1694, which are full of the grossest adulation. The former treatise was translated into Italian by Gregorio Leti for his History of Brandenburg. (Niceron, *Mémoires pour servir à l'Hist. des Hommes Illustres*, xxxiii. 381. &c.; *Biographia Britannica*, i. 1. 3.; Quérard, *La France Littéraire*, i. 2.; *The Accomplishment of Prophecy*, Introduction, p. 7.) J. W.

'ABBA'S (Sháh) I. surnamed the Great, king of Persia, son of Mohammed Mírzá, and grandson of Tahmásp, was born A. D. 1557. When a mere infant he was sent to Khorássán as nominal governor, under the tutelage of 'Ali Kuli Khán, a chief of the tribe of Shamlú. His father, Mohammed Mírzá, was the eldest son of Tahmásp; but owing to a natural weakness in his eyes, he was deemed incapacitated for succeeding to the throne. On the death of Tahmásp, in 1576, his second son Hayder Mirza was proclaimed king, who within a few months was assassinated, and succeeded by his brother Isma'íl Mírzá. But Isma'íl Mírzá not deeming himself secure whilst either his eldest brother or any of his sons remained alive, sent a peremptory order to 'Ali Kuli Khán to put the young 'Abbás to death. But the noble chief had sufficient resolution to disobey, or at least defer, this cruel mandate, and in a short time after the tyrant Isma'íl died of a debauch. On the death of Isma'íl, Mohammed Mírzá, the eldest son of Tahmásp, and the father of 'Abbás, succeeded to the throne, in 1577. This prince, weak in body and mind, struggled through a miserable reign of five years, while his country groaned beneath the oppression of his officers. At length, in 1582, at the age of twenty-five, 'Abbás was proclaimed king by the discontented nobles of Khorássán, and forced to appear in arms against his father. The unnatural struggle between father and son continued for about three years, till, in 1585, Mohammed was completely deserted by all his troops. From this period his name no more appears in history. He is supposed to have lived in obscurity, and even to have died a natural death, a rare event for a dethroned Persian king.

In the meantime the internal dissensions that had long prevailed in Persia, where each chief pursued his own quarrels according to his lawless pleasure, had well nigh desolated the land. In addition to this, the Turks had gained several provinces on the western frontier, while hordes of Usbeg Tartars made repeated incursions into Khorássán, carrying death and devastation wherever they went. Such was the state of the country of which 'Abbás, now that his father had retired, became the sovereign and undisputed possessor. When 'Abbás ascended the throne, his first measure was to conclude a treaty with the Turks, that he might have leisure to establish order within his kingdom, and secure Khorássán from the depredations of the Usbegs. In 1589, when marching to the relief of Mash'had (Mushed), he was seized by a violent illness, which confined him fifty days to his bed at Teherán, and nearly proved fatal. The news of this event spread consternation throughout the land, whilst it emboldened his enemies both domestic and foreign. The city of Mushed was taken and sacked by the savage Usbegs, who made a general massacre of all the inhabitants. But the mind of 'Abbás was not of that order which sinks under difficulties or misfortunes. On his recovery he displayed his wonted energy in restoring internal tranquillity, and in driving the plunderers of Khorássán to their native steppes. In the meanwhile the Turks were again encroaching in large force on the north-western frontier. 'Abbás, though far less efficiently provided, hastened to meet them, and the two armies came in sight on the river Kur (or Cyrus), which flows into the Caspian Sea. One day as 'Abbás, accompanied by a few of his generals, plainly dressed, was observing the enemy's movements across the river, some Turkish officers invited him to come over and partake of their hospitality. 'Abbás readily accepted the invitation, was well entertained, and in return invited his gallant hosts to the Persian camp. "We will attend you with pleasure," said one of the Turks, "as we hope you will obtain us a glance of your young king, whose fame is already beyond his years, and who promises to attain great glory." 'Abbás smiled, and said he would do his best to gratify their wishes. When they arrived on the opposite bank, the behaviour of the Persians soon convinced them that their late guest was none other than the monarch whom they so much desired to see. 'Abbás enjoyed their surprise, repaid their hospitality by the most sumptuous entertainment, and sent them back loaded with presents to their own lines. In this campaign with the Turks, though no decisive action took place, yet the skill and activity displayed by 'Abbás were such that the enemy deemed it prudent to withdraw. In 1597 'Abbás was enabled by skilful and rapid marches to surprise his troublesome enemies the Usbegs, who had hitherto eluded his grasp. The object of the Usbegs being merely plunder, not conquest, like that of the Turks, they invariably avoided fighting, and their habits enabled them to effect a safe retreat on the approach of the Persians. On the present occasion a battle was inevitable, which was accordingly fought in the neighbourhood of Herát. The result was the total defeat of the plunderers, their prince, several of their bravest leaders, and most of their best troops being slain. In 1602 'Abbás having established order and prosperity within his king-

dom once more meditated a war against the Turks, with whom circumstances had hitherto compelled him to maintain peace, though at the expense of some of his fairest provinces. During the reigns of his immediate predecessors the Turks had been uniformly victorious in their wars with the Persians. 'Abbás therefore knew his difficulties, but at the same time an event occurred which, though trivial at first sight, his quick and enlightened mind was enabled to turn to good account. Sir Anthony Shirley, an English gentleman of ancient family, had been induced by the Earl of Essex to proceed to the court of 'Abbás, accompanied by his brother Sir Robert and twenty-six followers, A. D. 1598. This gallant band, after traversing Asiatic Turkey, where they encountered many hardships, were received by 'Abbás with marked distinction. Sir Anthony in particular was treated with an extraordinary degree of kindness and familiarity; nor was this confidence misplaced. The military skill of the Shirleys enabled 'Abbás to discipline his troops, to organise an efficient artillery, and thus to overthrow that power which had hitherto proved so formidable to his country. In 1605 the Turks, to the number of 100,000 men, overran all the Persian provinces along the Caspian Sea. 'Abbás, with a well-trained army of little more than 60,000 men, advanced to meet them, and on the 24th of August a decisive battle was fought, in which the Turks were completely overthrown. By this victory 'Abbás regained all his lost provinces, nor did he suffer any further molestation from the Turks during the rest of his lifetime. In 1622 'Abbás, assisted by the English East India Company, attacked the Portuguese settlement in the island of Ormus, which surrendered after a gallant defence. He was, however, disappointed in his prize, for the commerce, which had flourished under the Portuguese, gradually decayed. In 1626 Sir Dodmore Cotton was sent on an embassy to Persia from James I. His reception by 'Abbás was splendid and flattering, but the objects of his mission were thwarted by the intrigues of a suspicious minister, Mohammed 'Alí Beg. Sir Dodmore died a few months after his arrival at Ispahán.

Sháh 'Abbás, according to Tavernier, who visited that country soon after his death, "was a passionate lover of honour, and sought all ways imaginable to furnish his empire with the supports of wealth and good government." When we take into consideration the age and country in which he lived, we may well allow him the title of a great and enlightened prince. His numerous virtues were his own, and his vices, which were great, were those of the times and circumstances in which he acted so conspicuous a part. In the administration of justice he was often severe, but decided measures were necessary to control the turbulent chiefs and nobles to whom the administration was entrusted. We are told by Tavernier that it was his habit frequently to go about his capital dressed like an ordinary person. In one of those rambles he bought some bread from a baker, and a piece of roast meat from a cook, both of which were deficient in weight. On his return home at night he summoned the governor and subordinate officers of the city, and after upbraiding them for their negligence, sentenced them all to a most terrible death. In the morning the baker and cook were seized and paraded through the city, with two men, who cried to the people, "We are going to put the baker in a red-hot oven, and to roast the cook alive, for selling provisions by a false balance." 'Abbás was prodigal of the blood of delinquents and criminals, not from cruelty, but from a sense of duty. Unfortunately, in his latter years he became very prone to suspicion, aggravated, perhaps, by the infirmities of old age; and whenever that feeling seized him, the destruction of the obnoxious person inevitably followed. He outwardly conformed to all the ceremonies of the Mussulmán religion, but privately indulged in the forbidden juice of the grape. Towards Christians he was particularly tolerant and liberal, and he even stood godfather to one of Sir Robert Shirley's children. To his own sons he was kind and indulgent till they grew up towards manhood, when, probably through the instrumentality of calumniators, they became objects of jealousy, if not of hatred. The courtiers took advantage of this state of things, and induced the eldest son, Súfi Mirzá, who was disgusted by his father's conduct towards him, to listen to their treasonable counsels. Abbás, disregarding the feelings of a father, ordered the death of his son, a youth remarkable for courage and generosity. He first applied to Kárachi Khán, one of his genefals, to become the executioner of Súfi; but the gallant veteran refused, and entreated his sovereign to deprive him of life at once rather than render his existence hateful by compelling him to become the murderer of so noble a prince. The king urged him no further, and very soon found a willing instrument in Bihbúd Khán, a noble, who, under the pretext of avenging some private injury, stabbed the prince as he was riding to the court. Bihbúd was shortly after promoted to a high station, but he was ultimately doomed to a punishment horrible as his crime. 'Abbás, on mature deliberation, became convinced that his mind had been poisoned against his son by the intrigues of designing courtiers, upon whom his avenging hand now fell with fearful effect. For Bihbúd he reserved a refinement of torture seldom equalled even in the annals of the East. He commanded him to cut off, with his own hands, the head of his own son, and to bring it into his presence. The wretched man obeyed; and when he presented the head of the youth,

'Abbás demanded with a smile of bitter scorn how he felt? "I am miserable," was the reply. "You should be happy, Bihbúd," said 'Abbás; "you are ambitious, and in your feelings you are at this moment the equal of your sovereign." After the death of his son, 'Abbás became a prey to remorse; he shut himself up in his palace for a month, covered his eyes for ten days, and wore mourning for a year. He ever afterwards wore the plainest clothes, and made the place where the prince died a sanctuary for criminals. For the life of 'Abbás see a work entitled "Táríkhì 'álam-árâe Abbásí," or "the world-adorning History of 'Abbás," which gives an ample account of nearly the whole of his reign. This work, which is still in manuscript, is by no means rare in this country: there are several copies in the East India House library, and another in the library of King's College, London. Another work, which tends to throw much light on his career, is the "Majmú'at ul Inshá," or "Collection of State Papers," containing his numerous letters (together with the replies) to the courts of Constantinople and Delhi, to the princes of Bejapur, to the Tartar chiefs, the Pope, and various Christian princes. The work forms a large and closely-written folio, copied from the archives of Ispahán, upwards of two hundred years ago, in the reign of Sháh Súfi, the successor of 'Abbás. It is in possession of the writer of this notice, and there may be other copies in the country. 'Abbás died in 1627, having ruled Persia for upwards of forty years. He was succeeded by his grandson Súfi, commonly written Saphy the son of Súfi Mirza. (Malcolm's *History of Persia*, 8vo. 1829; Tavernier's *Travels through Persia and India*; and *Travels of the Brothers* Shirley, 12mo. London, 1825.)

D. F.

'ABBA'S (Sháh) II. son of Sháh Súfi, and great grandson of 'Abbás I. succeeded to the throne of Persia in 1641, when only ten years of age. His reign of twenty-five years, without being brilliant, was prosperous and tranquil. His licentious habits, however, obscured all the good qualities that nature had bestowed on him. In his hours of sobriety he was generous and hospitable, but once engaged in his nightly orgies, he was capricious and dangerous. To European travellers and Christians in general he showed marked favour. "It is for God," he used to say, "not for me, to judge of men's conscience." Abbas II. died in 1666, and was succeeded by his eldest son Súfi Mirzá. (Malcolm's *Hist.*)

D. F.

'ABBA'S III. was nominal sovereign of Persia during the earlier years of Nádir Sháh's usurpation. Nádir Sháh had risen from an obscure origin to the chief command of the Persian army under Sháh Tahmásp, whom he dethroned in August, 1732. The son of Tahmásp, whom historians include in the list of Persian kings under the title of 'Abbás III. was then an infant only eight months old. Nádir, not deeming the time yet ripe for seizing the crown of Persia, placed this infant on the throne, and assumed for himself the name and power of regent of the empire. The young prince died in 1736, and was succeeded by the famous Nádir Sháh. Some authors state that the child died a natural death; others infer that Nádir would have no hesitation in removing so frail an obstacle to his ambition. (Malcolm's *History of Persia*; *Revolutions of Persia*, &c. by Jonas Hanway, Esq. 2 vols. 4to. London, 1762.)

D. F.

'ABBA'S IBN 'ABDI-L-MUTALIB was the paternal uncle of the Mohammedan Prophet, whom he at first opposed and considered as an impostor. Having joined the Korayshites in their attack upon Mohammed and his followers, in the valley of Bedr, twenty miles from Medína, he was taken prisoner, and only obtained his liberty on the payment of a heavy ransom (A. H. 2, A. D. 624). Having subsequently embraced the religion preached by his nephew, he became one of his most zealous followers and stoutest champions. At the battle of Honeyn (A. H. 8, A. D. 630), when the Moslems were retreating before their enemies of the tribes of Hawázen and Thakíf, and the Prophet himself had nearly fallen into their hands, it was 'Abbás who by his courage turned the fortune of the day, and rescued the preacher of the new religion. 'Abbás is counted by the Mohammedans in the number of the As'háb, or companions of the Prophet, who spread his doctrines, and transmitted his words to posterity. He died in the year 32 of the Hijira (A. D. 652-3) under the khalifate of 'Othmán Ibn 'Affán, leaving a son named 'Abdullah. Nearly a century after the death of 'Abbás, a great great grandson of 'Abbás, named Abú-l-'abbás 'Abdullah, founded the dynasty of the 'Abbássides, which succeeded that of the Beni Umeyyah in the empire of the East. (Al-makín, *Hist. Sar.* Lugd. 1625, p. 32.; Abú-l-fedá, *Vita Mahom.* Oxon. 1723, pp. 56. 114.)

P. de G.

ABBA'S HALY. [ALI IBNU-L-ABBA'S.]

ABBA'S MI'RZA', late prince royal of Persia, son of Fatah 'Alí Shah, was born about 1785. When he became of age, he distinguished himself by his enlightened efforts for the regeneration of his country, by the introducing of such improvements as might enable the people to emulate in military prowess, and in literary attainments, the nations of Europe. Unlike many Asiatics, he failed not to perceive and appreciate the active habits and superior intelligence of those Europeans who visited his father's court. He therefore determined, if possible, to raise the character of his own nation to the same standard. With this view, he laboured to introduce into the army the most approved

European system of military tactics, which unfortunately had to undergo a severe test at the outset against the hardy troops of Russia. He also sent several young men of talent to be educated in England; and it was his desire that they should translate such English works into the Persian language as were fitted to improve the knowledge and direct the taste of their countrymen. In connection with this noble object, he established a printing press at Tabríz, the first introduced into Persia. From this establishment have issued several popular works in the Persian language, which, for beauty of type and accuracy of execution, far exceed any thing yet produced either in Europe or India. 'Abbás Mirzá was remarkable for the comeliness of his person and the elegance of his address. In his public character as governor, he was mild and courteous, and his ear was always open to the appeal of the injured. He gave the greatest encouragement to commerce; merchants of respectability of all nations had free access to him; and under his government private property was always respected. His confidence in the sterling honour and probity of Englishmen was unbounded, and he preferred their services to those of the natives of any other country. 'Abbás Mirzá died in 1833, the victim of an epidemic disorder then raging in Persia. (*Journal of the Royal Asiatic Society*, 1834.) D. F.

'ABBA'SAH, sister of Hárún Ar-rashíd, fifth khalif of the house of 'Abbás, is celebrated for her connection with Ja'far, Al-barmekí, the chief vizír and favourite of that monarch. The historian Tábarí says that Ar-rashíd married her to Ja'far on condition that he should have no intercourse with her; but that, after committing excess in wine, her husband, who loved her passionately, disregarded his master's injunctions, and 'Abbásah was afterwards delivered of a son, whom his parents secretly sent to Mecca to be educated. Ar-rashíd, being informed of the fact through one of Ja'far's enemies, was so incensed that he deprived him of all his honours and emoluments, and in the month of Moharram 187 (Jan. A. D. 803) caused him to be executed, together with his father Yahya Ibn Kháled, his son Fadhl, and the rest of his relatives and adherents who fell afterwards into his hands. 'Abbásah was banished from the capital, and passed the remainder of her days in poverty and exile. Although these events rest on the authority of contemporary writers, the historian Ibn Khaldún (*Mukaddamát*, s. 1.) is of opinion that they are a mere fiction. (Al-makín, *Hist. Sar.* p. 116.; and the extracts from Fakhru-d-dín Ar-rází, in De Sacy's *Chrest. Ar.* i. 27.) P. de G.

'ABBA'SAH, pashá of Erzerúm, and afterwards of Sivás, belonged to the tribe of the Abazpes, who inhabit the north-eastern shores of the Black Sea. When young, he had served as treasurer in the army of a rebel called Jenubúlád, who for several years maintained himself in open revolt against the Porte, among the defiles of Lebanon. [JENUBU'LA'D.] On the defeat of that chief at Orúj-owasi (Oct. 24, A. D. 1607), 'Abbásah was taken prisoner, and brought to the presence of Murád Pashá, the Turkish general, who would have put him to death, if Khalíl, the aga of the janizaries, who was the friend of 'Abbásah, had not interceded for him. When Khalíl, in 1616, was raised to the office of grand vizier, he conferred on 'Abbásah the government of Merásh, and, shortly after, the pashalic of Erzerúm. On the death of 'Othmán II., who, in May 1622, was dethroned and murdered by the janizaries, on account of his project of suppressing their body, 'Abbásah publicly avowed the design of becoming the avenger of his sovereign; and he accordingly revolted against Murád IV. the sultan chosen by the janizaries. Kulaun, the beglergbeg of Merásh, received orders to march against him; but, instead of doing so, he joined his forces with those of 'Abbásah, and made common cause with him. Encouraged by this success, 'Abbásah appointed an officer named Seydkhán to command at Sivás, and, putting himself at the head of the troops of his pashalic, marched against Murtadha Pashá, sandjak of Karahissar, whom he defeated in a pitched battle, and obliged to capitulate. In the mean time, Mohammed Pashá, surnamed Tayyar, or "the flying," from the rapidity of his movements, had arrived at Sivás, and succeeded in raising the inhabitants against 'Abbásah. No sooner did 'Abbásah, who was then marching upon Constantinople, by way of Tokát, receive the intelligence than he changed his line of march, and arrived unexpectedly at Sivás. Tayyar, who was a shrewd, cunning man, sent 'Abbásah a very friendly message, accompanied by presents, with the assurance that, although apparently the humble servant of the Porte, he was no less anxious than himself to revenge the death of 'Othmán. He accordingly threw open the gates of Sivás, and allowed the troops of 'Abbásah free access to the city, paying in public every attention to that chief, whilst in secret he left no means untried to secure his person, or take away his life. Having at last succeeded in seducing Kulaun, he prevailed upon that officer to lay a plan for the assassination of 'Abbásah; but the conspiracy being discovered, Kulaun himself was surprised in his tent, and put to death. The grand vizír, Háfiz Pashá, now took the field against 'Abbásah, at the head of a formidable army. Having encamped in the plain of Konyah, he sent several pacific messages to 'Abbásah, in the hope of inducing him to come to terms. 'Abbásah, however, who was now reinforced by the troops of Murtadha and Tayyar-Pashá, who had lately

joined his party, refused to accept any terms. Having taken up a strong position near Kaysariyeh, and fortified the bridge on the river Karassu, which washes the walls of that town, he waited the arrival of his enemy. A battle ensued, in which the advantage was at first on the side of 'Abbásah; but the defection of Tayyar Pashá and Murtadha, who in the midst of the action went over to the enemy at the head of their respective divisions, decided the fate of the day, and the victory remained with the troops of the sultan. When 'Abbásah saw that the day was lost, he mounted his swiftest horse, and leaving every thing behind but his treasure-chest, fled to Erzerúm. Two days after, a body of cavalry, sent by the victors in pursuit of 'Abbásah, seized on his harem and treasures, although the rebel himself succeeded in escaping, and shutting himself up in the citadel of Erzerúm. This place was immediately invested by the Turks; but the advanced period of the year, and the vigorous defence made by 'Abbásah, convinced Háfiz Pashá of the difficulty of the undertaking, and a compromise took place, by which 'Abbásah was suffered to retain the pashalic of Erzerúm, on condition that he should admit a regiment of janizaries to garrison the citadel. 'Abbásah's submission did not last long: a new revolt of the janizaries, both at Constantinople and at Aleppo (A. D. 1626), having again placed almost all the power of the state in the hands of that unruly militia, 'Abbásáh, who was their bitterest enemy, resolved upon again raising the standard of revolt. Dishleng Huseyn Pashá, having marched to Erzerúm at the head of a body of janizaries, 'Abbásah, who was secretly informed of his march, left that city at night, and surprised him near the mountain pass of Ilja. The defeat was complete: Dishleng, Khosrew, and several other pashás, with all the chiefs of the janizaries, were left dead on the field of battle, or fell alive into the hands of the victor, who, upon his return to Erzerúm, caused them all to be strangled. Khalíl Pashá, who shortly after this occurrence was appointed grand vizír for the second time, made an unsuccessful attempt to reduce 'Abbásah to obedience. After besieging him for nearly three months at Erzerúm, he was obliged to raise the siege, and retreat to Tokát. (Nov. 1627.) Khoshrew, aga of the janizaries, who succeeded Khalíl in his office, was more fortunate. Having by forced marches arrived before Erzerúm, when he was not expected, he besieged that city, and battered the walls with his artillery. He then sent a message to 'Abbásah, promising him a full pardon, as well as the favour of the sultan, if he would quietly surrender. 'Abbásah consented, and was subsequently appointed pashá of Bosnia. In October, 1633, he received the command of an army against Poland, and so greatly distinguished himself by his ability and courage, that on his return from the campaign, he was summoned to Constantinople, and became the favourite of Murád IV. So great was the favour which 'Abbásah enjoyed with that sultan, that it is said that Murád could neither take an airing, nor mount his horse, nor enjoy his meals without having 'Abbásah at his side; but, like most Eastern favourites, 'Abbásah had many secret enemies, who aimed at his destruction; one of them, named Beyrám Pashá, succeeded by his intrigues in rousing the suspicions of the sanguinary Murád; and 'Abbásah was accordingly executed, on the 24th of August, 1634. (Hammer-Purgstall, *Geschichte des Osmanischen Reichs*, Pesth, 1827–35, vi. 315.) P. de G.

'ABBA'SSIDES is the name generally given to the Beni 'Abbás, or descendants of 'Abbás, who succeeded the Beni Umeyyah in the empire of the East. Owing to their descent from the uncle of the Prophet, they had ever since the introduction of Islám been held in great esteem by the Arabs, and had frequently aspired to the khalifate. In the year 132 (A. D. 749-50) Abú-l-'abbás 'Abdullah, son of Mohammed, son of 'Ali, son of 'Abdullah, son of 'Abbás Ibn 'Abdi-l-mutálib, uncle of the prophet Mohammed, revolted at Kúfah, and after putting to death Merwán II. the last khalif of the house of Umeyyah, was unanimously raised to the throne. Thirty-seven khalifs of the dynasty of 'Abbás reigned for a period of 523 lunar or Mohammedan years over the East (Spain, Africa, and Egypt having been successively detached from their empire), until the last of them, named Al-must'assem was deprived both of his kingdom and his life by the Tatars under Huláku Khán, in A. H. 656 (A. D. 1258). There are several histories of this dynasty; the best is by Mohammed Ibn Yahya Assúli, who lived in the tenth century. (D'Herbelot, *Bib. Or.* La Haye, 1777, i. 7.) P. de G.

ABBATI'NI, ANTO'NIO MARI'A, a composer of the Roman school of music, was born about 1605, and acquired considerable eminence in his profession. He was successively Maestro di Capella in the churches of S. Giovanni Laterano, Sta Maria Maggiore, and the Jesuit's church in Rome. His compositions, which were produced between the years 1630 and 1670, were chiefly motets and other pieces for the service of the church. Kircher quotes a passage from one of his motets with the following eulogium, "Hic in quarto libro suorum motectorum, inter alios hymnos, hunc quoque proponit, 'Jesu dulcis memoria,' in cujus una stropha amorosi affectus vis, et energia insigni sane artificio expressa videtur." (Kircher, *Musurgia*, p. 600.) E. T.

ABBA'TIO, BALDI ANGELO, generally called Abbatius, a native of Gubbio in Umbria, was born during the former half of the sixteenth century. He studied medicine,

and held the office of physician to Francesco Maria II., duke of Urbino, at whose court he appears to have been held in high estimation.

His reputation at the present day, however, is founded on a treatise, "De admirandâ Viperæ Naturâ," which was published in the year 1589, but was frequently reprinted during the ensuing century. In this work he displays great learning, and his account of the anatomy of the viper proves him to have been a very careful observer. He noticed the perforations in the fangs of the serpent, and was aware of the existence of the poison glands, though he erroneously supposed some communication to exist between them and the gall-bladder, through the medium of which their secretion received its noxious properties. The latter half of the dissertation is occupied with remarks on the alexiteric virtues of different parts of the animal, but the theories he there proposes have been long exploded, and the facts which he adduces have been shown to be erroneous. (*Biographie Médicale*; and Haller, *Bibliotheca Medicinæ*, ii. 286.) C. W.

ABBATISSA PAUL. [BADESSA.]

ABBATUCCI, GIACOMO PIETRO, was born at Zicavo in Corsica, in 1726, of a noble family, his grandfather, his uncle, and his elder brother having all been generals in the Venetian service. After studying at Padua he returned to Corsica, where his haughty character excited the jealousy of the government, and having on one occasion headed a revolt he was seized by General Paoli and banished from the island. He returned without permission, and on being summoned by Paoli to Corte, to account for his conduct, obeyed at once, on which Paoli, pleased with his boldness, put him under arrest for a day, and appointed him his lieutenant. He served with distinction in the war against the Genoese and French. In 1769, after the loss of the battle of Pontenovo, when Paoli retired to England, Abbatucci was the last officer that held out, but finally gave in his submission to the French, and was appointed lieutenant-colonel of the Corsican provincial regiment. Not long after, a pamphlet with the title of "La Corsica à suoi Figli," or "Corsica to her Children," which was attributed to him, gave offence to the Count de Marbœuf, the French governor, who determined on crushing the author. A man of the name of Sanvito of Guiterra was accused of murder; the commandant of Ajaccio, General Beaumanoir, directed Abbatucci to collect evidence on the subject, and Abbatucci sent him the names of several witnesses, two of whom, Antonio and Domenico of Guiterra, deposed that Sanvito was guilty. These witnesses afterwards retracted, and a commission was sent to inquire into the affair, one of the members of which was the former grand chancellor of Corsica, Massesi, whose son had been put to death for a conspiracy to poison or betray Paoli, and who suspected that Abbatucci had aided in his son's condemnation. The witnesses were led to state that Abbatucci had suborned them, and he was thrown into the dungeons of the citadel of Bastia. The supreme council rejected his petition to be allowed to prove that the retractation, and not the evidence, was suborned; and out of seven councillors who were present, three who were French voted for his condemnation, three who were Corsican for his acquittal, and Massesi gave the casting vote against him. He was condemned to the galleys, and to be branded on the shoulders. At the news of his sentence the States General of Corsica, who were then assembled, unanimously passed a resolution, which was proposed by the five bishops who had seats in the assembly, that "they respectfully requested the council to suspend the execution of the fatal sentence, to allow them time to solicit from the king either a complete pardon, or the commutation of the punishment of the galleys into imprisonment, exile, or even death." The petition was rejected, the publication of the resolution was forbidden, and the sentence was carried into effect at Bastia. On that day the shops were shut, the windows of the houses were closed, the streets deserted, and the regiment of which Abbatucci was colonel was confined to its barracks. Soon after, on a petition from the family of Abbatucci, Louis XVI. annulled the sentence, and ordered the whole case to be investigated anew by the parliament of Provence. The result was, that the curate of Guiterra, the uncle of the two witnesses, was condemned to death for having suborned their retractation, that the innocence of Abbatucci was completely established, and he was restored to his colonelcy, and created a knight of St. Louis. No punishment appears to have been inflicted on Marbœuf. In 1793, when Corsica was invaded by the English, Abbatucci, at the head of a body of the inhabitants of the department of Liamone, opposed Paoli and his partisans, who had taken the English side. During the siege of Calvi he was commandant of the town under General Casabianca, and on its surrender withdrew to France, where he was raised to the rank of general of division. His infirmities not permitting him to take active service, he remained at Marseille till the evacuation of Corsica by the English in 1796, when he returned to his native country, where he died generally lamented, in 1812. He had four sons, all of whom entered the military service of France, and three died on the field of battle. (Arnauld, &c. *Biographie Nouvelle des Contemporains*, i. 3.; Renucci, *Storia di Corsica*, i. 161. &c.; Jacobi, *Histoire de la Corse*, ii. 348. &c.) T. W.

ABBE', H., a painter who lived at Antwerp about 1670. He made the designs for the engravings for P. du Ryer's translation of "Ovid's Metamorphoses," published in folio, at Brussels, in 1677. (Füssli, *Allgemeines Künstler-Lexicon*, part ii.) R. N. W.

ABBES-GABBEMA. [GABBEMA.]

ABBEVILLE, PE'RE CLAUDE D', a Capuchin, is the author of a volume entitled "Histoire de la Mission des Pères Capucins en l'Isle de Maragnan et terres circonuoysines, ov est traicté des singularitez admirables et des meurs merueilleuses des Indiens habitans de ce pais," &c. Paris, 1614. It is a small 8vo., of which the history of the mission to Maragnan, (the Ilha do Maranhão, on the coast of Brazil,) fills 381 leaves, which are paged on one side; being introduced by a dedication to the queen (Marie de Médicis), and followed by a few letters, filling fifteen leaves, which were received from other members of the mission at Maragnan subsequent to the author's return. The book has a pretty full index, and is embellished by representations on copperplate of several of the native chiefs. The mission to Maragnan was originally a scheme of Henry IV.; and after his death it was taken up by the Baron de Sansy and others, who obtained permission from the queen regent to send out D'Abbeville and three of his brethren, along with three ships, which set sail from Concale in Bretagne on the 19th of March, 1612. A storm forced them to fly to the English coast; and one of the vessels took refuge in Falmouth, another in Dartmouth, the third in Plymouth; but they all finally assembled at the last-mentioned port, where they remained till the 23rd of April, having met, according to D'Abbeville's account, with great kindness from the people of the country, and especially from the governor, Monsieur de Gorge, as he calls him. An abstract of the information contained in the work, which is divided into sixty-two chapters, is given in Prevost (*Hist. Gén. des Voyages*, xiv. 245-249, and 315-317.; see also p. 239.) The natives of Maragnan D'Abbeville calls Topinambas. Boucher de la Richarderie remarks (*Bibl. des Voyages*, vi. 273.) that this missionary has by no means confined himself to giving an account of the establishment and progress of the mission; the greater part of his work being devoted to the description of the temperature of the island and of the neighbouring continent, of the animals inhabiting it, the fishes in the surrounding seas, and not only the physical condition of the natives, but their manners, customs, and religious belief, and even their intellectual faculties. His descriptions, in this writer's opinion, evince in general more judgment and sound discrimination (critique) than we might expect from a mere monk, a person who had no profession but that of religion (un simple religieux), writing at the beginning of the seventeenth century. G. L. C.

ABBIA'TI, FILIPPO, a celebrated Milanese painter, born in Milan, in 1640. He studied his art in the school of Carlo Francesco Nuvoloni, and distinguished himself both in oil and in fresco. He painted with remarkable freedom and facility, and executed many great works in fresco, in Milan and the neighbourhood, by which he acquired considerable reputation. His best performance is considered a painting in fresco at Saronno, of John the Baptist preaching in the wilderness, a work in which the colour, composition, and design are equally excellent. His style, however, though bold, was loose and unfinished, and he belongs to that class of ornamental painters termed machinists by the Italians. He died rich, at Milan, in 1715; leaving two distinguished scholars and imitators, Pietro Maggi and Giuseppe Rivola. (Lanzi, *Storia Pittorica della Italia*; Orlandi, *Abecedàrio Pittorico.*) R. N. W.

ABBIA'TI, GIUSEPPE, a Milanese engraver, who lived about the beginning of the eighteenth century. He is known for some small prints of battles. (Gaudellini, *Notizie Istoriche degl'Intagliatori.*) R. N. W.

ABBON, or in the Latinized form of his name, ABBO, surnamed in Latin "Cernuus," "the bent or bowed down," (which French writers commonly render "Le Courbé," but M. Taranne, "Le Prosterné,") was a monk of the monastery of St. Germain-des-Prés, at Paris. He lived in the ninth and tenth centuries, but the year of his birth is not known. He appears from his writings to have been a native of Neustria, a name given by him to that part of France which was between the Seine and the Loire. He studied under Aymoïnus or Aimoïn, chancellor of the monastery of St. Germain, and director of the school there. He describes himself, in the preface of his poem on the siege of Paris, addressed to Gozlin, as his "unworthy fellow deacon" (conlevita indignus). The year of his death is not known, as M. Taranne and Dom Bouquet (*Recueil des Historiens des Gaules et de la Francе*, tom. viii. p. 1.) distinctly assert. In a preface to his extant sermons, he says, he composed them at the request of Frotier, bishop of Poitiers, and Fulrad, bishop of Paris. Now Fulrad was bishop A. D. 921-7.; and M. Taranne infers from this notice that Abbon did not die before A. D. 921, which is obvious, nor after 927. But though the preface was probably written in the interval between those years, inasmuch as it appears to speak of Fulrad as then living, there is no reason for inferring that the author did not survive that period. The necrology of St. Germain fixes his death on the 9th of March, without record of the year: this necrology is the authority for the statement that he took priest's orders before his death.

The work by which he is best known is his Latin poem, in hexameter verse, on the siege of Paris by the Northmen (A. D. 885-6), entitled, in the only existing MS. of the work, (formerly in the library of the Abbey of St. Germain des Prés, now in the king's library at Paris,) "Abbonis de Obsidione Lutetiæ

Parisiorum à Nortmannis et Miraculis S. Germani Libri II." The poem is preceded by a short prefatory address to Gozlinus or Gozlin (who has been confounded with the warlike Goslin, bishop of Paris, and one of its most strenuous defenders during the siege), and by short dactylic verses (versiculi dactylici) addressed to his preceptor Aimoin. The poem itself is in three books (not two, as in the title), of which the first and part of the second describe the incidents of the siege: the remainder of the second recounts the ravages of the Northmen, the miracles of St. Germain, and the expeditions of Eudes or Odo, who having, as count of Paris, defended the city, afterwards became king of France. The third book, which is very short, appears to have been added to complete the sacred number three, and consists of directions to the clergy. The arrangement of the poem is simple: events are related in the order of their occurrence; and the fact of Abbon being an eye-witness of the siege, gives an historical value to his work. The second book appears, from internal evidence, to have been finished about A. D. 896 or 897. Abbon records numerous miracles which were believed to have happened during the siege, and fearlessly exposes the faults of his principal heroes. But his reflections are trifling, his style barbarous, and often hopelessly obscure.

The first two books were published by Pithou (Paris, 1588), at that time possessor of the only known MS. (which he gave to the abbey of St. Germain des Prés), and they have been repeatedly published since. The whole poem was published in the "Monumenta Germaniæ" of Pertz (Hanover, 1829). It has since been published, with a prose translation, Paris 1834, as a separate work, by M. N. R. Taranne, professor of rhetoric in the college of Stanislas, at Paris, whose elaborate introduction is the chief authority for this article. The MS. was collated both by Pertz and Taranne. A MS. of the third book, with an Anglo-Saxon translation, is in the British Museum. (*Biblioth. Harleiana*, 3271.) The original is given twice: the first time, the order of the words is broken up to accommodate it to the order of the translation, which is interspersed in the original: the second time, the original alone is given, and in its own order.

There are thirty-seven sermons of Abbon in MS., in the king's library at Paris; five of which were published by D'Achéry, in his "Spicilegium veterum aliquot Scriptorum." Four of these are on the Eucharist; the fifth is on the establishment and propagation of Christianity, and possesses some interest. The style of these sermons is more perspicuous than that of his poem. An epistle of Abbon to Desiderius, a bishop, "Epistola ad Desiderium Episcopum," is noticed in the "Biographie Universelle," as having been published in the "Bibliotheca Patrum," but without mentioning in which of the collections so called. J. C. M.

ABBON of FLEURY, or, in the Latinized form of his name, ABBO FLORIACENSIS, a distinguished ecclesiastic of the tenth century, was born in the district of Orléans, of parents of free condition, and pious and respectable character, but not of noble rank. He was sent to the school in the Benedictine abbey of Fleury, near Orléans. His progress in grammar, arithmetic, and dialectic led to his being placed over the school in which he had been educated, and which he conducted for some years; but desirous of increasing his attainments he went to Paris and Rheims to study philosophy and astronomy; and afterwards acquired a knowledge of music. He thus made himself proficient in five of the divisions of scholastic study, and attained in them an eminence which, in the estimation at least of his admirers, placed him at the head of his contemporaries. He made also some progress in the remaining two sciences of rhetoric and geometry.

Oswald, archbishop of York and bishop of Worcester, having sent to Fleury for a man to instruct the Benedictine monks, who were rapidly increasing in England, Abbon was sent over to England, where he spent two years in the newly founded Benedictine abbey of Ramsey, in Huntingdonshire. During this time he visited the king Edgar, and his duke Helgiuinus (Aylwin, earl of East Anglia), founder of Ramsey Abbey. "He obtained of the king only fair words, but from the duke he received gifts corresponding to his holiness." He was intimate also with the two archbishops, Dunstan of Canterbury, and Oswald of York; and received from them on returning to Fleury, golden chains and bracelets, priestly robes, a golden chalice, and a considerable sum of money. It appears to have been in England that he wrote the life of St. Edmund the Martyr, king of the East Angles.

Abbon was afterward elected abbot of Fleury. He showed himself, in this character, a friend of learning, and he encouraged his monks to study, both by precept and example. His biographer Aimoin enumerates among his works, which, he says, would require a volume to themselves, the elucidation of certain knotty syllogisms, various interesting arithmetical calculations, dissertations on the dimensions of the solar and lunar orbits, and on the course of the planets, and a selection from the works of the fathers and other ancient authorities; or, more correctly, a collection of canons. This work was designed to vindicate his cause in a dispute in which he was personally engaged with Arnulf, bishop of Orléans, who claimed obedience from him.

In the council of St. Denis, Abbon stoutly resisted the bishops, who, says his biographer,

"could speak, according to the common saying, only about ecclesiastical tithes, of which they wished to deprive the laity and the God-serving monks." The council was broken up by a riot of the mob. Suspicion of exciting the disturbance fell upon Abbon, who vindicated himself from this and other charges in an apologetic memorial, addressed, about this time, to the two kings of France, Hugues Capet, and his son Robert.

Abbon twice visited Rome. His second visit was at the desire of the king Robert, to deprecate the anathema under which the pope (Gregory V.) threatened to lay the kingdom on account of the deposition and imprisonment, without a fair hearing, of Arnulf, archbishop of Rheims, which, in a council held at Rheims, Abbon had strenuously resisted. Abbon was graciously received by the pope, and readily obtained the object of his mission, as well as certain privileges for his abbey.

Abbon having visited the monastery of La Réole, in Gascogne, which was under the jurisdiction of the abbots of Fleury, was wounded in a brawl between some of his attendants and some of the people of the place, which he had gone out to allay, and died soon after, 13th November, 1004. He was buried in the church of the monastery of La Réole. He was canonized.

The memoir of Abbon by his disciple and friend Aimoïn, which has been our chief authority, gives no dates, except of his death; he states the period of his abbacy at sixteen years. Ramsey Abbey was founded A.D. 969, and monks were placed there A.D. 972; and the council of St. Denis was held A.D. 996. The kings Hugues Capet and Robert reigned together A.D. 987-96, and Robert alone till A.D. 1031; and Gregory V. was pope A.D. 996-9.

The writings of Abbon, the chief of which have been mentioned, have for the most part perished. The collection of canons from a MS. of St. Martial, at Limoges, published by Mabillon and Ruinart (in the 2nd volume of their "Analecta"), is suspected to be the selection already noticed as made by Abbon to vindicate his cause against Arnulf of Orléans. This "Collectio Canonum" is a small compilation on canon law, consisting of fifty-two chapters: it contains a passage from the Breviarium, [ALARIC II.] and a number of passages from Julian. (Savigny, *Geschichte des Römischen Rechts im Mittelalter*, ii. 278.) Of his apologetic memorial to the two kings, Aimoïn has preserved some passages. He wrote several letters, of some of which Aimoïn has preserved the whole, and of some others a portion; a few are extant in other records. Aimoïn has also given a curious Latin poem of Abbon, addressed to the emperor Otho III.; and mentions a work of Abbon, "De Paschalibus Cyclis." Several of the letters of Abbon have been published; some are given in Bouquet, "Recueil des Historiens des Gaules et de la France," tom. x. pp. 434-42. Several modern authorities ascribe to him "An Abridgment of the Lives of Ninety-one Popes," from the history of Anastasius Bibliothecarius; but we suspect this is an error: it is not mentioned in the prefatory notice to Aimoïn's life of him, in the "Acta Sanctorum Ordinis Sancti Benedicti," by Mabillon and Ruinart, and Dupin only says that the work "is ascribed to him."

J. C. M.

ABBOT, ABIEL, an American clergyman, was born at Andover, in Massachusetts, Aug. 17. 1770. He studied at Harvard College, where he took the degree of doctor of divinity, about 1794 became minister of Haverhill, and about 1802 pastor of the first church in Beverley, Massachusetts, and continued his clerical duties at the last place, with occasional interruptions from sickness, till the winter of 1827-28, which he passed in South Carolina, in and near Charleston, for the benefit of his health. In the following spring he paid a visit of a few months to Cuba, and on his return homeward, with the hope of restored health, died, on the 7th of June, 1828, on board the vessel in which he was sailing from Charleston to New York, just as it came to anchor at the quarantine ground near Staten Island. As to his religious opinions, his biographer says that he belonged "to no sect but that of good men;" but it appears that many of his congregation seceded to the second church of Beverley, when his successor preached Unitarian doctrines. Abbot published — in 1802, an "Artillery Election Sermon;" in 1812, "Sermons to Mariners;" in 1815, an "Address on Intemperance;" in 1816, a "Sermon before the Salem Missionary Society;" in 1817, a "Sermon before the Bible Society of Salem;" and in 1827, a "Convention Sermon." But his principal work is a posthumous one, "Letters written in the Interior of Cuba, between the Mountains of Arcana to the east, and of Cusco to the west, in the months of February, March, April, and May, 1828;" one volume 8vo. published at Boston, 1829. In this work Abbot displays strong powers of observation, considerable talent for lively and picturesque description, and an amiable character. (Allen, *American Biographical Dictionary*, 2nd edit. 1.; *North American Review*, July, 1829, xxxix. 199. &c.)

T. W.

ABBOT, CHARLES, LORD COLCHESTER, was born at Abingdon, on the 14th of October, 1757, and was the younger son of the Rev. John Abbot, D. D., rector of All Saints, Colchester, who died about three years after the birth of his son. Mrs. Abbot, who was daughter of Jonathan Farr, Esq., of Long Whittenham, in Berkshire, married, in 1765, Mr. Jeremy Bentham, solicitor, of London, the father, by a former wife, of the late distinguished writer on jurisprudence of the same names, and survived to the year 1809.

Abbot was educated at Westminster School, from which he was elected a student of Christ Church, Oxford, 1775. In 1777 he gained the chancellor's medal for Latin verse; in 1783 he took his degree of B. C. L., and became Vinerian scholar; and soon after he was called to the bar. In 1795 he published a work on "The Jurisdiction and Practice of the Court of Great Sessions of Wales upon the Chester Circuit," in the preface to which he urged the abolition of the separate Welsh judicature, a reform which was at last carried into effect in 1830. This same year, however, he retired from the bar, on succeeding to the place of clerk of the rules in the court of King's Bench, which had become vacant by the death of his elder brother, John Farr Abbot, Esq. This appointment produced his next publication, entitled "Rules and Orders of the King's Bench," an edition of which is mentioned in the law catalogues with the date of 1795.

In June 1795 Abbot was returned to parliament for the borough of Helston, in the interest of the Duke of Leeds, and he sat for the same place in the next two parliaments. He spoke in the House for the first time on the 3rd of December, 1795, in the debate on the third reading of the Seditious Meetings Bill. He attacked the conduct of the Opposition with much asperity, and had the honour of being answered at considerable length by Fox, who is said to have spoken in very evident excitement and irritation. In the same session, on the 12th of April, 1796, Abbot moved and obtained the appointment of a select committee to consider the subject of temporary and expiring laws; and the report of this committee, which he laid on the table of the House on that day month, led to a great improvement of the practice previously followed in regard to that kind of legislation. In the next session, on the 2d of November, 1796, he obtained the appointment of another committee to consider the most expedient mode of promulgating the statutes; and the plan that is now followed, of sending copies of all new acts as soon as printed to all the municipal bodies and benches of county magistrates throughout the kingdom, was adopted on the recommendation of this committee, and of another, also appointed on his motion, in 1801. The activity, clearness of head, and general talent for business, as well as the spirit of practical improvement, for which he had established a character, led to his being chosen chairman of the committee on the public finances, which was appointed on the motion of Mr. Pitt, on the 10th of March, 1797; and of the thirty-six reports presented by this committee in the course of that and subsequent sessions, three of the most elaborate, namely, those respecting the revenue, the exchequer, and the law courts, were prepared by Abbot. His next labours were connected with the public records, the state of which he brought before the House on the 18th of February, 1800, on moving the appointment of a committee to consider what should be done for their better management, preservation, and more convenient use. The committee was appointed accordingly, and, with Abbot for its chairman, immediately set to work and prosecuted its task with so much diligence, that in the course of the same session it produced, in two successive reports, one of the most complete and masterly surveys of any subject ever laid before parliament. From the recommendation of this committee of the House of Commons originated the late royal record commission, the proceedings of which continued to be superintended by Abbot till the year 1817. Meanwhile, on the 19th of May, 1800, he called the attention of the House to the abuse which then prevailed of allowing the proceeds of the taxes and other monies to lie, often for a considerable time, in the hands of the public accountants without payment of interest, and obtained leave to bring in a bill establishing a few simple regulations, which he explained, founded substantially on the principle of assimilating the method of accounting between the crown and those of its servants entrusted with the collection or disbursement of the public money to that generally followed in accounts between private parties, and sanctioned by all courts of justice. This scheme of reform was received with unqualified approval by both sides of the House, Mr. Tierney, the chief Opposition financial authority, joining the attorney-general in expressing his commendation of it in strong terms; and the bill which Abbot obtained leave to bring in passed through all its stages in both Houses without further discussion. On the 19th of November of the same year, a few days after the commencement of the next session, he introduced to the House perhaps the most important of all the measures with which his name is connected, in a motion for leave to bring in a bill for taking a census of the population of the kingdom. The enumeration taken in the following year, which has been since decennially repeated, arose out of this proposition, being the first enumeration of the people which had ever been effected in England by public authority, at least in modern times. Abbot's motion was seconded by Mr. Wilberforce, and the bill encountered no opposition in either House. Its enactments were not so precise and comprehensive, nor the arrangements which it provided so skilfully contrived, as those which experience has since suggested; but it is honourable to Abbot's intelligence and spirit to have been the first to move in a work of so much public utility.

When in the beginning of February, 1801, in the first session of parliament after the union with Ireland, Mr. Pitt retired from the direction of affairs, leaving to his successor

Mr. Addington nearly all his principles of government, except only his opinion in favour of Roman Catholic emancipation, Abbot, who also differed upon this point with the late premier, became a member of the new administration, with the offices of chief secretary for Ireland, and keeper of the Irish privy seal. Upon receiving these appointments, and being made a privy counsellor, he resigned his place of clerk of the rules in the Court of King's Bench. It seems to have been about this time also that he was chosen recorder of Oxford. His official life lasted scarcely a twelvemonth. On the appointment of Mr. Mitford (afterwards Lord Redesdale), who had succeeded Addington as Speaker, to the place of Lord Chancellor of Ireland, Abbot was, on the 10th of February, 1802, elected to the vacant chair of the House of Commons. He continued to serve as Speaker throughout the next three parliaments, and the greater part of the succeeding one; having been returned to that which met in November, 1802, both for Woodstock and Heytesbury, when he chose to represent the former place, and for the University of Oxford in 1806, again in 1807, and a third time in 1812. His re-election to the chair in 1807, in particular, when the party whom he had always opposed were in power, may be taken as sufficient assurance that he filled that high office to the satisfaction both of the House and of the public; and, although his demeanour is perhaps rather to be described as correct and graceful than as imposing or dignified, his qualifications for the place were on the whole of a very superior order, and in the performance of some of its duties he acquitted himself in in a highly distinguished manner. He possessed a fair amount of constitutional learning, sufficient readiness, a clear head, and in the matter of expression, not only a logical method, but considerable rhetorical skill and taste, which he continued to cultivate to the end of his life, and amid all the calls of public business, by a perseverance in the classical studies of his early days. Of his talent in this way his addresses in communicating the thanks of the House to the various naval and military officers who received that honour in the course of the war with France, afford many happy examples. These speeches were delivered on thirteen different occasions, ranging from the 1st of February, 1808, when Major-Generals Smith, Grosvenor, and Sir Arthur Wellesley, and Captain Sir Home Popham came to the bar to receive the thanks of the House for the taking of Copenhagen, to the 20th of May, 1816, when the last of them were addressed to Lieutenant-Generals Sir Galbraith Lowry Cole and Sir Henry Clinton; and they commemorate all the principal victories of the war from Roleia and Vimiera to Waterloo and the capture of Paris: that in which he communicated the thanks of the House, on the great day of the 1st of July, 1814, to the Duke of Wellington, was particularly felicitous.

It ought also to be noted to the honour of Abbot, that however strong and steady were his party prejudices and attachments, he did not hesitate to make them give way, when upon any occasion they came into competition either with the rights and privileges of the House, or with what he conceived to be his duty as its Speaker. A memorable example of this was the course he took on the 8th of April, 1805, when the House having divided on Mr. Whitbread's motion for the impeachment of Lord Melville, and the numbers having been found equal (216 on each side), he gave his casting vote for the impeachment, on the principle that, whatever he might think of the charges, he was not entitled, in a case such as this, in which there was evidently a contest between the popular feeling and the influence of the government, to give his aid to the latter, or to make use of his official privilege to prevent a case from being sent to trial upon which the real judgment of the House had been so distinctly pronounced.

The principal subject as to which Abbot took any prominent part in the debates of the House after his elevation to the chair, was the question of the emancipation of the Roman Catholics. On the 24th of May, 1813, in committee on the Emancipation bill brought in by Mr. Grattan, the second reading of which had been carried a few days before by a majority of 42, he moved the omission of the clause permitting Roman Catholics to sit and vote in parliament, and carried his motion by 251 votes against 247; upon which the measure was immediately abandoned.

Abbot, as Speaker, distinguished himself by the attention, correctness, and efficiency with which he performed all the routine duties of the chair, and the House and the public are indebted to him for some important improvements in the conduct of the business of parliament. In particular he gave a new and much more useful form to the printed votes of the House; and it was upon his recommendation, and upon a plan of his suggesting, that the Private Bill Office was established, in 1811.

He continued Speaker till the 30th of May, 1817, when a severe attack of erysipelas compelled him to resign the chair. On this the House immediately addressed the crown to bestow on him some mark of favour; and on the 3d of June he was elevated to the peerage, as Baron Colchester. Parliament voted a pension of 4000*l.* a year to himself, and of 3000*l.* a year to his next successor in the title. The next three years he spent abroad, principally in France and Italy. After he returned home, it was only on rare occasions, as formerly in the Commons, that he took any part in the debates of the upper

House of Parliament; but it has been stated that the Lords owe to him the daily publication and distribution of their proceedings, and the establishment of a library on the same plan as that of the Commons. Lord Colchester's last act of a public character was his sending to the press, in November, 1828, his collected (six) "Speeches upon the Roman Catholic Claims, delivered in the House of Commons and in the House of Peers; with Preliminary Observations," on the state of the question of Emancipation as it then stood. He just lived to see or hear of the end of the controversy, and the defeat of his own side, by the passing of the Relief Bill brought in by Mr. Secretary Peel. He died at his house in Spring Gardens, of another attack of erysipelas, on the 8th of May, 1829. Lord Colchester married on the 29th of December, 1796, Elizabeth, eldest daughter of Sir Philip Gibbes, Bart., by whom he left two sons. (*Biographical Memoir*, understood to be written by the late *Mr. Rickman*, of the House of Commons, prefixed to "Speeches of the Right Hon. Charles Abbot, Lord Colchester, in communicating Thanks of the House of Commons to Military Commanders," 12mo. Lond. 1829; not published, but reprinted, with a few slight alterations, in the *Annual Obituary* for 1830, vol. xiv. pp. 154—167.; Dr. Bowring's *Memoirs of Bentham*, in various Nos. of *Tait's Edinburgh Magazine*, vol. vii.; *Parliamentary History and Debates*; *Annual Register*; Beatson's *Chronological Register*; Beatson's *Political Index*, 3rd ed.) G. L. C.

ABBOT, GEORGE, was born 29th of October, 1562, at Guildford, where his father, Maurice or Morris Abbot, followed the trade of a "shearman," or cloth-worker; not, however, undistinguished in his humble station, for he had been one of the sufferers for religion in the reign of Queen Mary. His wife's name was Alice March; and both survived till the year 1606, when she died at the age of eighty, on the 15th of September, and he at that of eighty-six, on the 25th, after a union of fifty-eight years, according to the inscription over their remains in the church of the Holy Trinity, Guildford, as given by Aubrey, in his "Natural History and Antiquities of the County of Surrey," vol. iii. pp. 298, 299. Dr. Featley, in his "Life of Bishop Abbot, in Fuller's "Abel Redivivus," (p. 539.) says that Morris Abbot and his wife "lived fifty years together in wedlock." As their eldest son is stated to have been born in 1560, the fifty-eight years is probably a misprint in Aubrey for forty-eight. They are said to have left six sons, of whom George appears to have been the second.

The cloth-worker was a religious man, puritanically inclined, perhaps, but still zealously attached to the church establishment, as at any rate a shelter from popery: besides, if we may credit a story which did not, indeed, appear in print till long after this time, and is preserved by a somewhat credulous reporter, who, however, seems to have sufficiently ascertained its existence, as a popular local tradition (John Aubrey, in his "Miscellanies," 1696, and again in his "History and Antiquities of Surrey," 1719), Abbot's wife, a short time before the birth of her son George, having dreamed one night that the child would be a boy, and would come to a great preferment if she would only make a meal upon a jack or pike, oddly enough, soon after found such a fish in a pail of water which she took out of the river Wey; a portent which seemed to have dedicated the boy, when he did make his appearance, to Heaven, and at any rate is said to have moved some persons of distinction to offer themselves as his sponsors, and to follow up that beginning by other acts of attention and kindness. However this may be, it was resolved that both George and his elder brother Robert should be educated for the church; and they were accordingly put to the free school in their native town, founded by Edward VI., where George remained till he was entered, a student of Baliol College, Oxford, in 1578.

Abbot's university career may be dismissed with little more than a few dates. In 1583 he entered into holy orders, and soon began to be heard of as one of the most popular preachers of the day. He took his degree of B.D. in 1593, that of D.D. in May, 1597; and in September of the same year he was elected master of University College. In 1598 he published his first work, entitled, "Quæstiones Sex, totidem Prælectionibus in Scholâ Theologicâ Oxoniæ pro formâ habitis, discussæ et disceptatæ, anno 1597," 4to. Oxon. It appears to have brought him considerable reputation, and to have been thought creditable to his scholarship as well as to his polemical skill; although Clarendon has chosen to speak slightingly of Abbot as one who, in early life, "had been head or master of one of the poorest colleges in Oxford, and had learning sufficient for that province." The "Quæstiones Sex" were reprinted at Frankfort, in 1616, under the care of the eminent Heidelberg professor, Abraham Scultetus. But by that time, indeed, the author was become a very great man, a circumstance which might not have been wholly left out of consideration by the learned editor. Clarendon goes on to describe Abbot as "a man of very morose manners, and a very sour aspect, which at that time was called gravity;" and probably he did affect this kind of sanctimoniousness. Without going the length of what was called puritanism, which implied a positive aversion to many things in the Established Church, he was from the beginning to the end of his life a zealous Calvinist, and a furious Protestant; and it will be found that his whole course was mainly regulated by these two passions or principles—a dislike to Arminianism and

an utter intolerance of popery. He had some other sympathies and antipathies, but these carried it over all others; and perhaps it may be admitted that Abbot would at any time have made his interest itself bend to these convictions of his reason and his conscience. It was the diametrical opposition of their theological views and tendencies, that, producing a mutual revulsion as soon as they met in the same sphere, made him and Laud rivals and enemies for life. They became involved in public contention with one another so early as in the year 1602, very soon after Laud was ordained; and the struggle between them for pre-eminence, and, we may almost say, for the destruction of each other, did not terminate till the death of Abbot made room for Laud at Lambeth, more than thirty years after.

In 1599, Abbot obtained his first ecclesiastical preferment, the deanery of Winchester, so that Clarendon is not quite correct in saying that he was promoted to the episcopacy and the primacy without having ever been "parson, vicar, or curate of any parish church in England, or dean or prebend of any cathedral church," adding that he "was in truth totally ignorant of the true constitution of the Church of England, and the state and interest of the clergy, as sufficiently appeared throughout the whole course of his life afterward." The next year he published his "Exposition on the Prophet Jonah, in certain Sermons preached at St. Mary's Church, in Oxford," 4to. Lond. 1600. About the same time he gained great repute by a letter which he wrote, dissuading the citizens of London from re-erecting the cross in Cheapside, or at least from crowning it, as before, with the crucifix and dove, which, however, does not appear to have been printed till the year 1641. It was written in answer to an application on the subject, from the City to the University of Oxford, and in his capacity of vice-chancellor, which office he held this year, again in 1603, and a third time in 1605. In 1604, he published a tract entitled, "The Reasons which Dr. Hill hath brought for the upholding of Papistry unmasked," 4to. Oxford, in reply to a book put forth by a recent convert to the Romish Church. This year also he was appointed one of the translators of the New Testament, for the proposed new version of the Bible (that which is still in use), which, however, was only begun in 1607, and was first published in 1611.

Till this time his great patron had been the Earl of Dorset, lord high treasurer, better known by his earlier title of Lord Buckhurst. This distinguished nobleman was chancellor of the university; and it is honourable to Abbot that he should have enjoyed the favour of a man who ranks so high both among the statesmen and the writers of his time. The earl died at a great age, in 1608; and the next in the list of Abbot's publications is the sermon which, as one of his lordship's chaplains, he preached at the funeral at Westminster, on the 26th of May in that year. (4to. Lond. 1608.) But he soon found a new and more profitable connection. He became chaplain to the ruling royal favourite, the Earl of Dunbar — a man who may deserve to be called, in a certain sense, the best of James's minions, for the others were such as Hay, Carr, and Villiers, and who was undoubtedly an able and energetic minister, but at the same time a very unscrupulous, arbitrary, and rapacious one. In the end of this same year, Abbot, by his Majesty's command, accompanied Dunbar to Scotland, to assist him in completing the establishment of episcopacy in that kingdom, and his services proved highly satisfactory both to the earl and to his royal master. Apart, too, from the business of his mission, an incident that happened while he was in Scotland enabled Abbot to recommend himself in a very effectual manner to James's good graces. This was the conviction and execution of one George Sprot, on the charge of having been privy to the mysterious Gowrie conspiracy, eight years before, the reality of which so many persons in England, as well as in Scotland, still persisted in doubting, and any additional evidence in regard to which was sure to be highly welcome to his Majesty. Sprot's trial has by no means cleared up the mystery, though he made a confession (in which he persisted to the last) of all he was charged with, and though some discoveries lately made have nearly removed every suspicion of his sincerity; but still what was brought to light on this occasion was well fitted to bring over the public mind to the belief that there had been a conspiracy of some kind or other. Abbot attended both at Sprot's trial and at his execution; and when he returned to England he brought back with him the notes of Sir William Hart, who had tried the case, and immediately sent them to the press, introduced by a long preface of his own. This publication, making a pamphlet of 60 quarto pages, of which the preface occupies 38, is of extreme rarity; but all Abbot's portion of it, with the greater part of the rest, has been lately reprinted by Mr. Pitcairn, together with the authentic confession of Sprot, from the original preserved in the Register Office, and a mass of other curious papers, illustrative of the subject, especially correct copies of the original letters from Logan of Restalrig to the Earl of Gowrie, for his privity to and concealment of which letters Sprot was condemned. (*Criminal Trials before the High Court of Justiciary*, ii. 146—332. 4to. Edinburgh, 1830.)

Abbot availed himself liberally of the opportunity afforded by this publication to let the world, and James himself, understand how perfectly he appreciated his Majesty's virtues. Towards the conclusion of his long

preface, he expressed his unbounded wonder at the "strange conceits" of those who had hitherto doubted of the conspiracy; — "that men professing conscience and zeal to the truth should, upon no kind of ground or show of probability, suffer such irreverent thoughts to enter into their hearts, especially against his sacred person, whose life had been so immaculate and unspotted in the world, so free from all touch of viciousness and staining imputation, that even malice itself (which leaveth nothing unsearched) could never find true blemish in it, nor cast any probable aspersion on it — against his sacred person, whom, as they must acknowledge to be zealous as David, learned and wise as the Salomon of our age, religious as Josias, careful of spreading Christ's faith as Constantine the Great, so, if they will speak truth, they must confess to be just as Moses, undefiled in all his ways as Jehosaphat or Hezechias, full of elemeney as another Theodosius, far from spilling the blood of any of his nobility, but rather sparing those who have lifted up their hands against him." This was pretty well in the courtly strain from a learned divine, noted for the rigour of his doctrine, and the gravity (not to say sourness) of his aspect. But it was royally repaid by James. Abbot forthwith mounted up through a succession of bishoprics with a rapidity till then almost unexampled, in church or state. On the 3d of December, 1609, he was consecrated bishop of Lichfield and Coventry; on the 20th of January, 1610, he was removed to the see of London; and on the 9th of April, 1611, he became archbishop of Canterbury. On the 20th of June following, he was made a member of the privy council — which in those days meant an actual member of the government, — what a member of the cabinet means in ours.

For a short time longer all went pretty well with him. Deficient in zeal for episcopacy as he had been thought, he showed no disposition, now that he stood at the head of the Church, to yield any of her rights, or of his own; maintaining and exercising the powers of the High Commission Court with a high hand, in defiance of the restrictions attempted to be imposed upon its proceedings both by parliament and by the judges. It is asserted by Heylin (*History of the Presbyterians*) to have been at Abbot's instigation that James interfered so earnestly with the States-General of the United Provinces to induce them to rescind the appointment of the Arminian Vorstius to the professorship of divinity at Leyden; and, although this account of the matter has been questioned, there does not seem to be any good reason for doubting its correctness. In February, 1613, Abbot had the satisfaction of solemnizing the union between the Princess Elizabeth and the Elector Palatine, which he had strongly recommended and urged, and which the whole popular and puritanical, or ultra-protestant interest, which he was considered to represent, hailed as a great security and accession of strength. But soon after this occurred the disgraceful business of the suit instituted by the Lady Frances Howard to obtain a sentence of nullity in regard to her marriage with the Earl of Essex, in forwarding which, James himself, to gratify his then favourite Carr, whom Lady Frances afterwards married, took so active and shameful a part. Abbot having been appointed one of the commissioners to try the cause, much to his honour, not only voted against the nullity, but did not fear still farther to risk his Majesty's displeasure by drawing up an elaborate statement of the reasons of his opinion, which he submitted to James, and to which he received a very sharp and contemptuous answer from the royal logician. "I conclude my letter," wrote his Majesty, "with that plainness that becometh one of my quality; I must freely confess that I find the grounds of your opposition so weak, as I have reason to apprehend that the prejudice you have of the persons is the greatest motive of breeding these doubts into you; which prejudice is the most dangerous thing that can fall in a judge for misleading of his mind..... It should become you rather to have a kind of faith implicit in my judgment, as well in respect of some skill I have in divinity, as also that I hope no honest man doubts of the uprightness of my conscience; and the best thankfulness that you, that are so far my creature, can use towards me, is, to reverence and follow my judgment, and not to contradict it, except when you may demonstrate unto me that I am mistaken or wrong informed. And so farewell." The various papers drawn up by Abbot in reference to this case (which was decided in September, 1613) were first printed from his manuscripts in 1719, and are now incorporated in the "State Trials," ii. 805—862. It may be doubted if Abbot ever wholly recovered the ground he lost in James's favour by his conduct on this occasion; although within two years after his brother Robert was made a bishop, and the fall and disgrace of Somerset made way for the new minion Villiers, whom the archbishop had a chief hand in imposing upon the king, as he has himself related in full detail, in a narrative of his court life, which he wrote in 1627, and which is printed in Rushworth's "Collection," i. 438. &c. "There is a lord or two living," says his grace, "that had a hand in this achievement; I diminish nothing of their praise for so happy a work, but I know my own part best; and, on the word of an honest man, I have reported nothing but the truth. George went in with the king, but no sooner he got loose but he came forth unto me in the privy gallery, and there embraced me; he professed that he was so infinitely bound unto me, that

all his life long he must honour me as his father." However, his "countenance of thankfulness," continued only for a few days; and Abbot, who seems to have hoped, simply enough, that the king might be made all his own again by this scheme, was left to remember bitterly the remark of Tacitus, "that benefits, while they may be requited, seem courtesies, but when they are so high that they cannot be repaid, they prove matters of hatred."

But it is from the year 1616 that we are to date the proper commencement of the king's alienation from Abbot, and that from a cause which has not been sufficiently adverted to by his biographers. James, it is to be recollected, had been educated both a Presbyterian and a Calvinist; and, although the refractory demeanour of the Kirk had cured him long before he left Scotland of any predilection he might ever have had for the system of church government established in that country, he continued to retain the doctrinal views which had been originally instilled into him to a much later date; too vain of his theological learning and acumen to think that he ever could have been deceived in that field of speculation. It is certain nevertheless that means were found to produce gradually a change in his sentiments; and Heylin, in his "Life of Laud," expressly mentions the year 1616 as that in which James was brought to see the danger of continuing to allow Calvinism to have so much sway at the universities, and took the first step, by certain instructions which he sent down to the vice-chancellor and the professors of divinity at Oxford, "towards the suppressing of that reputation which Calvin and his writings had attained unto in that university." From this epoch it will be found that Abbot's influence at court steadily declined, and that of his rival Laud began to prevail. Laud received his first preferment from the king — the deanery of Gloucester — in this year, 1616.

In May, 1618, came forth the royal declaration permitting sports and pastimes on Sundays — than which nothing could well have been more distasteful to Abbot, or have more distinctly proclaimed his loss of power at court. In March, 1619, the death of Queen Anne, with whom he had always stood well, seemed to deprive him of his last chance of regaining the king's ear. When a few months afterwards he eagerly urged the taking up by the government of the Protestant and national cause of the Elector Palatine in his attempt to secure the crown of Bohemia, he found how much all things were changed in regard both to himself and the Elector since he had married him and the Princess Elizabeth about six years before — how his own influence was gone, and how the king also was apparently become lukewarm alike to the interests of foreign Protestantism, and to those of his own daughter and son-in-law. Bodily infirmities too now began to press upon him. There is preserved in the "Cabbala" (p. 102.) a letter addressed by him to secretary Naunton, upon the Bohemian business, written in September 1619, in which he says, "I have never more desired to be present at any consultation than that which is this day to be handled, for my heart and all my heart goeth with it; but my foot is worse than it is on Friday, so that by advice of my physician, I have sweat this whole night past, and am directed to keep my bed this day." His ailment seems to have been gout. About two years after this happened the most unfortunate event of Abbot's life. Out-of-doors exercise, it seems, had been recommended to him for his health; and while hunting on Tuesday the 24th of July 1621, in Lord Zouch's park at Bramzil, in Hampshire, a barbed arrow which he shot from a crossbow at a deer chanced to hit Peter Hawkins, Lord Zouch's keeper, in the left arm, and inflicted a wound of which the man died. Abbot felt on this occasion as a man of scrupulous conscience, which he certainly was, might have been expected to do. Besides settling a pension of twenty pounds a year on the widow (which, it is said, soon procured her a second husband), he observed throughout the remainder of his life a fast once a month on the day of the week on which the unhappy accident happened. His enemies and the rival faction in the church made a great outcry. It so happened that at the moment there were four newly-appointed bishops waiting to be consecrated, among them Laud, who had obtained from the king his first mitre, that of St. David's, in spite of all that Abbot could do to prevent his elevation to the episcopal bench. James himself, who was not without kindness of heart, any more than considerable natural shrewdness, with all his pedantry, took a sensible enough view of the matter. "An angel," said his Majesty, "might have miscarried in this sort." Laud, and two others of the elected bishops, however, could not bring themselves to receive consecration from hands stained with blood; and although in conformity with the judgment of a commission of ten ecclesiastics and lawyers appointed to consider and report upon the case, a pardon and dispensation were in the November following issued under the Great Seal, assoiling the archbishop from all irregularity and scandal, and declaring him capable of all metropolitical authority, as if the accident had never happened; the several consecrations were eventually performed by the Bishop of London and four of his brethren, without Abbot's assistance.

This misfortune does not seem to have really done him any harm with the king; but in truth he had, when it happened, very

little of his Majesty's regard or confidence to lose. The widening opposition of their politics, too, — the archbishop at least growing more and more hostile to the prevailing policy of the government or the court as Laud's influence increased — drew them every day farther asunder. He was sent for, however, in James's last illness, and was with him when he expired (27th March, 1625): and he also crowned Charles I., though suffering severely at the time from a fit of the gout. But under the new reign, and the now all-prevailing influence of Laud and Buckingham, the old archbishop speedily found that he had nothing to look for except neglect and indignities. Possibly this treatment may have sharpened his patriotism or popular polities; at all events, in the summer of 1627 he boldly exposed himself to the fury of the court by refusing to obey the royal command to license a sermon preached at Northampton by a certain Dr. Sibthorpe, in vindication of the compulsory loan which Charles was then attempting. He was forthwith ordered to shut himself up in his house at Ford, a few miles from Canterbury; and about three months thereafter, in the beginning of October, the king granted a commission to Laud, now bishop of Bath and Wells, and four of his brethren, to execute archiepiscopal authority, on the ground, as it was expressed, "that the archbishop could not, at that time, in his own person, attend those services which were otherwise proper for his cognizance and jurisdiction." While confined at Ford, he drew up the "Narrative containing the true Cause of his Sequestration and Disgrace at Court," which has been already mentioned. But when, in the pecuniary difficulties of the crisis, it was at last determined, about Christmas, to call another parliament, Abbot, with the object, *no* doubt, of conciliating the popular party, was not only released from restraint, but invited to court, where he was received with great show of honour; and he attended throughout the session of parliament, which began in March and continued till the end of June. When Dr. Manwaring was, on the prosecution of the Commons, condemned by the Lords to be fined and imprisoned for certain sermons preached before his Majesty, and afterwards published, in which he had maintained that the king, in imposing loans or taxes without consent of parliament, so far bound the consciences of his subjects, "that they could not refuse the same without peril of eternal damnation," the archbishop was appointed to admonish the reverend doctor, which he did with proper sharpness. But after this, he seems to have shown himself very little at court, and not to have intermeddled much in any way in public affairs. Laud, now raised to the see of London, and about to step into the primacy as soon as it should be vacant, was even already the actual ruler of the church. In December, 1629, Abbot was obliged to submit to receive and to communicate to his suffragan bishops a set of instructions and directions sent down to him by the king, which were well known to be drawn up by Laud, and were designed to establish the observance of his peculiar notions of doctrine and discipline in all their rigour. Abbot's circular to his suffragans, communicating these orders, is printed in the "Cabbala," p. 103. He desires them to be very careful to comply with them, "since," says he, "it is the princely pleasure of his Majesty to require an exact account both of you and me for the same." When the prince, afterwards Charles II., was born, in May 1630, the marked slight was put upon Abbot of setting him aside, and having Laud to baptize the child. At length, the old man, worn out with vexations and infirmities, died at his palace of Croydon, on the 4th of August, 1633.

All Archbishop Abbot's published works have been mentioned, except his "Brief Description of the whole World," 8vo. Lond. 1634, which was many times reprinted; "An Apology for Archbishop Abbot, touching the Death of Peter Hawkins," supposed to be written by himself, in the form of a letter to Sir Henry Spelman, printed in the "Reliquiæ Spelmannianæ;" an anonymous "Treatise of Perpetual Visibility and Succession of the True Church in all Ages," 4to. Lond. 1624, which is believed to be his; a "History of the Massacre of the Valtoline," printed in the third volume of the 1631 edition of "Fox's Acts and Monuments;" and a performance assigned to him in the "Biographia Britannica," under the title of "His Judgment at bowing at the name of Jesus." 8vo. Hamburg, 1632.

Archbishop Abbot, who was never married, founded, in 1619, at his native town of Guildford, an hospital or almshouse for twelve decayed tradesmen, and eight single or widowed females, which still subsists. The archbishop of Canterbury is *ex officio* visitor. (Life, written by Oldys, in *Biographia Britannica*; same, with much additional matter, by Mr. William Russell, of Merton College, Oxford. 8vo. Guildford, 1777, p. 158.; prefixed to this latter publication is a head of the archbishop, in his 61st year, from an original picture preserved in his hospital; other heads of Abbot are mentioned in Bliss's edition of Wood's *Athenæ Oxonienses*, ii. 565.) G. L. C.

ABBOT, GEORGE, a son of Sir Morris Abbot, who was the youngest brother of Archbishop Abbot, was born in 1604; elected probationer fellow of Merton College, Oxford, in 1624; admitted LL.B. in 1630; and is the author of the following works:— 1. "The whole Book of Job paraphrased," 4to. Lond. 1640. 2. "Vindiciæ Sabbati," 4to. Lond. 1641, an answer (in English) to two unprinted treatises by one Broad, rector of Reddcombe, in

Gloucestershire. 3. "Brief Notes upon the whole Book of Psalms," 4to. 1651. He took the side of the parliament in the civil wars, had a seat in the House of Commons, and, having married a daughter of Colonel William Purefoy, of Caldecote Hall, Warwickshire, — the same who sat as one of the judges on the trial of Charles I., and signed the warrant for his execution, — is said to have on one occasion successfully defended the house of his father-in-law, without other assistance than that of the servants, against an attack of a party of horse commanded by Prince Rupert. He died 4th Feb. 1648. This George Abbot has sometimes been confounded with his uncle the archbishop, as is noted by Bayle. (Wood's *Athenæ Oxonienses*, i. 585.; Nichols's *History of Leicestershire*, iv. 602.) G. L. C.

ABBOT, LEMUEL, an English portrait painter, the son of a clergyman in Leicestershire, was born about 1762, and when very young was placed with Francis Hayman, in London. On the death of that artist, shortly afterwards, he returned into the country, and commenced to practise as a portrait painter without further instruction. He came again early to London, and was soon so much occupied that he was unable to execute himself all that he undertook, and as he was too penurious to employ an assistant, he was unable to fulfil his engagements. The anxiety caused by this injudicious frugality, added to domestic cares caused by the absurd conduct of his wife, brought on insanity, which terminated in his death, in 1803. His abilities as a painter were confined to portraiture, and he seldom painted more than a head. His portraits are simple and unpretending, but have the character of having been good likenesses. "It must be allowed," says Edwards, "that the heads of his male portraits were perfect in their likenesses, particularly those which he painted from the naval heroes of the present time; but he had not equal success with female heads, of which indeed he painted but few." Abbot's portrait of Lord Nelson has a much more manly expression than that by Hoppner; it was engraved by James Heath, in 1801. He painted also a portrait of Cowper. In the catalogues of the Royal Academy exhibitions, Abbot terms himself Lemuel Francis, but, according to Edwards, the latter name was an addition of his own. (Edwards, *Anecdotes of Painters who have resided or been born in England.*) R. N.W.

ABBOT, SIR MAURICE, or MORRIS, was the youngest of the five brothers of Archbishop Abbot. He became an eminent merchant in London, was the first person upon whom Charles I. conferred the honour of knighthood, represented the city in the first parliament of that reign, was sheriff in 1627, lord mayor in 1638, and died 10th January, 1640. He took an active part in the direction of the affairs of the East India Company, and was one of their commissioners who met at London in 1613, and at the Hague in 1615, with commissioners from the Dutch East India Company, and negotiated the arrangement respecting the Molucca islands and their commerce, afterwards ratified (in 1619) by treaty between his Majesty and the States-General. In 1623 he was one of the farmers of the customs, and in 1624 he was appointed by royal commission one of the council for settling and establishing the new colony of Virginia. In 1633 he was governor or chairman of the East India Company, as appears from the dedication to him of a translation published in that year, by one Robert Ashley, of Christ. Borri's "Account of Cochin China." (*Biographia Britannica.*) G. L. C.

ABBOT, ROBERT, a puritan divine, was educated at Cambridge, where he graduated in arts, and afterwards at Oxford. Upon leaving the latter university he became vicar of Cranbrook in Kent, and minister of Southwick in Hampshire. A clergyman of the same name, and probably the same person, was compelled, in common with others, by Pierce, bishop of Bath and Wells, to raise sums of money for the war against the Scots. It is stated, but upon doubtful evidence, that in the beginning of the year 1643 he was deprived of his vicarage by order of the House of Commons, on the ground of his being a pluralist. When, however, the civil war broke out, he joined the puritans, and became rector of St. Austin's Watling street, where he remained till his death, the date of which is not known. He was living at an advanced age in 1653. He is said to have secured the affections of his people in each of his parishes.

Besides two collections of sermons published by him in 1629 and 1646, we have the following works of his: — 1. "Be thankful London and her Sisters," 1626. 2. "Tryal of our Church-forsakers," 1639. 3. "*Milk* for Babes, or a Mother's Catechism for her Children," 1646. 4. "A Christian Family builded by God, or Directions for Governors of Families," 1653. (Brook's *Lives of the Puritans*, iii. 182.) P. S.

ABBOT, ROBERT, was the eldest brother of Archbishop Abbot, and was born at Guildford, in 1560. After having attended the free school with his brother, he was sent to Baliol College, Oxford, in 1575, took his degree of M. A. in 1582, and, having entered into orders, became a popular preacher, though not quite so much so as his brother. Fuller, in his "Worthies," thus discriminates them: "George was the more plausible preacher, Robert the greater scholar; George the abler statesman, Robert the deeper divine; gravity did frown in George, and smile in Robert." Robert's pulpit eloquence was so effectual,

that a single sermon preached at Worcester procured him the lectureship of that city, from which he was soon after promoted to the rectory of All Saints there; and another which he delivered from Paul's Cross, London, so caught the fancy of one of his auditors, John Stanhope, Esq., that he presented him to the rich benefice of Bingham in Nottinghamshire. He became D. D. in 1597; was on the accession of James I. appointed chaplain in ordinary to his Majesty; was in 1609 elected master of Baliol College, Oxford; in 1610 was nominated by the king, with whom he appears to have been personally a favourite, one of the fellows of the intended royal college at Chelsea; the same year was made prebendary of Normanton in the church of Southwell; and in 1612 was appointed by his Majesty king's professor of divinity at Oxford. In this office he acquired great reputation by the learning and ability displayed in his lectures, which are said by Wood to have been more moderately Calvinistic than those that had for some time past been heard from the divinity chair; but he appears to have opposed himself to Laud and his opinions, with quite as much inveteracy as his brother. On one occasion, preaching before the university, while Laud was present, he levelled his whole discourse, of nearly an hour long, against him and his party, saying, among other things, "There are men, who, under pretence of truth, and preaching against the puritans, strike at the heart and root of the faith and religion now established among us, which was the very practice of Parsons, and Campian's counsel, when they came hither to seduce young students; who, afraid to be expelled if they should openly profess their conversion, were directed to speak freely against the puritans, as that would suffice: so these do not expect to be accounted papists, because they speak only against puritans; but, because they are indeed papists, they speak nothing against *them*; or, if they do, they beat about the bush, and that softly too, for fear of disquieting the birds that are in it." This is Laud's own report, in a letter to his friend Bishop Neal, which Rushworth has printed. (*Collection*, i. 62.) From Anthony Wood's account it appears that Abbot's sermon was preached at St. Peter's in the East, on the afternoon of Easter-day, 1615, and that it was intended by way of retaliation for a discourse of Laud's, delivered at St. Mary's, on Shrove Tuesday of the preceding year, in which he had said that "the Presbyterians were as bad as the Papists." Laud, in his letter to Neal, says, the abuse was so marked that he was pointed at as he sat, that the whole university applied it to him, and that his friends told him he should sink in his credit if he did not answer Dr. Abbot in his own style. It does not appear, however, that he did make any rejoinder; probably Neal, who anticipated what was coming in a year or two after, advised him to keep quiet, and bide his time. Meanwhile, the fame of certain lectures which Abbot had delivered in the university, in support of the royal supremacy, against Suarez and Bellarmine, had reached the king's ears; and the result was the nomination of the Oxford professor of divinity to the bishopric of Salisbury. He was consecrated at Lambeth, by his brother the archbishop, on the 3d of December, 1615. The vacancy on the episcopal bench probably had come just in time to allow of its being filled up by Abbot, or any one of his principles. Indeed his promotion appears to have been opposed by the rising influence of the adverse party in the church; for when he came to court, soon after his consecration, to do his homage, James, we are told, said to him, "Abbot, I have had very much to do to make thee a bishop;" adding, characteristically, "but I know no reason for it, unless it were because thou hast written against one," in allusion to one of Abbot's publications, which was directed against a popular priest of the name of Bishop. It is somewhat odd, that a certain German bibliographer, Henningius Wittenius (or Henninges Witte), in his "Diarium Biographicum Scriptorum Sæculi XVII." has mistaken this book for a treatise against bishops, besides attributing it, not to Dr. Robert Abbot, but to his brother the archbishop. "It would be something rare," remarks Bayle, "if the Primate of England had written against episcopacy."

Dr. Abbot is admitted on all hands to have made a most active, pains-taking, and in all respects excellent bishop. But he wore the mitre for a very short time; a violent attack of the stone and gravel having, after much suffering, put an end to his life on the 2d of March, 1617. It is remarkable that he was one of five bishops which the diocese of Salisbury saw in six years. He was twice married, the second time after he became a bishop, to a lady whose name is not given in the older accounts, but who is stated in Chalmers's "Biographical Dictionary" to have been Mrs. Bridget Cheynel, the mother, by a former husband, of the Reverend Francis Cheynel, a clergyman who made himself very famous by his presbyterian zeal and fury in the time of the commonwealth. This second marriage of Abbot is said to have somewhat displeased his brother, the archbishop, who probably interpreted the apostle's injunction about a bishop being the husband of one wife in the more rigid way of taking it. Bishop Abbot left at least one son, and one daughter, who married Sir Nathaniel Brent, warden of Merton College, Oxford; their daughter, Margaret, married Dr. Edward Corbet, rector of Haseley, in Oxfordshire; and by him some of Abbot's manuscripts were given to the Bodleian Library.

Bishop Abbot, who appears to have been deservedly esteemed a man of more profound

and extensive learning than his brother, is the author of the following works: — 1. "The Mirror of Popish Subtilties," 4to. Lond. 1594. 2. "The Exaltation of the Kingdom and Priesthood of Christ, a Sermon on the 110th Psalm," 4to. Lond. 1601. 3. "Antichristi Demonstratio," 4to. Lond. 1603, and again, 8vo. 1608; the second edition being, by King James's command, accompanied with his own Commentary upon a part of the Apocalypse. 4. "Defence of the Reformed Catholic of Mr. W. Perkins against the Bastard Counter-Catholic of Dr. William Bishop, Seminary Priest," 1st Part, 4to. Lond. 1606; 2d Part, 1607; 3d Part, 1609 (the work already noticed). 5. "The Old Way, a Sermon at St. Mary's," 4to. Lond. 1610 (of which a Latin translation was made by Thomas Drax). 6. "The true Ancient Roman Catholic," 4to. Lond. 1611 (a further reply to Bishop). 7. "Antilogia," 4to. Lond. 1613 (an answer to a work published at Cologne in 1610, in defence of Garnet the Jesuit, called "Apologia pro Henrico Garneto," and written by a Jesuit, named L'Heureux, under the assumed name of Andreas Eudæmon-Joannes). 8. "De Gratiâ et Perseverantiâ Sanctorum, Exercitationes habitæ in Academiâ Oxoniensi," printed after the bishop's death, 4to. London, 1618, and 8vo. Francfort, 1619. 9. "In Ricardi Thomsoni Diatribam, de Amissione et Intercessione Justificationis et Gratiæ, Animadversio brevis," 4to. London, 1618 (stated to have been finished by the author on the day he died). 10. "De Supremâ Potestate Regiâ Exercitationes habitæ in Academiâ Oxoniensi," published by his son, 4to. London, 1619 (the lectures which are said to have procured him his bishopric). He also left various sermons and other works in manuscript; of which the most important is a Latin Commentary on the Epistle to the Romans, in 4 vols. folio, which was given by Dr. Corbet to the Bodleian Library. (Life, in *Biographia Britannica*; Life, by his chaplain, Dr. Featley, in Fuller's *Abel Redivivus*; Wood's *Athenæ Oxonienses*; Jardine's *Criminal Trials*, ii. 364—367.)

G. L. C.

ABBOT, THE REV. ROBERT, of Hatfield, who lived in the first half of the seventeenth century, is said to have been both a learned preacher and an excellent herbalist, and to have assisted Thomas Johnson, the celebrated botanist, in the composition of some of his works. (Pulteney's *Historical and Biographical Sketches of the Progress of Botany in England.*) G. L. C.

ABBOTT, CHARLES, LORD TENTERDEN, an eminent English judge, was born at Canterbury, on the 7th of October, 1762, his father being a respectable hair-dresser in that city. He received his early education at the King's School at Canterbury, and in the year 1778 he was elected scholar of Corpus Christi College, Oxford, and went to the university with a small exhibition. Having gained the chancellor's medals for Latin verse and English prose (the subject of the latter being an "Essay on the Use and Abuse of Satire," afterwards published,) he acquired considerable, but not first-rate, reputation at Oxford, and obtained a college fellowship. In consequence of being tutor to a son of Mr. Justice Buller, he became acquainted with the judge, who is said to have first directed his attention to the bar as a profession. He accordingly entered his name upon the books of the Inner Temple in 1788, and after having spent several months in the office of an attorney, became a pupil of Mr. Wood, who was then a special pleader at the bar, of the first eminence, and who, subsequently, became a baron of the Exchequer. Mr. Abbott himself afterwards practised several years with success, as a special pleader under the bar, and was called to the bar in Trinity Term, 1795. While in practice as a pleader, he had acquired the character of being a sound lawyer, and an expert, industrious, and accurate draughtsman; and immediately after his call to the bar, he was employed in all the important state trials of the time, as junior counsel to the treasury, probably upon the recommendation of Mr. Wood, who had been for some time one of the treasury counsel. At this time, Sir John Scott, afterwards Lord Chancellor Eldon, was attorney-general; and an advantageous professional introduction to the notice of a person who became soon afterwards, and continued for more than five and twenty years, with only a short intermission, the dispenser of legal patronage in England, was of the greatest importance to the future fortunes of Mr. Abbott. In July 1795 he married the daughter of John Lagier Lamotte, Esq. a Berkshire gentleman, by whom he had two sons and two daughters. Mr. Abbott chose the Oxford circuit, and both in the country and in London rapidly rose into large practice. In 1802 he published a "Treatise of the Law of Merchant Ships and Seamen," which has ever since continued to be esteemed in England, and the United States of America, as the standard work upon maritime law, having gone through several editions in both countries. It consists of a complete and accurate digest of the law on this important subject, illustrated by the opinions of foreign jurists, and arranged with remarkable perspicuity. The publication of this work greatly raised Mr. Abbott's professional reputation, and caused a large increase of his practice in the profitable but laborious department of commercial law. When Mr. Justice Lawrence was removed, in 1808, from the Court of King's Bench to the Court of Common Pleas, Mr. Abbott was offered the vacant seat in the former court; but his professional income at that time so far exceeded the judicial salary, that he declined

the offer from motives of prudence. In the early part of the year 1816, a vacancy on the bench having occurred by the death of Mr. Justice Heath, and Mr. Abbott's objections on the previous occasion having been removed by eight subsequent years of lucrative practice at the bar, he became a judge of the Court of Common Pleas, and in the month of May following was removed into the Court of King's Bench, at the suggestion of Lord Ellenborough. In November, 1818, when Lord Ellenborough resigned his office as Lord Chief Justice, Mr. Justice Abbott succeeded him, and in the year 1827 was raised to the peerage by the title of Lord Tenterden. His health was infirm during the latter years of his life, but his mental vigour and judicial activity continued unimpaired until within a few hours of his death. Having presided in his court for the first three days of the trial of the Mayor of Bristol, for imputed misconduct, relating to the riots at that city in 1831, Lord Tenterden was compelled on the fourth day to discontinue his attendance by an attack of inflammation which shortly afterwards terminated fatally. He died on the 4th of November, 1832.

Lord Tenterden's judicial merits were of the highest order. His knowledge of the common law generally, and of mercantile law in particular, was unusually profound. He was attentive, laborious, logical, and accurate. Less brilliant than Lord Mansfield and Lord Ellenborough, he excelled them both in industry and learning, and equalled either of them in acuteness of perception and power of reasoning. The most remarkable feature in his character was his capacity of arranging and discriminating complicated facts, and assigning to each proof or argument its proper weight and value. This faculty, in some degree natural to his mind, but cultivated and improved to a point of rare excellence by study and experience, combined with a diction singularly accurate and perspicuous, accounts for the constant success which attended his efforts to lead the minds of juries to his own views, in which respect he far excelled judges of greater eloquence and livelier imagination.

In the House of Lords, Lord Tenterden rarely spoke, except on subjects connected with his department of the law. He introduced several useful measures for the improvement of certain parts of the common law, but he was opposed on principle to any great changes of our legal system. The most useful of the several laws introduced by him, or the enactment of which he mainly promoted, are the stat. 9 Geo. 4. c. 14. respecting the limitations of actions; the stat. 9 Geo. 4. c. 15. for the prevention of a failure of justice by reason of variances between Records and writings produced in evidence; and the stat. 2 & 3 Will. 4. c. 39. for uniformity of process.

It is worthy of remark that Lord Tenterden, in the midst of the engrossing occupations of his office, did not wholly withdraw his thoughts from literary and scientific objects. He was an excellent Latin scholar, and spent much of his brief intervals of leisure in the perusal of classical authors. Even during the last years of his life he continued to write Latin poetry of very considerable merit.

A detailed memoir of Lord Tenterden will be found in the "Law Magazine" (vol. xxvi. p. 51.), and a sketch of his judicial character, written by Mr. Serjeant Talfourd, in the same work (vol. ix. p. 234.). There is an elaborate criticism on his character as an advocate and a judge, in the "Edinburgh Review," vol. lxxix. p. 14. et seq. D. J.

ABBOTT, CHARLES, was educated at Oxford, and took his degree of D. D. in 1802. He was vicar of Oakley and Goldington, Bedford. He was an early fellow of the Linnæan Society, and is principally known as a botanist. In 1798 he published his "Flora Bedfordensis, comprehending such Plants as grow in the County of Bedford." The plants are arranged according to the system of Linnæus, and are accompanied with remarks and plates. This work has also the merit of embracing a notice of the cryptogamic plants of the district, which are often omitted in local floras. In addition to this work he published, "A Monody on the Death of Horatio Lord Nelson," 1805; a sermon on the same, 1806; and "Parochial Divinity, or Sermons on various subjects," 1807. He died at Bedford, in the year 1817. (*Gent. Mag.* 1819.; *Flora Bedf.*) E. L.

ABBRA'CCIAVA'CCA, MEO, a native of Pistoja, in the thirteenth century, and one of the earliest writers in the Italian language. Some of his verses are in the "Raccolta di Rime antiche," and there is also a letter of his among the "Lettere di Frà Guittone d'Arezzo," a monk and a poet who lived about the same time. A. V.

ABBT, THOMAS, was born at Ulm, on the 25th of November, 1738. His father, who was a man of considerable property, made his son go through the regular course of study at the gymnasium of Ulm. After the completion of these preparatory studies, Abbt went in 1756 to the university of Halle, where, according to the wishes of his parents, he was to devote himself to theology; but he preferred the study of mathematics, philosophy, and modern languages. In 1758 he obtained his degree of M. A. and permission to lecture in the university. Two years later he was invited to the university of Frankfort on the Oder, as extraordinary professor of philosophy; and in the year following (1761), as professor of mathematics to the university of Rinteln. Before he went to this latter place, he spent about six months at Berlin, where he formed an intimate acquaintance with the philosopher Mendels-

sohn, the celebrated publisher F. Nicolai, and other distinguished persons, and began to take an active part in the critical journal called "Briefe über die neueste Literatur." which was edited by Nicolai. During the few years in which he held his professorship at Rinteln, he wrote his two most celebrated essays, "Ueber den Tod fürs Vaterland," 1761, ("On dying for one's Country,") and "Vom Verdienste," 1765, ("On Merit,") by which he acquired great reputation in Germany. His narrow sphere of action at the small university of Rinteln created in him a dislike to an academic life, and he resolved to devote himself to some more practical career. He accordingly began the study of the law, and pursued it with great vigour, until his strength began to fail him. In order to restore his health, he undertook a journey through Germany, Switzerland, and a part of France. In the mean time his literary reputation increased, and brilliant offers were made to him by the universities of Halle and Marburg; but he persisted in his resolution to abandon an academic life. At last the reigning count William of Schaumburg-Lippe, one of the most distinguished princes of the age, who was desirous to become personally acquainted with Abbt, invited him to his court at Bückeburg. The amiable disposition, and the great talents of Abbt, had such charms for the count, that he would not part with him. Accordingly, in 1765 Abbt entered the service of his noble friend with the title of Regierungs and Consistorial Rath. This honourable position gave him sufficient leisure to carry on his literary pursuits, to which he devoted himself more actively than his physical constitution could bear. He had scarcely been a year in his new office, when owing to his over-exertions, he was taken ill and died suddenly, on the 3d of November, 1766, at the age of twenty-eight. He was buried in the court-chapel at Bückeburg, where Count William erected a monument to his memory, with an inscription, which does honour to the count no less than to his learned friend.

Abbt lived at a time when German literature was just commencing its career of development, and he is one of the few men who can be mentioned together with Lessing. He contributed more especially to the formation of an easy and popular prose style, and if he had lived longer, he would certainly have become one of the greatest ornaments of German literature, especially in what is called practical and popular philosophy. All the works of Abbt are characterised by clear understanding, acute judgment, power, and eloquence. His defects arose mainly from the youthful age at which he wrote: he often wants that calm mode of reasoning which should distinguish the philosophic writer; he is often misled by his imagination, and by imperfect knowledge of human nature. His style is sometimes affected and incorrect, which arose partly from the desire to avoid everything vulgar, and partly from imitating the style of foreign writers. This is most manifest in his "Fragment der Portugiesischen Geschichte," ("Fragment of the History of Portugal,") which is the first attempt of any importance in the German language to imitate the style of Tacitus. But with all these defects, Abbt was a worthy contemporary of Lessing and Mendelssohn, and his prose is only second to that of Lessing.

The works of Abbt, consisting of various historical and philosophical essays and letters, were collected after his death by F. Nicolai, and published in 6 vols. 8vo. under the title, "Thomas Abbt's Weiland Gräfl. Schaumburg-Lippischen Hof-und Regierungsrathes, vermischte Werke," Berlin, 1768–81. A second edition of this collection appeared at Berlin, 1790. The letters and correspondence of Abbt in this collection are not only instructive with regard to the state of German literature at the time, but are among the best letters of that period in the language. An essay, not contained in the collection of his works, and entitled, "Fragment der ältesten Begebenheiten des menschlichen Geschlechts," was edited separately, in 1767, by J. P. Miller. There is also a German translation of Sallust's "Catiline," which was published in 1767, at Stadthagen, under the name of Abbt. But this translation is by J. F. Wagner. (Fr. Nicolai, *Ehrengedächtniss Herrn Thomas Abbt's, an Herrn Dr. J. G. Zimmermann*, 1767, 4to. with Abbt's portrait; Wolff's *Encyclopædie der deutschen National-literatur*, s. v. Abbt, i. 1.) L. S.

ABDAS (Ἄβδας), a Persian bishop, who lived in the time of Theodosius the Younger, and of Isdegerdes or Varanes, kings of Persia, about A. D. 430. He was consecrated in Persia, by Marathas, bishop of Mesopotamia, whom Theodosius had sent to Persia. The Christians in Persia were at this time allowed the free exercise of their religion, in which, however, they were soon disturbed by the inconsiderate zeal of their new bishop, which led him to destroy one of the temples of the fire-worshippers. The magi brought their complaints before the king, who commanded Abdas to rebuild the temple, and at the same time threatened to destroy all the Christian churches if he should disobey the order. Abdas refused to comply, and the threat was carried into effect. Not only were the Christian churches destroyed, but a violent persecution was commenced against the Christians, which lasted a long time, and of which Abdas was the first victim. Some writers place this event in the reign of the Persian king Isdegerdes, and others in that of Varanes, who succeeded him. (Theodoret, *Hist. Eccles.* v. 39.; Socrat. vii. 18.; Nicephor. iv. 9.) L. S.

ABDIAS, the name assumed by the author of an apocryphal history of the labours of the apostles. Of the real history and name of the writer nothing is known. Abdias is the Latinized form of that Hebrew name which is in our version represented by "Obadiah."

Wolfgangus Lazius, a physician of Vienna, and historiographer to Ferdinand, king of the Romans (brother and successor of the Emperor Charles V.), in a journey through Carinthia, partly of antiquarian research, found, in searching the vaults (*specus subterraneos*) of the monastery of Ossjach, near Villach, "amidst worthless writings, and in a musty hole," a MS. written on vellum, in very ancient and almost worn-out characters. Lazius took the MS. with him, and being convinced, upon perusing it, of the truth of the narrative, rejoiced over it "as if he had found a pearl of great price." Subsequently, after searching "the libraries of Suabia, Brisgau, Alsace, Sundgau, and the Helvetian desert" (the district of Einsiedlen, in Schwytz, or perhaps the three forest cantons,) he found in the library of the monastery of St. Trudbert, "in the Hercynian forest," a second, still older MS. of our author, which, on a comparison of it with a diploma of the monastery of the time of the emperor Louis le Débonnair (the early part of the ninth century), he found much exceeded that document in antiquity. The work was printed at Basle, A. D. 1551. Lazius states that the discovery of the first manuscript at Ossjach took place about "two years before." Bayle, and after him others, have stated that the MS. was found by Lazius "in a cave," in Carinthia, a statement so apparently improbable as to induce a suspicion of imposture; whereas, the account given by Lazius is simple and probable, and is confirmed by the discovery of the second MS., of which Bayle and his copyists make no mention. Sebastian Münster was the companion of Lazius in the journey in which the discovery of the second MS. was made.

The work thus discovered does not profess to be the original work of Abdias; but has this inscription in Latin subjoined in the Ossjach MS.: "Abdias, bishop of Babylon, who was ordained by the apostles themselves, wrote these actions of the holy apostles, in Hebrew, the whole of which was translated by Eutropius into Greek; and into Latin by Africanus, who arranged them in ten books." In the sixth book the supposed author thus speaks of himself: "The apostles (Simon and Jude) ordained, in the city of Babylon, a bishop, Abdias by name, who had come with them from Judæa, who had also with his own eyes seen the Lord." Had the work been substantially the production of such a person as Abdias is described to be, it would have been necessary, from the character of some part of it, to suppose that the translator (whether called Julius Africanus or not) had occasionally inserted passages: indeed, in his preface, he professes to give, not a mere version of Abdias, but a history of the apostles, of which the work of Abdias should form the main part. Lazius, Jo. Gerh. Vossius, Bayle, and others, speak of Abdias as having been, or having professed to be, one of the seventy disciples; but there is no statement to this effect in the work itself, as Fabricius observes. The history of the twelve apostles (Judas Iscariot being omitted, and Paul included,) is given in detail; and the author, by the occasional use of the first person, professes to have been present at some of the events related, especially the martyrdom of the apostle Andrew. The work is sometimes entitled "Historia Certaminis Apostolici" ("The History of the Martyrdom of the Apostles").

Of the apocryphal character of the work there is now no doubt. Roman Catholics and Protestants are agreed upon this point. Some writers claim for the Protestants the credit of having opened the eyes of their antagonists to the imposture, a claim the justice of which Labbe (*Dissert. de Script. Eccles.*) indignantly denies. The genuineness of the work was, indeed, upheld by some Roman Catholics, and several editions were printed: that of Paris, 1566, has a preface by Faber, a doctor of the Sorbonne, in which Abdias is characterised as "a man eminent for his antiquity and renown." It appears, by an occasional play upon words, such as could be used only with reference to Latin terms, to have been originally written in Latin, a circumstance fatal to its credit. That there is a quotation from Hegesippus, a writer of the second century, in the very words in which Rufinus, a writer of the fourth century, has translated the same passage, and that the quotations from Scripture are given in the words of the Vulgate, would only show that the translator lived subsequently to the age of Rufinus and Jerome, and therefore could not have been Julius Africanus, the Greek ecclesiastical writer of the third century, and that the translator made some additions, which his preface shows he did. These arguments would therefore be insufficient to prove that the work was spurious: but the indications of Latin being the original language, the silence of all the early fathers as to the existence of such a work, and we may add the general character of the narrative itself, are decisive. Beausobre, who has critically examined the work, considers it as a forgery of the sixth, or, at the soonest, of the end of the fifth century. (Fabricius, *Codex Apocryphus Novi Testamenti*, where the work is given; Beausobre, *Histoire Critique de Manichée et du Manicheisme*, pt. ii. liv. ii. ch. 6.; Bayle, *Dictionnaire*; and Chaufepié, *Supplément au Dict. de Bayle*; Cave, *Scriptor. Ecclesiast. Hist. Lit.*) J. C. M.

ABDIAS BARTENO'RA (ר׳ עבדיה ברטנורה), called by abbreviation (ר״ ע״) Raa, an Italian rabbi, began while he was yet in Italy a celebrated commentary on the "Mishna," which he afterwards finished in the Holy Land. This work is so much esteemed by the Jews in general, that there is scarcely an edition of the "Mishna" published without this commentary. It has often been printed at Venice and elsewhere. It appeared at Venice, A. M. 5366 (A. D. 1606), in 4to., and in the same year and place, by Zanetti Zanetti, in folio; to which edition is subjoined the commentary of Harambam, הרמבם (Maimonides), on the "Mishna." Of the time at which this author lived and wrote we find no notice. (Bartoloccius, *Biblioth. Mag. Rabb.* iv. 268.) C. P. H.

ABDIAS KONTI (עבדיה קעטי), a Jewish writer, who wrote a treatise on the forbidden meats, which is among the manuscripts in the Vatican library. It is written on paper, in 4to. Of this writer we find no further notice. (Bartoloccius, *Biblioth. Mag. Rabb.* iv. 271.) C. P. H.

ABDIAS BEN SHALOM (עבדיה בן שלום), a rabbi who is spoken of with commendation in the Korán. He went with three companions of his own nation to dispute with Mohammed concerning the law of Moses, from which he had drawn up a hundred questions in writing, and proposed them to the prophet, to all which the prophet answered one by one: those which had appeared difficult to the Jew, he did not indeed solve or clear up, but involved them in tenfold mystery and darkness. Abdias, however, admitted the truth of all his answers; and towards the end of the disputation the learned Jew exclaimed, "Enough, most excellent Mohammed; thou hast conquered; receive me as thy disciple." From that time Abdias was received among the Arabs, and called Abdallah Ibn Shelem. He proved of the greatest service to Mohammed in the establishment of his religion, being his first convert from Judaism. This disputation is found at the end of the Korán, and is cited as of great authority by the Mohammedans, although not written by Mohammed himself, but by another person, who has given in the form of a dialogue a summary of all the principal doctrines of Mohammed. It was translated from Arabic into Latin by Herman Dalmata, and is in the Latin translation of the Korán (p. 189. of the Zürich edition of 1543, in folio). Although there are many falsehoods and many absurdities in this supposed disputation, yet it contains some great truths; as for instance in the question of Eve and Christ, proposed to Mohammed by Abdias, the eternal generation of Christ is conceded, and he is asserted to have been born of a virgin. The question of R. Abdias runs thus: "What woman was born of a man only, and what man of a woman only?" The prophet answered, "Eve of Adam only, and Christ of the Virgin Mary." As this rabbi and apostate was contemporary with Mohammed, he must have lived at the end of the sixth century after Christ. (Bartoloccius, *Biblioth. Mag. Rabb.* iv. 269.) C. P. H.

ABDOLO'NYMUS, ABDOLO'NIMUS, or ABDALO'NIMUS, a native of Sidon, who lived in the time of Alexander the Great. When Alexander had taken the city of Sidon, Strato, who was then king, and had unwillingly submitted to Alexander, was dethroned, and the Sidonians were permitted to raise to the throne any person whom they might think most worthy. They chose Abdolonymus, who was of royal descent, but was poor, and gained his sustenance by hard labour and by the cultivation of a little garden in one of the suburbs of Sidon. His elevation was approved by Alexander, but of the reign of Abdolonymus no particulars are known. (Q. Curt. iv. 1.; Justin. xi. 10.; comp. Diod. Sic. xvii. 46. &c.) L. S.

ABDON, (Heb. עבדון; in the LXX. Ἀβδών or Ἀβδώμ, or Λαβδών or Λαβδώμ; in the Vulg. *Abdon;*) one of the chief magistrates who governed Israel with the somewhat indefinite title of "Judge." He comes in the series of the judges next before Samson; but how long the time of his government is to be placed before that subjection of Israel to the Philistines during which Samson was born, we have no means of knowing. Hales fixes the eight years of his sway from B. C. 1160 to B. C. 1152; in the margin of our common Bibles it is given as from B. C. 1120 to 1112; and it is stated that he with his predecessors, Izban and Elon, were "civil judges in north-east Israel." There does not appear to be any authority for limiting their authority to civil affairs, or to a part only of the people of Israel.

There is no record of his administration. He is described as the son of Hillel, and an inhabitant of Pirathon, a town in the mountainous part of the territory of Ephraim, where he was buried. He had a large family, forty sons and thirty grandsons, (in Hebrew, "sons' sons,") not nephews, as our translation has it, who rode upon seventy ass colts, then commonly used by persons of all classes (*Judges*, xii. 13—15.; Josephus, *Antiq. Jud.* V. vii. 15.) J. C. M.

'ABDU-L-'ALA, son of Músa Ibn Nosseyr, accompanied his father to the conquest of Spain. Being an experienced officer, and having greatly distinguished himself against the Berbers of Africa, Músa entrusted him with the subjection of the eastern provinces of Spain. He took Valencia, Xativa, and Denia, and obliged the Gothic forces, which had hastily thrown themselves into those fortresses, to capitulate, in A. H. 94 (A. D. 713). According to Al-makkarí (*Moham. Dyn.* i. 290.) he likewise reduced Malaga and Granada; but the conquest of these

two cities has been ascribed to Tárik by other historians. When, in obedience to the orders of the khalif, Músa left Spain for Damascus, 'Abdu-l-'ala accompanied him thither, and like his father was deprived of his wealth, and confined in a dungeon. The year of his death is uncertain; some writers (Al-khazreji, *Hist. of the Khalifs*, MS.) placing it in the year 107 of the Hijra (A. D. 725-6), whilst others say that he died shortly after his father, in the year 99 (A. D. 717-18). P. de G.

'ABDU-L-'AZI'Z, son of Músa Ibn Nosseyr, was the third governor of Spain after its conquest by the Arabs. When his father Músa sailed from the shores of Africa, he was left behind with orders to raise an army among the Berber tribes, and follow him to Spain. He accordingly crossed the strait at the head of 7000 horse, and joined his father before Merida, a city which had long resisted the attacks of Músa, but which opened its gates soon after his son's arrival (Oct. A. D. 713).

The inhabitants of Seville having revolted and put the Moslem garrison to the sword, 'Abdu-l-'aziz marched thither at the head of a body of cavalry, regained possession of the city, and punished the rebels. His next campaign was directed against the eastern provinces of Spain, where a Gothic chieftain, named Theodomir, who had escaped from the massacre of the Guadalete, had rallied round him the relics of the Gothic army. Fearing the impetuosity of the Arab cavalry, which he had experienced on a former occasion, Theodomir avoided the plains and valleys, and advantageously posted his troops on the mountains of Segura, whence he carried on a tedious and harassing warfare with 'Abdu-l-'aziz. Having at last ventured into the plain to defend his capital Murgi (now Murcia), which had been besieged by Habíb Al-fehrí, one of the lieutenants of 'Abdu-l-'aziz, he was completely defeated and forced to retire behind the ramparts of Orcellis (now Orihuela), which was speedily invested by the enemy. Perceiving that he could not long hold out, Theodomir had recourse to the following stratagem to procure advantageous terms of peace. He caused all the women in the town to be armed and equipped like warriors, and thus arrayed he placed them along the walls and on the towers of the fortress. The Arabs were deceived; and instead of rushing to the assault, advanced slowly and cautiously towards the walls. Seeing the favourable effect of this manœuvre, Theodomir demanded a safe conduct, and proceeded in the disguise of a Gothic officer to the camp of 'Abdu-l-'aziz, where, by insisting on the strength of the fortifications and the number of its defenders, he asked and obtained honourable conditions of peace. No sooner was the treaty signed than the Goth discovered himself to be Theodomir, and leading 'Abdu-l-'aziz and his principal officers into the city, acknowledged the stratagem which he had used. "'Abdu-l-'aziz," says Almakkarí (*Moham. Dyn.* i. 281.), "was greatly mortified to see himself deceived; but he nevertheless strictly fulfilled the conditions which he had granted."

On the departure of Músa for Damascus (Sept. A. D. 714.), 'Abdu-l-'aziz remained in command of the Arabian forces, and fixed his court at Seville. Being bent on the entire subjugation of the Peninsula, he carried his arms into Lusitania, which he completely reduced (A. D. 715). He then sent his general Habíb against the Christians of Galicia, and despatched another army, under the command of Ayúb Al-lakhmí, to the conquest of Navarre. The complete success of these two expeditions rendered the Arabs masters of the whole Peninsula, with the exception of the mountainous districts of the Asturias and a few obscure places along the Pyrenean chain, which proved in after time the cradle of Spanish liberty. It is said (Borbon, *Cartas*, i. 82.) that, elated by his victories, 'Abdu-l-'aziz threw off the yoke of the khalif, and aimed at independence. He had secretly allied himself with the Christian cause by marrying Egilona, the widow of Roderic, of whom he had become enamoured on his entry into Seville, and at the instigation of that princess had assumed all the insignia of royalty. It is even asserted that he forsook the faith of his fathers, and embraced the Christian, with a view to conciliate his Gothic subjects; and that hearing of the ungrateful behaviour of the khalif Suleymán towards his father Músa, he openly revolted. It is likely, however, that Suleymán, who might well apprehend the open rebellion of Músa's sons both in Africa and in Spain, resolved on their destruction. However this may be, the death of 'Abdu-l-'aziz was decreed, and orders were sent to Habíb to put the khalif's sentence into execution. This, however, could not be easily accomplished. 'Abdu-l-'aziz was the idol of the army, which it was feared would take his part. But by industriously spreading reports injurious to his honour and religion, by representing him as the concealed enemy of the khalif, and the friend of the Christians, the conspirators succeeded in forming a party against him, and as he was one day performing his morning prayers at the mosque he fell under the blows of his assassins, who immediately proceeded with his head to Damascus (Sept. A. D. 716). (Al-makkarí, *Moham. Dyn.* i. 281. et seq.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 105. 234. 328.; Conde, *Hist. de la Dom.* i. 18.)

P. de G.

'ABDU-L-'AZI'Z, son of Mohammed Ibn Saúd, prince of the Wahhábites, succeeded him in the command of those religious reformers, in 1765. During his father's lifetime, 'Abdu-l-'aziz had greatly distinguished

himself by his prudence and his courage in the field; and he succeeded soon after his accession in establishing both his doctrines and his power in the provinces of Nejd and Al-hassá, and subduing most of the Beduin tribes in the neighbourhood. In the mean time the rapid increase of their power, and the assiduity with which the Wahhábites propagated their doctrines, having excited the jealousy of Ghálib, Sherif of Mecca, this chief left no means untried for prejudicing the Turkish government against them. He represented the Wahhábites as infidels and robbers; and as their behaviour towards the Turkish pilgrims confirmed the charge, the Porte listened to his representations, and orders were issued to the pashá of Baghdád to attack them in their own territory. Accordingly, in the year 1797, an army consisting of 5000 Turkish troops, and about 10,000 Arabs of the tribes of Dhofir and Benú Shammar marched towards the province of Al-hassá, the richest and most productive part of the Wahhábite territory. Instead, however, of advancing at once towards Deráyah, then the residence of 'Abdu-l-'azíz, and the seat of his small empire, the Turkish general laid siege to the town of Al-hassá, the garrison of which prolonged the resistance above a month, thus giving 'Abdu-l-'azíz time to collect his forces, and to send his son Sa'úd against the invaders. At the approach of the Wahhábites, the Turks raised the siege, intending to retreat; but Sa'úd, who had conjectured their intention, started before them, and encamped with his troops near a welt called Thág, at the distance of three days' march from Al-hassá, having previously rendered useless all the wells in the neighbourhood, by throwing salt into them. Unable to regain their country, the Turks sent a flag of truce to Sa'úd, and peace was concluded for six years between the Wahhábites and the pashalik of Baghdád. This peace, however, was soon broken. A Persian caravan of pilgrims, escorted by a guard of Wahhábites, having been attacked and plundered between Hilla and Meshhed, by Arabs, under the Turkish jurisdiction of Baghdád, the war recommenced, and the neighbourhood of Basrah became exposed to the predatory incursions of the Wahhábites. In 1801, Sa'úd, son of 'Abdu-l-'azíz, marched at the head of his forces to Kerbelá, a town in the province of Baghdád, celebrated for the defeat and massacre of Huseyn Ibn 'Ali, the grandson of the Prophet, who is buried there. The Wahhábites scaled the walls of the town, massacred upwards of 5000 of the inhabitants, and destroyed the cupola over the tomb of Huseyn. To revenge this outrage, a Turkish army, commanded by an Arabian chieftain named Thuaní, marched to Deráyah; but when within five days of that town, the Turkish commander was assassinated by a fanatic Wahhábite who had penetrated into his camp, and his army dispersed. Thousands of the Turkish soldiers fell into the hands of 'Abdu-l-'azíz, who put them all to death. Emboldened by this success, 'Abdu-l-'azíz undertook and accomplished the conquest of Hejáz, and the power of the Wahhábites was considerably extended beyond its former bounds. In 1803, an army, under the command of his son Sa'úd, approached Mecca, and, after a siege of three months, that city capitulated (May, 1803); Ghálib, the Sherif, having previously left it, with his family and treasures. The Wahhábites used their victory with the greatest moderation; the most strict discipline was observed by the soldiers, and no excess was committed. On the next day all the shops were opened by order of Sa'úd, and every article which his troops required was purchased with ready money. 'Abdu-l-mayin, Ghálib's brother, was placed at the head of the government of Mecca, and a learned Wahhábite from Deráyah, named Ibn Nami, was appointed kádhi, or judge of the city. Yambo and Medina fell also into the hands of the Wahhábites, who, in 1803, were masters of all Arabia. 'Abdu-l-'azíz was assassinated at Deráyah, in the latter end of 1803, whilst at prayers in the mosque, by a Persian whose relations the Wahhábites had murdered. He was succeeded by his son Sa'úd. (Burckhardt, *Notes on the Wahabys*; Corancez, *Histoire des Wahabys*.) P. de G.

'ABDU-L-'AZI'Z (ABU'-L-HASAN), AL-MA'A'FERI', first sultan of Valencia, was the son of 'Abdu-r-rahmán, and the grandson of the celebrated Al-mansúr Ibn Abí 'A'mir, better known in the Spanish chronicles under the name of Almanzor. He was one of the governors who, on the overthrow of the dynasty of Umeyyah, which had filled the throne of Cordova for 269 years, resisted the authority of the usurper 'Alí Ibn Hamúd, and declared themselves independent in their provinces. 'Abdu-l-'azíz maintained himself in his dominions, which extended over the greater part of the modern provinces of Valencia, Murcia, and Almeria, being occasionally at war with his neighbour Ibn Dhí-n-núη, king of Toledo. He greatly embellished his capital by planting gardens, erecting mosques, baths, and markets, and other works of public utility. The remains of a magnificent palace, called Munyat Arrisafah, which he built for his own residence, were still visible at the time of the conquest of Valencia by James I. of Aragon in A. D. 1238, on the spot which to this day retains the name of Arrizafa. He died in A. H. 452 (A. D. 1060-1), and was succeeded by his son Abú Merwán 'Abdu-l-malek, who was shortly after deprived of his inheritance by the king of Toledo. (Abú-l-fedá, *Ann. Mus.* iii. 534.; Conde, *Hist. de la Dom.* ii. 11. 43.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 215.)

P. de G.

'ABDU-L-HAKK IBN GHA'LIB IBN 'ATTIYAH, a celebrated Mohammedan divine, was born at Calsena, in the province of Granada, in A. H. 481 (A. D. 1088-9) His father, Abú Bekr Ibn 'Attiyah, had been some time kádhi of Valencia; but on the taking of this city by the Cid (A. D. 1094), he fled to Granada, where he settled. His son 'Abdu-l-hakk made rapid progress in the study of theology, law, and the sciences connected with the Korán, obtained offices of trust, and was at last promoted to the governorship of Almeria. He was an excellent poet, and wrote several odes, fragments of which have been preserved in the work of Ibnu-l-khattíb, who, in the fourteenth century, wrote a biographical dictionary of illustrious Moslems, natives or residents of Granada. 'Abdu-l-hakk is principally known by a voluminous and learned commentary on the Korán, which had among the Spanish Moslems as much celebrity as those composed by *Az-zamaskhárí* and *Al-beydháwí* had among their brethren of the East. One volume (the eighth) of the ten which once composed the work is preserved in the Escurial library, No. MCCLXXV. 'Abdu-l-hakk died at Lorca, in A. H. 546, on the 25th day of the moon of Ramadhán (A. D. 1152). (Casiri, *Bib. Arab. Hisp. Esc.* i. 106.)

P. de G.

'ABDU-L-JABBA'R. [MOHAMMED II.]

'ABDU-L-KA'DIR GHILA'NI, a celebrated sheikh, or doctor, was born in the province of Ghilán, in Persia, towards the end of the eleventh century A. D. He is said to have lived a life of the greatest sanctity, and to have written many works on the peculiar tenets and opinions of the Súfi sect, among whom he is considered one of the principal authorities. Several of the most eminent writers of Persia belong to this sect, whose doctrines, so far as we can understand them, seem to be pure theism. In common with all Moslems, they believe in God as one and eternal; but their views of a future state are more refined and spiritual than those promulgated by Mohammed in the Korán. They consider it the chief end of man in this life to subdue his passions, to withdraw his affections from this perishable world, and thus purify his soul from sin, so that it may at last be fitted to unite with Him from whom it originally emanated. Though many of them have written commentaries on the Korán, it is doubtful whether they in general believe in the divine legation of Mohammed; at all events, they are not considered to be orthodox Moslems: hence they have been obliged to veil their sentiments under mysterious expressions, which bear some analogy to the Song of Solomon. For instance, the odes of Háfiz are chiefly in praise of love, wine, music, and flowers; but the Súfis say that "they merely profess eager desire, but with no carnal affection; they circulate the cup, but it is not a material goblet: all things are spiritual in their sect — all is mystery within mystery." And Háfiz himself says, "HE is all in all — my companion — my cupbearer. The use of material terms is a mere pretext; by the mosque and the tavern I mean only union with HIM. Give me then that cup which, by purifying me from sin, liberates me from all terrestrial desires."

There are several works by 'Abdu-l-Kádir still extant, among which are the "Malfúzát i Kádirí," written in the Arabic language, and considered as the statute book of the Súfis. The "Malfúzát i Jaláli" is a Persian version of the above by the author himself, and contains the whole duty of a Súfi in fifty chapters. Both these works are in the possession of the East India Company, having formed part of the late Tipú Sultán's library. There are also five different works mentioned by Major Stewart, in his "Catalogue," (Nos. 79. to 83. p. 27.) on the life and history of 'Abdu-l-Kádir.' Abdu-l-Kádir died at Baghdád, A. D. 1165. His tomb was held in as high veneration among the Moslems as that of his contemporary Thomas à Becket was in England. (Stewart's *Descriptive Catalogue of Tipú's Library.*)

D. F.

ABDU-L-KADIR NAIBI. [NAIBI.]

'ABDULLAH IBN 'ABDI-L-MUTA'LIB, the father of the Mohammedan prophet, was born, according to Abú-l-feda, (*Vita Mahommedis*, 1.) five-and-twenty years before the siege of Mecca by Abrahah, king of Yemen and Abyssinia, an event which forms an æra among the Ante-Islamite Arabs, called Harb al-fil (the war of the elephant), owing to those animals having been brought over by that conqueror. Ad-diyárbekrí, who is the author of a general history much esteemed in the East, places the birth of 'Abdullah in the twenty-fourth year of the reign of Kosroes Anúshirwán, emperor of Persia, and 578 after the birth of Christ. Among the many prodigies attendant on the birth of 'Abdullah, the Mohammedan writers relate that a woollen cloth, stained with the blood of St. John the Baptist, which was kept with great care among the treasures of the kings of Persia, suddenly became moist, and that when the priests were consulted upon the subject, they announced the birth of Mohammed's father. 'Abdullah appears to have been a trader, for which purpose he made frequent excursions through Arabia. In one of his journeys having passed through Yathreb — otherwise called Medína, *i. e.* the city — he resolved upon fixing his abode there. He lived at Medína till his death, which happened two months after the birth of his son Mohammed by his wife Aminah. 'Abdullah died in poverty, leaving only five camels and an Abyssinian slave girl, named Barakah, who was the nurse of Mohammed.

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'ABDULLAH IBN BALKI'N, the fourth

and last sultan of Granada, of the dynasty of the Zeyrites, succeeded his grandfather Bádís in the moon of Shawwál, A. H. 465 (A. D. 1073). He was one of the Moslem rulers who, on the taking of Toledo by Alfonso I. of Castile (A. D. 1085), implored the aid of the Almoravides of Africa, and invited their king, Yúsuf Ibn Táshefín, to Spain. This monarch having crossed the straits at the head of a considerable army, 'Abdullah joined him with his forces, and fought under him at Zaláca, near Badajos, where Alfonso was completely defeated (A. D. 1086). Shortly after this battle, Yúsuf, being called to Africa by the death of a son, crossed over to his dominions, leaving his relative Seyr Ibn Abí Bekr in command of his forces. But the advantages which Alfonso gained over that general again obliged Yúsuf to come to the assistance of the Moslems (A. H. 1088). This time the African conqueror — who on his former visit had been struck with the fertility of the soil and the superior climate of Spain, when compared with the trackless deserts whence he and his followers had issued — came resolved first to crush the power of Alfonso, and then to dispossess the Moslem rulers of their respective dominions. He, however, failed in executing the former design, owing partly to the dissensions of the Moslems, and partly to the activity of the Christians, who defeated all his plans, and obliged him to retreat on Almeida. Whether through the distrust of the Mohammedan princes — who appeared to have discovered his intention of subjugating the whole of the Peninsula — or through fear of Alfonso, Yúsuf returned to Africa to procure new levies. Having collected a large army he landed at Algesiras (A. D. 1090), for the third time, and having previously issued a proclamation in which he accused the Mohammedan rulers of Spain of cowardice, and of secret intelligence with the infidels, he invited all good Moslems to his standards. 'Abdullah Ibn Balkín was the first victim to Yúsuf's perfidy, and his capital, Granada, was immediately besieged. In the conviction that he must be overwhelmed if he offered any resistance, 'Abdullah left his capital on foot, and repaired to the African's camp. Being admitted into Yúsuf's tent, he was instantly loaded with chains and transported to the castle of Aghmát in Africa, where he ended his days. 'Abdullah was a brave and enlightened monarch. He encouraged science, and cultivated literature with success. A copy of the Korán which he himself wrote, and to which he appended a valuable and learned commentary, was still preserved in the royal library of Granada in the fourteenth century. (Ibnu-l-khattíb, *Hist. Gran.* MS.) He is also said to have ornamented the capital of his dominions with several splendid buildings, and to have made considerable additions to a palace built by his grandfather Bádís, the remains of which are still visible in Granada, in the "Casas del Gallo." (Echevarria, *Paséos por Granada*, Gran. 1814, ii. 30; Ibn Khaldún's *History of the Berbers*, Brit. Mus. 82.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 98.)

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'ABDULLAH IBN MOHAMMED, seventh sultan of Cordova, of the dynasty of Umeyyah, succeeded his brother Al-mundhir, who was killed in an engagement with the rebel Ibn Hafsún, on Sunday the thirteenth day of the moon of Safar, A. H. 275 (June, A. D. 888). Being proclaimed by the army, which he had by a prudent retreat saved from utter destruction, 'Abdullah hastened to the capital, where he was acknowledged sovereign of Mohammedan Spain on the ensuing Monday. No sooner had he ascended the throne than he resolved upon chastising that audacious rebel, who, elated by his success, had pushed his incursions within sight of Cordova; but an army which he sent against him, commanded by 'Abdullah Ibn Moslemah, one of his best generals, was completely defeated, near Osuna, in April, A. D. 889. An expedition commanded by the sultan in person had no better result. Ibn Hafsún retreated before the royal forces, and shutting himself up in his stronghold of Bishter, among the inaccessible mountains of Ronda, defied all the power of 'Abdullah. Another formidable revolt threatened 'Abdullah's throne. His eldest son Mohammed, who was governor of Seville, having from some cause incurred his father's displeasure, was deprived of this government. When summoned to surrender his authority, he not only imprisoned the king's officers, but raised an army to defend himself. 'Abdullah sent against him 'Abdu-r-rahmán, another of his sons, who defeated him in several encounters, and after a long and a desultory war, took him prisoner, near Carmona, in A. H. 282 (A. D. 895-6), and sent him to Cordova, together with his cousin Al-kásim, the son of the last sultan, who likewise fell into his hands. Mohammed was consigned to a dungeon, where he shortly after ended his days, in Shawwál, 282 (A. D. 896), in consequence of wounds received in the battle, or, according to other accounts, from the effects of poison administered to him by his father's orders.

Al-kásim was pardoned; but having some time after entered into a conspiracy against his uncle, he was taken and executed in A. H. 292 (A. D. 904-5). In the meantime the power of the rebel Ibn Hafsún increased daily. Though he was often defeated, and his armies dispersed, he invariably succeeded in gaining the mountain districts between Malaga and Ronda, where he considered himself secure, and whence on the first opportunity he rushed down on the wealthy towns of Andalusia. Having either by force or stratagem taken possession of Jaen, Ecija, and other important cities in the south of

Spain, he assumed the title of king, and acknowledged himself the vassal of the 'Abbásides, the rivals of the Beni Umeyyah, who were then in possession of the khalifate. Alarmed at the spread of the insurrection, and principally at the character which it now assumed, 'Abdullah despatched two of his sons, Abán and Ahmed, at the head of considerable forces, to crush the rebel (A. H. 284, A. D. 897-8). After being defeated in a pitched battle near Cordova, Ibn Hafsún retreated, as usual, to his strongholds in the mountains; but this time he was closely pursued, his adherents were taken and executed, and he himself had great difficulty in escaping. ['Omar Ibn Hafsu'n.] The reign of 'Abdullah was a continual succession of intestine troubles and civil wars, and the mortal feuds between the tribes of Arabian origin and the Muladun,* or people of mixed blood, were rekindled and raged more violently than ever. 'Abdullah died in A. D. 912, having previously appointed his grandson 'Abdu-r-rahmán, the son of the unfortunate Mohammed, to be his successor in the empire. We are told that he left behind him the character of a mild, just, and enlightened ruler (Conde, i. 358.); but the execution of his son and two of his brothers might incline us to think otherwise. He was, however, a poet, and a lover of literature, which he encouraged in his dominions. There is an excellent history of this reign by Ibn Hayyán, a writer of the eleventh century, a copy of which is preserved in the Bodleian Library (*Nic. Cat.* No. cxxxvii.); it has been our principal guide for the facts stated in this article. P. de G.

'ABDULLAH IBN MOHAMMED IBN YU'SUF IBN NASR AL-AZDI, surnamed Abú-l-walíd, or Abú Mohammed Ibnu-l-faradhí, a celebrated historian, was born at Cordova, (A. D. 962.) in the quarter of that city inhabited by the tribe of Azd, to which he belonged. At the age of twenty-one he left Spain on a pilgrimage to Mecca, where he arrived in A. D. 982. On his way to that city, through Egypt and Syria, he attended the lectures of several eminent men, and acquired a considerable stock of learning. Having spent several years in the East, he returned to Spain, and settled at Valencia, in which city he soon after obtained the office of Kádhi-l-jam'ah or chief justice. In the war which broke out between Mohammed II. of Cordova, surnamed Al-muhdí, and Suleymán Ibn Al-hakem, who disputed the empire with him [Suleyma'n, Mohammed II.], 'Abdullah embraced the party of the former, and served under him. He was killed at the taking of Cordova, by Suleymán, on Monday the 6th of Shawwál, A. H. 403 (April 17, A. D. 1013). 'Abdullah Ibnu-l-faradhí left the following works:—1. "Táríkh 'Ulemá Andalus," being a biographical dictionary of eminent divines born in Spain, which was continued after his death by one of his disciples, named Khalf Ibn Bashkúwál. [Khalf.] 2. "Táríkh Sho'ará-l-andalusi" ("the History of Andalusian Poets"). Neither of these works is in the libraries of Europe; but extracts from them are occasionally met with in the writings of Ibn Sa'íd, Ibnu-l-khattíb, Al-makkarí, and other historians of Mohammedan Spain. 3. "Almutalif wa-l-mokhtalif," or a treatise on surnames and patronymics. The life of 'Abdullah Ibnu-l-faradhí occurs in the Biographical Dictionary of Ibn Khallekán, as well as in Ibnu-l-khattíb in Casiri. (*Bib. Arab. Hisp. Esc.* ii. 142.) P. de G.

'ABDULLAH IBN MOSLEM IBN KOTEYBAH, surnamed Abú Mohammed Addínawarí, a celebrated historian, was born at Baghdád, or according to Ibn Khallekán at Kúfah, in the year 213 of the Hijra (A. D. 828-9). When still young he settled at Baghdád, where he attended the lectures of Ibn Rahwiyah, Ibn Sufyán, and other celebrated theologians. Having gained considerable reputation by some of his works, he obtained a professorship in one of the colleges of that city, and lectured on traditions, on the various readings and difficult passages of the Korán, on history, genealogy, the works of the ancient poets, and other branches of literature. He is said to have held for some time the office of kádhi or judge of Dínawar, a city in Persian 'Irák, whence his surname, Ad-dínawarí. He died at Baghdád, in 276 (A. D. 889-90), leaving a son named Abú Ja'far Ahmed, who inherited his talents, and became kádhi of Cairo. Ibn Koteybah wrote the following works:—1. "Kitábu-l-ma'árif fi Akhbári-l-Arab wa Ansábihim" ("the Book of Information on the History and Genealogy of the Arabs"), some extracts from which were published by Eichhorn. (*Monum. Antiquis. Hist. Arab.* Gothæ, 1775, 8vo.) 2. "'Oyúnu-t-tawárikh" ("the Fountain of History"). This work, which contains a detailed history of the Arabs from the time of Ismael son of Abraham, their supposed progenitor, to the middle of the third century of the Hijra, was highly valued by Abú-l-fedá (*An. Mosl.* i. 265.) and other eastern historians, who have cited it. A Latin translation by Dr. Moeller of Gotha has been announced. 3. "Al-muntekhab fí-l-loghah wa tawárikhi-l-'Arab" ("Selections from the Language and History of the ancient Arabs"). This work, of which there is a copy in the library of the British Museum, (Bib. Rich. No. 7525.) consists of a series of essays on the origin of language, the meaning and derivation of words, &c. interspersed with interesting anecdotes from the life of the Prophet, and

* The word *Mulad*, in Arabic, means "a man who is not of pure Arabian extraction, though he may be born of Mohammedan parents." The name was applied in Spain to the descendants of those Christians who had embraced the Mohammedan religion soon after the conquest. The Spanish word *mulato*, meaning a man of colour, is derived from it.

the history of the Ante-Islamite Arabs. 4. "Tabakátu-sh-sho'ará" ("the Classes of the Poets"). In this work Ibn Koteybah has given short accounts of the most celebrated poets of his nation, with extracts from their poems. 5. "Adabu-l-kátib" ("the Rules of the Secretary"), in which the author points out the qualities which a kátib or secretary ought to possess. There are copies of this work, which is held in great esteem by the Mohammedans, in almost every oriental library in Europe. (*Bib. Esc.* No. 570.; *Bib. Bodl.* No. 423.; *Bib. Paris*, No. 654.) It was commented upon by several learned men (Háji Khalfah, *Dict. Bibl. Encyclop.* i. voce Adab); but the best commentary is that by 'Abdullah Ibnu-s-síd Al-bathaliósí, *i. e.* Abdullah of Badhaliós (now Badajoz, in Spain), who died in 521 (A. D. 1127-8). A copy of this valuable commentary is in the Escurial library, No. 501. Ibn Koteybah wrote other works, on various subjects, a list of which is given by Hamacker, (*Spec. Cat. Cod. MSS. Or. Bib. Lugd. Bat.* Lugduni, 1820, p. 2.) who has translated his life from the biographical work of Ibn Khallekán. P. de G.

'ABDULLAH IBN MOSLEMAH IBN AL-AFTTAS AT-TOJIBÍ, surnamed Abú Mohammed, founder of the dynasty of the Benú Al-afttas, was born at Meknásah (Mequinez) in Africa, about the year 395 of the Hijra (A. D. 1004-5). Having crossed over to Spain with several members of his tribe (Tojib), for the purpose of enlisting in the army of the sultan of Cordova, he went to Badajoz, and served for some time on the frontiers of Al-gharb (Algarve) against the Castilians, greatly distinguishing himself by his abilities and his courage. The governor of Badajoz, a Persian freed slave of the name of Shabúr (Sapor), hearing of his talents for war, gave him the command of a large force, and entrusted him with the government of Merida, after which he summoned him to Badajoz, and appointed him his vizír. Shabúr being one of those governors who, on the overthrow of the house of Umeyyah, refused to sanction the usurpation of Alí Ibn Hamúd, and declared themselves in open rebellion against him, Abdullah aided him in his revolt, and at his death in 434 (A. D. 1042-3) succeeded him in his independent sovereignty, assuming on the occasion the surname of Al-mansúr, or "the Victorious." Engaged in war, sometimes with his Christian neighbours, and sometimes with the kings of Seville and Toledo, who attempted to dispossess him of his dominions, 'Abdullah defended himself bravely against his enemies, and even made some additions to his territory on the side of Portugal. He died A. H. 452, or, according to other authorities, two years later (A. D. 1060-3), leaving a son named Mohammed Abú Bekr, who, upon his accession to the throne, took the surname of Al-modhaffer, or "the conqueror." This Mohammed, who died in

460 (A. D. 1067-8), and was succeeded by his son Yahya, was the author of an historical cyclopædia, in fifty large volumes, entitled "Kitábu-l-modhafferí" (the Book of Al-modhaffer), which is frequently cited by the historians of Mohammedan Spain.

The dynasty founded by 'Abdullah Ibn Al-afttas lasted until the arrival of the Almoravides of Africa, when 'Omar Al-mutawakkel, the last king of Badajoz, was dethroned and put to death by Yúsuf Ibn Tashefín, in 487 (A. D. 1095). (Al-makkarí, *Moham. Dyn.* i. 147. 369.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 212.) P. de G.

'ABDULLAH IBN SA'D belonged to the illustrious tribe of Lowa Ibn 'A'mir. He was one of the first to embrace Islám, and was employed by the prophet Mohammed in writing down his revelations. Being accused of having altered some passages of the Korán, which were dictated to him by Mohammed, and fearing his vengeance, he forsook Islám, and fled to Mecca, where he was received with open arms by the enemies of the Prophet. On the taking of Mecca, A. H. 8 (A. D. 630), he was made prisoner, and brought to the presence of Mohammed, who condemned him to death, but spared his life at the solicitation of 'Othmán, who was his foster-brother. After the death of 'Omar, when 'Othmán succeeded to the khalifate, 'Abdullah obtained the government of Egypt, which since the conquest of that country had been in the hands of 'Amru Ibnu-l-'ass ['AMRU]; and he soon after received orders to undertake the conquest of Africa, A. H. 26 (A. D. 646-7). In compliance with the khalif's instructions, 'Abdullah formed a considerable army, and invaded Mauritania. He was met in the neighbourhood of Subítalah (the ancient Sufetula), by Jerojir or Gregorius, the lieutenant of the Greek emperor Constans II., who advanced at the head of 120,000 men. (Ibn Khaldún, *Hist. of the Berbers*, fol. 47.) After a series of skirmishes, which lasted for forty consecutive days, the Moslems gained a complete victory, at a place called Ya'kúbah, chiefly through the courage and skill of Zobeyr, one of 'Abdullah's officers, who penetrated into the enemy's camp, and killed the Greek general with his own hand. This victory was speedily followed by the taking of Subítalah, where the Moslems found large booty. Discouraged by their defeat, the troops of the Greek emperor are said to have purchased peace at the price of two millions and five hundred thousand gold dinárs. After spending fifteen months in Mauritania, 'Abdullah returned to Egypt, leaving the administration of the conquered country to 'Abdullah Ibn Náfi' Al-kaysí. Another expedition directed against Nubia by 'Abdullah in person was equally successful. After defeating the Greek governor of that country, and reducing several important places,

he returned to Misr (Cairo), loaded with spoil.

The administration of the khalif 'Othmán had become the subject of general complaint. He had ill-used some of the most distinguished companions of the Prophet, and withdrawn the pension of his widow 'A'yeshah; he had also caused general discontent by distributing the government of the richest provinces among his own relatives and favourites. ['Othmán.] He was also accused of having removed 'Amru Ibnu-l-'ass from the government of Egypt, in order to appoint 'Abdullah, who was looked upon by strict Mohammedans as an apostate, and the bitterest enemy to the family of the Prophet. These symptoms of dissatisfaction first broke out in Egypt, where the tribes of Ghaffár, Hudheyl, and Makhzúm, had taken up their abode. Having sent a deputation to the khalif to complain of 'Abdullah's administration, which they described as tyrannical and oppressive, 'Othmán wrote to his lieutenant to conciliate the aggrieved by an immediate change of measures. But instead of complying with the khalif's instructions, 'Abdullah threw the complainants into prison, and put one of them to death, upon which 700 of the principal inhabitants of Alexandria and Cairo repaired to Medína, then the seat of the government, where they called loudly for the removal of the obnoxious governor, and the appointment of Mohammed, son of the khalif Abú Bekr, in his room. 'Othmán consented, and signed the deposition of 'Abdullah. As Mohammed was proceeding to Egypt, to take possession of his government, his retinue fell in with a courier, mounted on a dromedary, who was posting to Cairo with the utmost speed. Upon being interrogated as to the object of his mission, he answered, that he was a slave of the khalif, and that he was the bearer of despatches to the lieutenant of Egypt. He was then searched, and a letter was found on him in which 'Othmán commanded 'Abdullah to put to death Mohammed and his suite immediately on their arrival. This act of treachery — which the apologists of 'Othmán attribute entirely to his confidential secretary Merwán Ibn Al-kakem — so exasperated the Egyptians, that they returned to Medína, and having there joined the malcontents from Kúfah, Damascus, and other parts of the empire, they besieged 'Othmán in his palace, and massacred him, in the year 35 (A. D. 656). About the same time the people of Egypt were in arms against 'Abdullah, whom they deprived of the government, appointing in his stead Kays Ibn Sa'íd, who was shortly after replaced by Al-ashtur Malek Ibn Hárith. The year of 'Abdullah's death is uncertain. (Ibn Khaldun, *Hist. of the Berbers*, MS. in Brit. Mus. No. 9575. fol. 47.; Ad-diyárbekrí, *Gen. Hist.*; Abú-l-fedá, *Ann. Musl.* i. 261. et. seq.; Almakín, *Hist. Sar.* p. 32.) P. de G.

'ABDULLAH IBN SA'D IBN MARDANÍSH, king of Valencia, was born A. H. 500 (A. D. 1106-7). His father, Sa'd Ibn Mohammed, had long been governor of a fortress in Aragon, called Fraga, in the neighbourhood of which he had upon one occasion gained a signal victory over Alfonso, king of Aragon, who was killed in the battle (Sept. 7. A. D. 1134). Trained to arms under the eye of his father, 'Abdullah became an experienced general. Having entered the service of Ibn 'Ayyádh, king of Murcia, he assisted this monarch in his wars against Aththegrí, lord of Cuenca, who with the aid of Alfonso VI. of Leon disputed with him the possession of his kingdom. In consideration of the services performed by 'Abdullah during the campaign, Ibn 'Ayyádh gave him one of his daughters in marriage, and appointed him governor of Valencia. Some time after 'Abdullah having prevailed on the inhabitants of that city to proclaim him king, declared himself independent, though he continued to assist Ibn 'Ayyádh with money and troops whenever he required them. In 540 (A. D. 1145-6) Ath-heghrí, at the head of considerable forces which were sent to him by Alfonso, invaded the kingdom of Murcia, and defeated Ibn 'Ayyádh in several battles. 'Abdullah came to his assistance with Seyfu-d-daulah Ibn Húd, king of Almeria, and a battle ensued, in which 'Abdullah was killed after performing prodigies of valour, in A. D. 1146. He was succeeded in the kingdom of Valencia by his brother Mohammed Ibn Mardanísh, who became king of Granada, Almeria, Murcia, and other considerable districts, but was at last deprived of all his states by Abú Ya'kúb Yúsuf, the second sultan of the Almohades, in A. H. 567 (A. D. 1171-2). (Conde, *Hist. de la Dom.* ii. 304. 322.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 55. et seq.) P. de G.

'ABDULLAH IBNU-L-BEYTTAR. [IBNU-L-BEYTTAR.]

'ABDULLAH IBNU-L-DZAHIBI. [IBNU-L-DZAHIBI.]

'ABDULLAH IBNU-L-HIJA'RI', surnamed Abú 'Abdillah, a celebrated historian, was born at Cangera, in the territory of Wádal-hijárah, or "the River of the Stones" (now Guadalajara), on the 5th day of Dhí-l-hajjah, A. H. 500 (Dec. 16. A. D. 1105). His entire name was 'Abdullah Ibn Ahmed Ibn Mohammed Ibn 'Isa Ibn Manthúr. He belonged to the tribe of Kays, and was generally designated by the surname of Ibnu-l-hijárí, or "the Son of the Native of Guadalajara." Being possessed of considerable wealth, which he inherited from his father, he collected a very fine library, and travelled through Africa, Egypt, and Syria, in search of valuable and curious books. At his death, which is said to have taken place in A. H. 591 (A. D. 1195), his books were valued at 30,000 dinárs, or about 15,000*l.* of English money. He wrote

a voluminous history of Spain, entitled Al-mas'hab fí fadháyil ahli-l-maghreb ("the Gossip on the Excellences of the Western People,") which was continued after his death by 'Abdu-l-malek Ibn Sa'íd. This valuable work, which is only known to us by the extracts introduced by Al-makkarí into his history of Mohammedan Spain (i. 116, &c.), comprises the history of that country from the earliest times down to the age of the author, together with a description of its provinces and principal towns, and short biographical notices of eminent poets and distinguished men. 'Abdullah wrote likewise several works on other subjects, the titles of which have not been preserved. (Ibnu-l-khattíb apud Casiri, *Bib. Arab. Hisp. Esc.* ii. 120.) P. de G.

'ABDULLAH IBNU-T-TTAIIB ABU'-L-FARAJ, a native of 'Irák, a Christian monk, and presbyter of the sect of the Nestorians. He was secretary to the patriarch Elias I., and was well versed in the philosophy and medicine of the Greeks. He commented on the works of Aristotle and Galen, and was tutor to several distinguished medical scholars, among whom was Ibn Bottlán. He died A. H. 435 (A. D. 1043-4). (Abulfaraj, p. 233.; Nicoll and Pusey, *Catal.* p. 500.; Casiri, *Catal.* tom. i. p. 300.) Wüstenfeld (*Gesch. der Arab. Aerzte*) has enumerated the titles of twenty-one of his works which remain, on various theological and medical subjects, but of these none, as far as the writer is aware, have been published. W. A. G.

'ABDULLAH IBN YA'SI'N (ABU' MOHAMMED), founder of the dynasty of the Al-mórabettún, or Almoravides, who ruled over the greater part of Africa and Spain for nearly one century, was born at the town of Nafís, in the territory of the tribe of Kezúlah. Having from early youth shown great aptitude for learning, he was placed by his parents under the care of a holy man, named Wagháj Ibn Zaghwán, who taught him to read and expound the Korán, and then sent him to Spain to complete his education. After spending seven years in that country, and profiting by the lessons of the most eminent theologians, 'Abdullah returned to his native place, where he practised as a lawyer. He might have lived in obscurity, if a singular coincidence had not opened to him the way to distinction. One of the chiefs of the tribe of Judálah, a branch of the great family of Sanhájah, or Zenhaga, on his return from a pilgrimage to Mecca, in 430 (A. D. 1040), passed through Cairwán, where he met with a theologian named Abú 'Imrán Músa Al-fásí, with whom he formed an intimacy. Yahya Ibn Ibráhím — for such was that chieftain's name — being questioned by his new friend as to the religion of his countrymen, informed him that they were sunk in ignorance from want of teachers to instruct them in the duties of Islám; and he entreated him to allow one of his "talbes," or disciples, to accompany him to his native country, for the purpose of converting the ignorant tribes to the true faith. As none of his disciples felt disposed to undertake so long a journey, Abú 'Imrán gave Yahya a letter to his friend Wagháj Ibn Zaghwán. Yahya then hastened to the residence of that holy man (A. D. 1041), and having expressed his wishes to him, and described his countrymen as men of docile temper and amiable disposition, who were anxious for religious instruction, the offer was made to 'Abdullah Ibn Yásín, who immediately accepted it. Yahya and his companion, on arriving among the Sanhájah, at first made some proselytes, but their mission had not the success which they anticipated.

The clans of Lamtah, Judálah, Masúfah, Lamtúnah, Heskúrah, and others, composing the great tribe of Sanhájah, had, at the time of the occupation of Africa by the Arabs, embraced the Mohammedan religion; but owing to their isolated position beyond the Atlas, and their nomadic habits, they had relapsed into idolatry, and they rejected the invitation to resume the faith of their fathers. Disgusted with their obstinacy, 'Abdullah resolved upon quitting their country, and penetrating into Súdán, where there was said to be a nation which professed the Mohammedan religion. He was, however, deterred from his purpose by Yahya, who prevailed on him to retire to a small deserted island close to the coast of Sús al-akssá, where the two friends, accompanied by those disciples who chose to share their fortunes, established themselves, and built a cell, or monastery — in Arabic called rábitah * — where they led a life of austerity and devotion. Curiosity soon brought to the spot numbers of Berbers, who became converts to Islám; and three months after his arrival on the island, 'Abdullah was at the head of 1000 followers, to whom he gave the name of Al-mórabettún, that is, "men devoted to the service of God." 'Abdullah had no difficulty in persuading them that to wage a war of extermination against the neighbouring tribes would be a meritorious act in the eyes of the Almighty, and that whoever should fall in battle against the infidels would immediately enter Paradise. The Beni Judálah were the first to feel the weight of his vengeance. After a succession of sanguinary encounters, in which the hostile tribe was nearly exterminated, the remainder submitted, and embraced Islám, in Safar, A. H 434 (Sept. or Oct. A. D. 1042). Having afterwards marched against the Lamtúnah and the Masúfah, he defeated them in a pitched battle, and compelled them to embrace the Mohammedan religion, in which they were duly instructed. 'Abdullah now traversed the Sahárá, and carried his victorious arms

* This word is the same as the Spanish Arrabida, which is sometimes used by ancient writers to designate "a hermitage."

into the heart of Súdán, compelling all those tribes that lay on his way to acknowledge his sovereignty. Shortly after Yahya Ibn Ibráhím, who had retained a shadow of authority in his capacity of chief of the tribe of Judálah, died, upon which 'Abdullah, who was as shrewd as he was ambitious, caused one of his disciples, named Yahya Ibn 'Omar Ibn Teklékín Al-lamtúní, to be elected to the vacant dignity.

But the conversion of the Berber tribes was not the ultimate object of 'Abdullah's ambition; he aimed at the entire subjugation of Africa, and the overthrow of the reigning dynasty of Zenátah. Accordingly, in Safar, of the year 447 (May, A. D. 1055), 'Abdullah put himself at the head of 12,000 of his Almoravides, all mounted on swift camels, and having traversed the desert which separates the provinces of Dar'ah and Sús-al-akssá, he defeated the forces sent against him, and advanced rapidly upon the city of Sigilmésah. The governor of the place, named Mas'úd Al-maghráwí, attempted to arrest his progress; but he was defeated with great loss, and compelled to retreat to his capital, which was shortly afterwards taken by the conqueror. After spending some time in that city, during which he caused all musical instruments to be broken, and all the wine-shops to be pulled down, 'Abdullah returned to the desert, leaving a division of his army for the defence of the place. Shortly after (A. H. 448, A. D. 1056-7), Yahya Ibn 'Omar having been killed in a battle with the people of Súdán on the western limits of the desert, 'Abdullah appointed Abú Bekr Ibn 'Omar, brother of that chief, to succeed him in the command of the army. A general council of the Almoravides was then summoned, and an arming of the tribes of Sanhájah determined, with a view to invade the empire of Marocco; but as a powerful Berber tribe, named the Masmúdah, which occupied the plains of Sús-al-akssá, as well as the passes of the Atlas, intercepted the way to the richer provinces of that empire, their destruction was deemed necessary, and unanimously resolved upon. Accordingly, in the month of Rabí the second, A. H. 448 (May or June, A. D. 1056), the Almoravides left their native deserts, and invaded the province of Sús, where the Masmúdah were established. The van of the army was commanded by Yúsuf Ibn Táshefín, while a powerful reserve under 'Abdullah and Abú Bekr followed. Nothing could withstand the first shock of the enthusiastic followers of 'Abdullah. The Masmúdah were defeated; Mesa, Terudent, Nafís, and other important cities were speedily reduced, and the victorious army arrived before Aghmát. The governor of this place having received timely intelligence of the approach of the Almoravides had sent for reinforcements to Marocco, and was prepared for a vigorous resistance; but after several assaults, the place was taken by storm in 449 (A. D. 1057-8). Tedlá, another populous town of the same district, shared the same fate, and the victorious Almoravides advanced upon Marocco, by way of Temesná. Here the march of the conquerors was arrested by a nation of heretics, called the Baraghwáttah, who since the appearance among them of a pretended prophet [SALEH] had ruled undisturbed over the coast as far as Salé and Azamor. After a siege of several months, the city of Temesná was taken by the Almoravides, and the Baraghwáttah fled to the Atlas. 'Abdullah was preparing to march on Marocco, when in a skirmish with a Berber tribe he received a wound, of which he died, on Sunday the 14th of Jumáda the first, A. H. 451 (June 28. A. D. 1059). He appointed Abú Bekr his successor. [ABÚ BEKR IBN 'OMAR.] He was buried at a place called Karbísah, where a mosque was erected over his tomb. Although 'Abdullah exercised all the functions of royalty, he would never assume the titles, but contented himself with the name of Fakíh (*i. e.* theologian), by which his followers designated him. He was the founder of a dynasty which the African historians designate under various names, as Daulat Al-morábittín (the dynasty of the Almoravides); Daulat Al-mulaththimín* (the dynasty of the wearers of the veil); and lastly, Daulat As-sanhájiín, or the dynasty of the people of Sanhájah. It lasted until the year 539 (A. D. 1144-5), when the fifth and last sultan Táshefín Ibn 'Alí was deprived of his throne and his life by the Almohades. (Ibn Khaldhún, *Hist. of the Berbers*, MS. in Brit. Mus. No. 9575. fol. 65; Ibn Battútah, *Hist. of Marocco*, MS.; Moura, *Hist. dos Soberanos Mahometanos, &c.* Lisbon, 1828, 4to.; Conde, ii. 245.; and Casiri, *Bib. Arab. Hisp. Esc.* ii.)

P. de G.

'ABDULLAH IBN ZOBEYR, surnamed Abú Bekr, khalif of Mecca, was born in the first year of the Hijra (A. D. 622). His father Zobeyr had been one of the companions of the Prophet, and had fought under his widow Ayeshah, at the battle of the camel. ['AYESHAH]. He had likewise served in Africa under 'Abdullah Ibn Sa'd, and contributed to the victory of Ya'kúbah. ['ABDULLAH IBN SA'D]. After the execution of Huseyn, son of 'Alí Ibn Abí Tálib, who was put to death in A. H. 62 (A. D. 680), by the command of the khalif Yezíd, son of Mu'awiyah, the inhabitants of Mecca and Medína revolted against that khalif, and chose 'Abdullah Ibn Zobeyr for their Imám, or leader. The historian At-tábarí, cited by Major David Price, in his "Chronological Retrospect of Mohammedan History," (Lond. 1811-21, vol. i. p. 436.) relates that Mu'awiyah, the first khalif of the house of Umeyyah,

* From *latham*, a triangular veil, or piece of cloth, with two holes for the eyes, with which the Berbers of the tribe of Sanhájah used to cover their faces.

knowing the ambitious disposition of 'Abdullah, and foreseeing that he would dispute the empire with his son and heir Yezíd, had upon his death-bed recommended his destruction. "With respect to 'Abdullah, the son of Zobeyr," said he, "cease not to pursue him until thou hast destroyed him; for while he lays his plans with the subtilty of the fox, he will assail thee with the fury of the lion, whenever he sees his opportunity." No sooner, therefore, had Yezíd ascended the throne than he hastened to follow his father's instructions, and sent against the rebel an army commanded by Moslem Ibn 'Okbah, who in the year 63 (A. D. 681) took Medína by storm, and put to death the chiefs of the insurrection. As the victorious general was proceeding to Mecca, to chastise 'Abdullah, he was suddenly taken ill, and obliged to resign the command of the army into the hands of his lieutenant, Hossayn Ibn Nomayr, who arrived before that city in Sept. A. D. 683. Disdaining to shut himself up within the walls, 'Abdullah led his army against the enemy; but his brother Mundhir having fallen early in the engagement, the people of Mecca were thrown into confusion, and 'Abdullah was reluctantly compelled to withdraw to the city, which was closely invested by the troops of the khalif. The walls were battered by catapultæ, and a huge stone falling on the sacred Ka'bah, demolished part of the building. We are told (Casiri, *Bib. Arab. Hisp. Esc.* ii. 8.) that during this siege the Arabs for the first time made use of the naftah, or Grecian fire, and that an iron globe, filled with that substance, set fire to the silken awning which covered the sanctuary of the Ka'bah, and reduced it to ashes. The death of the khalif Yezíd, which happened on the 9th of September, A. D. 683, being made known at Mecca, 'Abdullah sent a messenger to apprise Hossayn of it, and the siege of Mecca was raised, after it had lasted three months. Yezíd was succeeded by his son, Mu'awiyah II., who reigned only forty-five days, and was replaced by Merwán I., son of Al-hakem, who died of the plague in August, A. D. 685. In the mean time the authority of 'Abdullah had been recognised all through Arabia and 'Irák, as well as in Egypt, and in other provinces of the empire; and nothing now remained to the khalif of the house of Umeyyah except Syria and Palestine. But 'Abdu-l-malek, who had succeeded his father Merwán in the khalifate, was an abler ruler than any of his predecessors, and he swore that he would destroy the rebel or die in the attempt. Having left his capital Damascus at the head of considerable forces, he marched against Mos'ab Ibn Zobeyr, the brother of 'Abdullah, whom he defeated and put to death, near Kúfah, of which city he was then governor. He then gained possession of that important city (Oct. A. D. 690), while his generals re-established his authority in other districts of 'Irák, and in Arabia and Egypt. This being accomplished, 'Abdu-l-malek resolved upon pursuing his conquests and penetrating into the Hejáz, where 'Abdullah Ibn Zobeyr was still powerful; but some pressing business having recalled him to his capital, he entrusted to his general Hejáj, the reduction of Medína and Mecca, the only cities which still sided with the rebel. Medína having been speedily reduced by means of the partisans whom he had within, Hejáj proceeded to Mecca, which he closely invested. At first 'Abdullah defended himself with great courage, and repulsed the attacks of the enemy. His mother Asma, daughter of the khalif Abú Bekr, then ninety years old, shared the fatigues of the siege, and with her own hand administered refreshment to the soldiers at the breach. At last, after nine months' siege, the want of provisions having brought on a dreadful famine, 'Abdullah's followers began to abandon him, some submitting to Hejáj, others making their escape to different parts of the Arabian peninsula. Even his two sons, Hamzah and Habíb, left him to his fate, and threw themselves on the mercy of the khalif. Forsaken by all his friends, and seeing the enemy in possession of the city, 'Abdullah asked his mother's advice. "Go and be killed," said she, "and thou wilt wear the crown of martyrdom." "I am not afraid of death," replied 'Abdullah, "but I fear decapitation." "What! thou fool!" retorted his mother. "Does the slaughtered sheep feel the hand of the skinner?" 'Abdullah took an affectionate leave of his mother, and proceeding to the sanctuary of the Ka'bah, he passed the whole night in devotion. The ensuing day he armed himself, and having previously swallowed a pound of musk, in order that his body might be scented after his death, he put himself at the head of five of his companions, who consented to share his fate, and rushed upon the besiegers. After killing many of them with his own hand, he was overpowered and put to death. It is related (Ad-diyárbekrí, *Gen. Hist.*), that as he felt the blood trickle down his face, he repeated this verse of an Arabian poet —

"The blood of our wounds falls not upon our heels, but upon our feet."

The death of 'Abdullah Ibn Zobeyr happened on the 20th of September, A. D. 692. He was then seventy-two years of age, and had reigned nine years. He is said to have been exceedingly avaricious, which gave rise to the common proverb, "there never was a brave man who was not liberal until the times of 'Abdullah Ibn Zobeyr." (Al-makín, *Hist. Sar.* apud Erpenium, 62.; Abú-l-fedá, *Ann. Mus.* i. 412.; Ad-diyárbekrí, *Gen. Hist.* MS.)

P. de G.

'ABDU-L-LATTI'F, whose names, as given at length by Wüstenfeld (*Gesch. der Arab. Aerzte*), are, Abú Mohammed Abdu-l-lattíf

Ben Yúsef Ben Mohammed Ben 'Alí Ben Abí Sa'd Ibnu-l-lebbád Muwafiku-d-dín al-Baghdádí, was a celebrated Arabian physician, historian, and traveller: he was born at Baghdád, in Rabi', A. H. 557 (Febr. or March, A. D. 1162). His father, who was a learned expositor of the Korán, placed him under the care of the most eminent teachers at Baghdád, with whom he made great progress in the study of philology and philosophy. He also attended the celebrated college at Baghdád founded by Midham al-Malek, called by Gibbon *Mizam*, and applied himself to alchemy and medicine. In the latter science he chiefly studied Ibn Sina (Avicenna); but the more he read of his writings, the more he disliked them. He went to Mosul, A. H. 585 (A. D. 1189), where he obtained a professorship, and stayed one year. He then proceeded to Damascus, where the Sultán Saláhu-d-din (Saladin) had collected the most celebrated scholars of his time. After visiting Jerusalem, he furnished himself with letters of introduction and repaired to Cairo, where he became acquainted with the famous Músa Ibn Maimún (Maimonides), of whom he gives a favourable character. When the truce was made for three years between Saladin and the Crusaders, A. H. 588 (A. D. 1192), he went to Jerusalem, and received from him an appointment of professor in the grand mosque at Damascus, which he retained till the death of that prince, A. H. 589 (A. D. 1193). He then obtained from his son and successor, Al-Malek Al-'azíz, a similar situation at Cairo, which he continued to hold after Al-Malek Al-'ádel, the brother of Saladin, had seized on the government of Egypt, A. H. 595 (A. D. 1198). It was while he was himself in Egypt, A. H. 597-8 (A. D. 1200-1), that the dreadful famine and pestilence occurred in that country, of which he has given so interesting an account in his "Compendium of the History of Egypt." (tract. ii. c. 23. p. 211. et seq.) See also Abú-l-fedá, (*Ann. Muslem.* iv. 183. 195.) and Reiske, (*Adnot.* 134. 143.) and the horrors of which equal or exceed any thing of the kind in ancient or modern times. The famine was occasioned by the Nile not having risen to its usual height the year before, and it extended over the whole of Egypt. Besides the vices and crimes that usually prevail during such calamities, the extent to which human flesh was eaten is almost incredible. Children and grown up persons were seized and entrapped in all sorts of ways, and the food, which was at first eaten from necessity, grew at last so palatable that it was cooked with spices and sauces of various kinds, and considered as a delicacy. The instances of children being murdered and eaten by their own parents were so frequent, that, though the crime was punished by burning the offenders alive, it could not be prevented; and the nearest relatives claimed as a right the bodies of their friends, saying that it was fitter they should be eaten by them than by strangers. The whole of these two chapters are well worth reading. 'Abdu-l-lattíf afterwards went to Jerusalem, Damascus, and Aleppo, where he gained much reputation, not only as a lecturer, but also as a practical physician; he also travelled about in Asia Minor. Lastly, he undertook the pilgrimage to Mecca, but died on his way thither, at Baghdád, on the 12th of Moharram, A. H. 629 (Nov. 8. A. D. 1231), aged seventy-two lunar, or sixty-nine solar years. His life was written by Ibn Abí Ossaybi'ah, in his "Fountains of Information respecting the Classes of Physicians," (cap. xv. s. 40.) with whom he had entered into a correspondence late in life, and whom he had promised to visit at Damascus at the time of his death. This life has been published separately, (Oxon. 4to. 1808,) in Arabic and Latin, ed. Jo. Mousley; and it is translated into French by De Sacy, and inserted in his edition of 'Abdu-l-lattíf. Like most of the great Arabic writers, 'Abdu-l-lattíf appears to have been a very voluminous author. Ibn Abí Ossaybi'ah has preserved the titles of a hundred and sixty-six works written by him, of which nearly one fourth related to medical subjects; but of these only one has been published or translated, the "Compendium of the History of Egypt." This is an abridgment, by himself, of a larger work on the same subject, and consists of two parts. The former contains six chapters, treating, 1. Of the General Character of Egypt; 2. Of Plants; 3. Of Animals; 4. Of the ancient Monuments; 5. Of Buildings and Ships; 6. Of the Food of the Egyptians. The second part contains three chapters, treating, 1. Of the overflowing of the Nile; 2, 3. Of the Years 597, 598 (A. D. 1200, 1201.) *i. e.* the years of the famine mentioned above. Almost all of this work is extremely valuable, especially as the author relates nothing but what came under his own personal observation, saying that "the eye is more worthy of credit than the ear." One of the most remarkable passages in it, is that in which he speaks of the great number of inscriptions in an unknown character which were on the outside of the pyramids; an assertion of which the correctness has been doubted by many persons, on account of the almost total silence of other travellers and historians on the subject, but which has been defended by White, and especially by De Sacy, in their notes on the passage. Of this work only a single manuscript is known to exist in Europe, which was brought from the East by Pococke, and is now in the Bodleian Library at Oxford. It was written at Cairo, A. H. 600 (A. D. 1203), and is by some supposed to be the autograph of the author. Pococke intended this work to be edited by his son, and accordingly a few pages were printed off, which are now exceedingly scarce. The de-

sign was interrupted by Pococke's death, in 1691, and it was not till 1789 that an Arabic edition, by Professor White of Oxford, was published in 8vo. at Tübingen, with a preface by Professor Paulus. This edition contains neither translation nor notes, and was followed by another, in Arabic and Latin (4to. Oxon. 1800), edited also by White. Schnurrer (*Biblioth. Arab.* s. 177. p. 153.) speaks rather disparagingly of this edition, and apparently with justice, as the notes are meagre and unsatisfactory, and the translation is often at variance with that by De Sacy. A German translation of not much value was published at Halle, 1790, 8vo. by Professor Wahl; an English one was contemplated and advertised by White, which, however, never appeared. In 1810, De Sacy published a French translation, (Paris, 4to.) which is most valuable, not only for his own critical and explanatory notes, but also on account of the scientific assistance afforded him by the most eminent zoologists and botanists of Paris. The personal character of 'Abdu-l-latíf, as it appears in his work on Egypt, and also in his autobiography inserted by Ibn Abí Ossaybi'ah, in his account of his life, shows itself in a very favourable light; which is still further displayed in a collection of moral and religious apophthegms preserved by his biographer. He also appears to have been a man of learning, as, besides quoting Alexander Aphrodisiensis, Aristotle, Dioscorides, Galen, and Nicolaus (probably Nicolaus Myrepsus), he wrote commentaries and epitomes of several works of Aristotle, Dioscorides, Hippocrates, and Galen. W. A. G.

'ABDU-L-MA'ALI is the translator of an Arabic work on geography into the Persian language. The original work is entitled "Masáhat ul Ardh," or "Measurement of the Earth." The Persian translation is considerably abridged. (D'Herbelot, *Bib. Or.*) D. F.

'ABDU-L-MALEK IBN ABHAR AL-KENA'NI, a Christian physician and professor of medicine at Alexandria, who is said by Ibn Abi Ossaybi'ah (cap. vii. s. 4.) to have been persuaded by 'Abdu-l-'azíz Ibn Merwán, the governor of Egypt, to embrace Islám, about A. H. 70 (A. D. 689). W. A. G.

'ABDU-L-MALEK IBN HABI'B AS-SOLAMI', surnamed Abú Merwán, a celebrated divine and historian, was born at Cordova, A. D. 801. His grandfather Habíb, who belonged to the Arabian tribe of Solaym, was originally from Africa, but he crossed over to Spain soon after the conquest of that country by Músa, and settled in Cordova. 'Abdu-l-malek showed from his early youth a great aptitude for learning. Having left Spain for the East, in order to receive instruction in theology, he met at Medína, the celebrated Imám Málik Ibn Ans, with whom he formed an intimacy, and under whose tuition he made great progress. On his return to Spain he began to preach the religious doctrines of that theologian [MA'LIK IBN ANS], and contributed to the establishment of the Málekite sect in Spain, and the rejection of that of Al-auza'í, ['ABDU-R-RAHMÁN AL-AUZA'Í,] which event, according to the best authorities, took place under the reign of Al-hakem I., third sultan of Cordova of the dynasty of Umeyyah, which lasted from A. H. 180 to 206. 'Abdu-l-malek is said to have written upwards of one thousand volumes, upon various subjects, among which his account of the conquest of Spain by the Arabs, "Dhikr-fatahi-l-andalus," and his history of the sultans of Cordova, are the most valuable. A copy of these two works, and several other treatises on various subjects, are in the Bodleian Library. (Marsh. No. 288.) A work by him on the advantages of the sect of Málik, entitled "Al-wádehatu fí mad' hebi Málik," ("Clear Demonstration on the Sect of Málik"), is greatly praised by Mohammedan writers. He wrote likewise a history of the tribe of Koraysh, in five-and-twenty volumes; a life of Mohammed, in twenty-two; and a philosophical work, "On the Manners and Customs of Nations," in eight parts, or books. His works on medicine, astrology, jurisprudence, the art of war, horsemanship, &c. were equally voluminous, as may be seen in Casiri, (*Bib. Arab. Hisp. Esc.* ii. 107.) 'Abdu-l-malek Ibn Habíb died in the month of Ramadhán, A. H. 238 (March or April, A. D. 853), or, according to Adh-dhobí, in the month of Dhí-l-hajjah, 239 (May, A. D. 854), and not, as Casiri has erroneously stated, in A. H. 289. P. de G.

'ABDU-L-MALEK IBN HISHA'M IBN AYU'B AL-HIMYARI', surnamed Abú Mohammed, a celebrated Arabian poet and historian, was born at Cairo in the latter half of the eighth century of our æra. He was the author of several works which were held in great estimation by his contemporaries: such as, a genealogical history of the tribe of Himyar and its kings, and a history of the Mohammedan prophet, and of his wars with the infidel tribes of Arabia, entitled "Seyrat rasúl-illah" ("The Life of the Messenger of the God"), which is in the Leyden library, No. 1904. This latter work was commented upon by a Spanish Arab, named Abú-l-kásim As-sohaylí. According to the historian Ibn Khallekán, who gives the life of Ibn Hishám in his Biographical Dictionary, that author died on the 13th day of Rabi', the second of the year 218 (7 May, A. D. 833). (Abú-l-fedá, *An. Musl.* ii. 151.; Ibn Khallekán, *Biog. Dict.*) P. de G.

'ABDU-L-MALEK IBN KATTAN, or KOTTAN AL-FEHRI', governor of Spain under the khalifs, was appointed to succeed 'Abdu-r-rahmán Al-gháfekí, who fell at the great battle fought between the Arabs and the Franks under Charles Martel, in the neighbourhood of Tours (Oct. A. D. 732). ['ABDU-R-RAHMÁN AL-GHÁFEKÍ.] 'Abdu-l-malek crossed over to Spain from Africa in

Ramadhán, A. H. 114 (Nov. A. D. 732), and led various expeditions against the Christians of Asturias, as well as against the Franks, from which he invariably returned victorious. Being, however, a man of a cruel disposition, and excessively rigorous in his judgments, he gave offence to some powerful tribes, who rose in arms against him, and deposed him, in Ramadhán, A. H. 116 (Nov. A. D. 734). They appointed in his room 'Okbah Ibnu-l-hejáj As-selúlí, whose nomination was shortly after confirmed by the khalif. 'Abdu-l-malek is said to have borne his misfortunes with great fortitude, although he did not relinquish the hope of regaining his power. An opportunity soon presented itself. 'Okbah having been summoned to Africa, to assist the Moslems of that country in their wars with the Berbers (A. H. 118), 'Abdu-l-malek, who was then on the frontiers of France, hastened to Cordova, and took possession of the government. But on the return of 'Okbah, who, after defeating the Berbers in several sanguinary encounters, hastened back to Spain (A. H. 120), 'Abdul-l-malek was deserted by his friends, and obliged to throw himself on the mercy of his rival, who not only generously spared his life, but entrusted him with the government of Barcelona, and the command of the troops on the French frontier. 'Okbah had soon reason to repent of his clemency towards 'Abdu-l-malek. In the month of Safar, 123 (Dec. or Jan. 740), that ambitious chieftain, taking advantage of the partial discontent produced by some salutary reforms which 'Okbah had made in the army, marched upon Cordova at the head of his troops, deposed 'Okbah, and soon after had him secretly put to death. Having thus rid himself of his rival, 'Abdu-l-malek despatched an embassy to the khalif Hishám, informing him of what had occurred, describing his predecessor in office as a man totally unfit for the administration of affairs in the Peninsula, and requesting his own appointment to the office, to which he pretended to have been called by the voice of the people. In the meantime he devoted all his attention to introduce order into the administration, and he raised a considerable army for the purpose of invading France, and avenging the death of his countrymen who had perished seven years before at Tours. But whilst he was preparing for the execution of his project, his arms were suddenly diverted by a formidable rebellion of the Berbers, who, no less anxious than their African brethren to shake off the yoke of the Arabs, and to obtain a fair portion of the conquest which they had helped to effect, rose in arms in every corner of the Peninsula, and appointed a king of their own nation. At the news of this rising 'Abdu-l-malek marched against the rebels; but having fallen into an ambush, his army was completely destroyed, and he had the greatest difficulty in escaping. Another army which he raised had a similar fate; and 'Abdu-l-malek, perceiving that the insurrection was daily spreading, and that he could no longer take the field against the Berbers, called in the aid of a Syrian general, named Balj Ibn Bashr, who with 12,000 warriors of his nation was at the time waging war with the Berbers of Africa. He accordingly sent him a message, requesting him to cross over to Spain with his troops and assist him in the subjection of the Berbers, promising as a reward for his services that all the spoil taken from the enemy should be distributed among his soldiers. Fearing, however, lest his allies should feel inclined to take up their abode in the Peninsula, and Balj should be tempted to dispute the command of the country with him, 'Abdu-l-malek stipulated that after the entire pacification of Spain, they should all return to Africa. These conditions being agreed upon, and hostages being delivered on each side, Balj crossed the strait with his Syrians, and landed at Algesiras. He was there joined by 'Abdu-l-malek at the head of his forces, and the two generals marched against the Berbers, whom they defeated in several battles and reduced to submission. When the services of Balj were no longer required, 'Abdu-l-malek called upon him to fulfil his promise and sail for Africa; Balj refused to comply with this request, under various pretexts, and at last openly aimed at depriving 'Abdu-l-malek of the command. Having obtained possession of his person by treason, he confined him in one of the dungeons of the palace of Mugheyth at Cordova, and shortly after, at the instigation of some of his friends, who were the personal enemies of 'Abdu-l-malek, he had him executed outside the walls of Cordova, in the month of Dhí-l-ka'dah, A. H. 123 (Sept. or Oct. A. D. 741). 'Abdu-l-malek left two sons, named Kattan and Umeyyah, who after their father's death took up arms against Balj. He was ninety years old when he died. (Al-makkarí, *Mohammedan Dynasties; L'Art de vérifier les Dates*, ii. 324.; Casirí, *Bib. Arab. Hisp. Esc.* ii. 78.; Conde, *Hist. de la Dom.* i. 35.)

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'ABDU-L-MALEK IBN KOREYB AL-BA'HELI', more generally known by his patronymic Al-asma'í, a celebrated Mohammedan doctor, was born at Basrah, A. H. 122 (A. D. 739–40.), under the khalifate of Hishám, son of 'Abdu-l-malek. Having in his early youth gone to Baghdád, he devoted himself to the cultivation of literature in general, but chiefly to the study of divinity and law, on which he wrote several works, which were much esteemed. He excelled principally in his knowledge of grammar, and the works of ancient poets, and was gifted with such a prodigious memory that, according to Ibn Khallekán, he knew by heart upwards of 16,000 poems. A work of his, entitled "Ossúlu-l-kelám" ("the Founda-

tions of the Speech"), in which he laid down the rules of true eloquence, having attracted the notice of Hárún Ar-rashíd, he was summoned to the presence of the khalif, who rewarded him with a large sum of money, and chose him for his preceptor. Al-asma'í died at Baghdád, A.H. 206 (A.D. 821–2.), in the 88th year of his age. He left upwards of thirty different works, chiefly on the manners and customs of the ancient Arabs: he wrote treatises on horses, on camels, on sheep, on tents, on the life of the desert, &c. The celebrated romance of "Antar," which contains undoubtedly the best picture of Arab life, has been attributed to him. (Ibn Khallekán, *Biog. Dict.*; Hájí Khalfah, *Bibl. Dict.* sub voce Ossúf; Ibnu-l-athír, *Moham. Hist.* MS.)

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'ABDU-L-MALEK IBN-MERWA'N, surnamed Abú-l-walíd, fifth khalif of the house of Umeyyah, in the East, succeeded his father Merwán I. in A.H. 65 (A.D. 685). When he ascended the throne, the vast dominions of the khalifs were, through rebellion and other causes, confined to the limits of Syria and Palestine, Kúfah was in the hands of Mokhtar Ibn Abí 'Obeydah and the Shiites, or partisans of 'Ali, who, upon the death of his son Huseyn, in A.D. 630, [HUSEYN IBN ALÍ,] had risen to revenge his death. The Azrakians, or followers of Náfi' Ibn Azrak, had established themselves in the provinces of Fars, Kermán, and Ahwáz; whilst the whole of Arabia and the rich district of Khorássán obeyed 'Abdullah Ibn Zobeyr, who had assumed at Mecca the titles of khalif and imám, or leader of the Moslems. [ABDULLAH IBN ZOBEYR.] Yet such were the abilities or the superior fortune of 'Abdu-l-malek that, within eight years after ascending the throne, he triumphed successively over all his enemies, and re-established the authority of his family over the Mohammedan world. In the early part of the year 66 (A.D. 686) an army under the command of 'Obeydullah Ibn Zeyád, one of 'Abdu-l-malek's ablest generals, invaded the territory of Kúfah. Mokhtár advanced to oppose him, and a battle ensued, in which the troops of the khalif were defeated, and their general killed. At the news of this disaster 'Abdu-l-malek in person left Damascus, and marched against Mokhtár at the head of a powerful army. He had, however, proceeded only a short distance when he received the intelligence that his kinsman 'Amru Ibn Sa'd, whom he had left in command of Damascus, had openly revolted against his authority. Immediately returning, 'Abdu-l-malek laid siege to that city, which 'Amru surrendered on condition of being pardoned and his life being spared; but, although 'Abdu-l-malek promised upon his oath that no injury would be done to him, 'Amru was put to death. In the mean time dissension and civil war broke out among the leaders of the insurrection. Mokhtár, the rebel of Kúfah, having refused to acknowledge the supremacy of 'Abdullah Ibn Zobeyr, this chief sent against him his own brother Mos'ab, who defeated him, put him to death, and took possession of Kúfah (March, A.D. 687). About the same time Muhallib Ibn Abí Sofrah, a general in the service of 'Abdullah Ibn Zobeyr, marched against the Azrakians, defeated them in several encounters, and deprived them of their conquests in the Ahwáz.

Encouraged by the division of his enemies, 'Abdu-l-malek, who saw with anxiety and fear the gradual aggrandisement of 'Abdullah Ibn Zobeyr, resolved upon striking a decisive blow, and he marched upon Kúfah with a considerable force. Mos'ab met him, but his army was completely routed, and himself taken prisoner, and beheaded (Oct. A.D. 690). 'Abdu-l-malek then made his triumphal entry into Kúfah, and received the unanimous submission of the people. The historian Tábarí relates that whilst the khalif was seated in the great hall of the palace of Abú Wakkás at Kúfah to receive the congratulations of the citizens, the head of the unfortunate Mos'ab was laid before him. One of the bystanders, being unable to suppress his feelings, exclaimed, "In this very hall have I beheld the head of the imám Huseyn, son of Ali, laid at the feet of 'Obeydullah Ibn Zeyyád. I have also seen the head of 'Obeydullah at the feet of Mokhtár; and that of Mokhtár at the feet of Mos'ab. I now perceive the head of Mos'ab at the feet of the commander of the Faithful. May this be the last instance which I live to witness of a reverse so fatal and instructive!" 'Abdu-l-malek was touched by the words, and he ordered the palace immediately to be razed to the ground.

The attention of 'Abdu-l-malek was next directed towards Khorássán, where a noble Arab, named Ibn Házem, commanded in the name of 'Abdullah Ibn Zobeyr, the khalif at Mecca. Having bribed one of his principal officers, named Wakí', to whom he promised the government of that province, if he would rid him of Ibn Házem, Wakí' rose against his general, surprised and killed him, and sent his head to Damascus (A.D. 691). Similar proposals were then made to Muhallib, the governor of Ahwáz, who was still carrying on war against the Azrakians, on behalf of his master 'Abdullah Ibn Zobeyr. 'Abdu-l-malek promised him oblivion of the past, and favour for the future, provided he would immediately submit to his authority. The offer was accepted, and Muhallib having thenceforward prosecuted the war in the khalif's name, succeeded, after exterminating the leaders of the Azrakian insurrection, in reducing the whole of Persia under the sway of 'Abdu-l-malek.

'Abdullah Ibn Zobeyr still maintained himself as an independent sovereign at Mecca, and 'Abdu-l-malek decided upon having him removed at any risk. The command of his

army was entrusted to Hajáj Ibn Yúsuf, a man sprung from the lowest ranks, who, it is said, owed his appointment solely to the circumstance of having recently dreamt that he was employed in stripping off the skin of 'Abdullah Ibn Zobeyr. Hajáj was completely successful. After defeating the troops of 'Abdullah in several encounters, he besieged the rebel in his capital; and in the month of Jumáda the first, of the seventy-third year of the Hijra (Sept. A. D. 692), 'Abdullah Ibn Zobeyr met with a glorious death among the ranks of the assailants. ['Abdullah Ibn Zobeyr, Hajáj.] 'Abdu-l-malek now turned his attention towards the extension of his empire. The infidel king of Cabúl, having refused to pay the customary tribute, his kingdom was invaded and overrun by 'Abdu-r-rahmán Ibn Mohammed. Feuds which soon broke out between that general and Hajáj retarded the conquest of the invaded territory. 'Abdu-l-malek died at Damascus towards the middle of the month of Shawwál, A. H. 86 (Oct. A. D. 705), after a reign of twenty-one years, one month, and fourteen days. He was then sixty years old. He left several sons, four of whom enjoyed the khalifate in succession, viz. Walíd, Suleymán, Yezíd, and Hishám. 'Abdu-l-malek was not wanting in good qualities. He was brave, upright in his judgments, and very strict in performing all the duties of religion. He promoted knowledge in his dominions by causing the works of Persian poets to be translated into Arabic. He was the first who reduced the precious metals to a standard, and established a regular coinage. He was exceedingly avaricious, and the surname of Rashahu-l-hajarah ("sweat of the stone") was given him by his enemies. (As-soyútí, *Hist. of the Khalifs*, MS. in Brit. Mus. No. 7324.; Al-makín, *Hist. Sar.* translated by Erpennius, p. 59. et seq.; Abú-l-feda, *Ann. Musl.* i. p. 357. et seq.; Price, *Chronological Retrospect of Mohammedan History*, London, 1811-21, i. 429. et seq.) P. de G.

'ABDU-L-MALEK IBN MOHAMMED, surnamed Ibn Sahibi-s-salát, was an eminent writer of Arabian Spain, of whom little is known, except that he belonged to the tribe of Lakhm, was a native of Beja in Estremadura, and resided at Seville. He seems to have lived about the end of the twelfth century of the Christian æra. He wrote an excellent history of the establishment of the Almohades in Spain, and of their wars with the Almoravides, which is full of detail, and shows the author to have been a man of uncommon learning and sound judgment. It consisted of several volumes, of which the second, containing the narrative of events from A. H. 554 to 568 (A. D. 1159-1172), is in the Bodleian Library (Marsh. 433.) Ibn Sáhibi-s-salát means "the son of the master of the public prayers," and 'Abdu-l-malek was so surnamed because one of his ancestors had been imám, or leader of the public prayers. There is an abridgment of 'Abdu-l-malek's history, by an author named Abú-l-modhaffer Ahmed Ibn 'Abdillah Ibn 'Omayrah Al-makhzúmí, a native of Valencia in Spain, who lived about the middle of the thirteenth century. P. de G.

'ABDU-L-MALEK II., IBN NU'H, ninth and last sultan of Khorássán, of the race or dynasty of the Samánides, succeeded his brother Mansúr, in the month of Safar, A. H. 389 (Jan. or Feb. A. D. 988). Mansúr having been dethroned and deprived of sight by his prime minister, Fayk, and a Turcoman named Bektuzún, who was the general of his armies, 'Abdu-l-malek was easily prevailed upon to assume the supreme command, although in reality the two individuals above mentioned reigned in his name. Soon after 'Abdu-l-malek's accession to the throne, his dominions were invaded by Seyfu-d-daulah Mahmúd, son of Sebekteghín, king of Ghiznah, who had long coveted the rich district of Khorássán. As the recent violence of the two chiefs furnished him a favourable opportunity of disguising his own ambitious designs, Mahmúd declared war against 'Abdu-l-malek, and under the pretext of avenging the cause of the dethroned sovereign, invaded Khorássán at the head of a formidable army, and encamped in the vicinity of Meru Shajahán, or Meru of the kings, the ancient capital of that province. He was there met by Fayk and Bektuzún, who, in their sovereign's name, made some overtures towards the accommodation of their differences. Mahmúd at first seemed disposed to accept peace; but, offended at some appearance of disrespect on the part of Fayk, he broke off the negotiation. A battle ensued, which terminated in favour of Mahmúd. 'Abdu-l-malek and Fayk fled to Bokhára; Bektuzún went to Nisapúr, but after remaining there for a few days, he also joined his sovereign at Bokhára. Being unable to contend with the superior forces of Mahmúd, Bektuzún advised 'Abdu-l-malek to request the assistance of Eylek-khán, king of Turkestán, to whom a message was accordingly sent, inviting him to Khorássán. Leaving his capital, Kashghar, the Turkish king, directed his march upon Bokhára, declaring that the expedition had been undertaken for the relief of 'Abdu-l-malek. On his entering that city (Oct. 21. A. D. 999), the first object of Eylek-khán was to secure the person of that unfortunate monarch, who had absconded on his arrival, but who soon fell into the hands of his adversary, and was sent in irons to the city of Orkund, where he ended his days in captivity. 'Abdu-l-malek Ibn Núh was the last prince of the family of Samán; for although his son Abú Ibráhím Isma'íl, who had escaped from Bokhára on the entrance of Eylek-khán, continued for nearly six years to wage war against the usurper, at the head of a handful of followers, he never recovered

possession of his capital. (Abú-l-fedá, *An. Mosl.* ii. 603.; Ibnu-l-athír, *Gen. Hist.* MS.)
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'ABDU-L-MALEK IBN 'OMAR, one of the noble Arabs who contributed most powerfully to the establishment of the family of Umeyyah in Spain, was born at Damascus about the beginning of the second century of the Hijra (A. D. 718-19). He was the son of 'Omar, and the grandson of the khalif Merwán Ibn Al-hakem. When the 'Abbássides first appeared in Syria, 'Abdu-l-malek, who was then residing in that country, fled to Egypt; but not considering himself secure there, he soon after (A. D. 757) embarked for Spain, where he arrived accompanied by ten men of his kindred. He there found his relative, 'Abdu-r-rahmán Ibn Mu'awiyah, who the year before had wrested that country from the hands of the 'Abbássides. 'Abdu-l-malek was received by him with great respect; and, as he was a man of experience, and had filled offices of trust under the khalifs of his family, 'Abdu-r-rahmán gave him the government of Seville, appointing also one of his sons, named 'Omar, to that of Moror. In the wars which 'Abdu-r-rahmán had to maintain against Ibn Mughíth, Alfátemí, and other generals of the khalif Ya'kúb Al-mansúr, of the house of 'Abbas, who at different times landed in Spain and attempted to reduce that country under the sway of the Beni 'Abbás, 'Abdu-l-malek was of great service to his master, and by his talents and personal bravery succeeded in giving him the victory over his enemies. ['ABDU-R-RAHMA'N I.] In A. H. 151 (A. D. 768) a general insurrection of the Arabian tribes of Yemen, which had settled in Spain, threatened destruction to 'Abdu-r-rahmán and his empire. The rebels, about thirty thousand in number, after committing great ravages in the neighbourhood of Seville, where 'Abdu-l-malek was at the time, took up a strong position near Carmona, with a view to intercept the communication with Cordova, and prevent 'Abdu-r-rahmán from marching to the assistance of his general. Having left a small garrison in Seville, 'Abdu-l-malek marched with the remainder of his forces against the rebels. When he arrived within a short distance of the enemy's camp, 'Abdu-l-malek sent Ummeyah, one of his sons, with a body of light cavalry for the purpose of reconnoitring. Umeyyah, who had little experience, having suddenly come up with a party of the enemy, charged them, and pursued them within sight of their tents; but a large body of cavalry having advanced to their assistance, he was obliged to wheel round and fly with all speed towards his father's camp. When 'Abdu-l-malek saw his son flying before the enemy, his indignation was roused to the highest pitch. "Coward!" said he, "how camest thou to abandon the post entrusted to thy care? The people of this country know well how we came hither to escape from death, but thou meetest it." Upon this he struck him with his sword, and the youth fell dead at his feet. He then summoned to his tent his own friends and relatives, and, in sight of the bloody corpse, addressed them thus: — "Are we come here from the East, and have we undergone so many dangers and privations, to be now so sparing of our lives? Let us cast away the scabbards of our good swords, and perish rather than be vanquished." He then placed himself at the head of his forces, and, charging the rebels, gained a complete victory. After the battle was over, 'Abdu-r-rahmán, who had left Cordova at the head of his army, came up; and was so pleased with 'Abdu-l-malek's gallant behaviour, that he conferred on him new honours, assigned him a large pension out of his treasury, and asked for one of his daughters in marriage for his eldest son Hishám, who succeeded him on the throne. 'Abdu-l-malek continued to be the zealous servant of 'Abdu-r-rahmán, as well as the most inveterate enemy of the Beni 'Abbás. Perceiving that notwithstanding the separation of Spain from the East, and the establishment in that country of a hostile dynasty, it was still the custom in Spain to pray for the reigning khalif 'Abú Ja'far Al-mansúr, in his capacity of imám, or ecclesiastical head of the Mohammedan congregation, he advised his sovereign to forbid those prayers; but, as 'Abdu-r-rahmán hesitated to adopt a measure which might alienate his subjects, he came up to him with a dagger in his hand, and said, "If thou refuse to comply with my request, I shall destroy myself in thy presence." Upon which 'Abdu-r-rahmán, moved by his determination, and not choosing to lose so zealous a servant, gave the orders; and from that day the khalif's name was no longer proclaimed from the pulpits of the mosques in Spain. The year of 'Abdu-l-malek's death is not stated; but it is probable that he died before A. H. 172 (A. D. 788), the year of 'Abdu-r-rahmán's death. (Al-makkarí, *Mohammedan Dynasties*; Casiri, *Bib. Arab. Hisp. Esc.* ii. 31.; Conde, *Hist. de la Dom.* i. 198.) P. de G.

'ABDU-L-MA'LIK, fourth sultan of Western Africa, of the dynasty called by the Arabian writers Ash-shorafá al-awaliún, or the first sherífs, to distinguish them from another more recent dynasty, known as the sherífs of Tafilelt (Ash-shorafá al-fileliún), was born at Fez, about the beginning of the 16th century of our æra. After the death of 'Abdullah, the second sultan of that dynasty (1574), his son, Mohammed II., surnamed Al-aswad, or "the Black," and Al-muntasser (the assisted by God), who was 'Abdu-l-málik's nephew, succeeded to the throne of Western Africa. No sooner however had he assumed the command, than imitating the ferocious policy of his prede-

cessors he put to death his uncle 'Abdu-l-múmen, and all his relatives who happened to be in Marocco at the time. 'Abdu-l-málik fled to Algiers, whence he despatched a messenger to Philip II. of Spain, imploring his help, and promising to acknowledge him as his liege lord, in the event of his taking possession of the dominions of his nephew. On the refusal of Philip to aid him in his enterprise, 'Abdu-l-málik applied to the grand signior, from whom he obtained a body of 3000 infantry, with permission to raise as many as he could in Algiers and other towns of his African dominions. With this small force, added to some levies which his brother Ahmed had raised in the province of Telemsán, 'Abdu-l-málik boldly marched on Fez. He was met near that city by his nephew Mohammed, at the head of a considerable army. Mohammed was defeated with great loss, and being finally expelled from his dominions, he took refuge at the court of Sebastian, king of Portugal (1576). This youthful and chivalrous prince, who wished for nothing so ardently as an opportunity to invade Africa, immediately proffered his aid to Mohammed, and undertook to replace him on his throne, for which he began to make immense preparations. The news of this armament having reached Marocco, 'Abdu-l-málik offered to make over to Sebastian that portion of his territory which was contiguous to the Portuguese dominions in Africa, on condition that he would abandon the exiled monarch; but Sebastian indignantly rejected the offer, and having sent forward the dethroned sovereign to collect his partisans, set sail from Lisbon, and landed at Arsila on the 10th of July, 1578, and was soon after joined by Mohammed at the head of a small body of cavalry. Instead, however, of penetrating at once into the enemy's country, eighteen days were lost in deliberating on the best plan of operation. It was at last resolved to undertake the siege of Larache, a fortified city about twenty miles from Arsila. In the mean time 'Abdu-l-málik had made ample preparation for the defence of his kingdom; and although he was suffering under an acute disease, which soon after caused his death, he hastened to the shore in a litter. His army, which was greatly superior in numbers to the Portuguese, was soon increased by the arrival of fresh levies, which his brother Ahmed, governor of Fez, brought to his assistance. Determined upon opposing the passage of the Portuguese at the river Lúk (the Lix of Ptolemy, iv. i., and the Lixus of Pliny, v. i.) on their way to Larache, 'Abdu-l-málik posted his troops at the only ford in the neighbourhood. Perceiving, however, that Sebastian, by the advice of his Moorish ally, had desisted from his former project, and was now trying to reach Larache by a more circuitous route, he crossed the river himself and offered him battle in the plain of Alcasarquivir, near a spot called Al-kantarah or "the Bridge," by the natives. At first the Christian cavalry, unable to withstand the shock of the Moors, gave way in great disorder; but the ground thus lost was soon recovered by the intrepidity of Sebastian, who, placing himself at the head of a chosen body of infantry, charged the enemy with great fury, and drove them back on their artillery. At this juncture 'Abdu-l-málik mounted a horse, drew his sabre, and leading a body of cavalry, chiefly composed of Spanish Moriscos, made a desperate charge on the centre of the Portuguese army, which, being mostly composed of raw levies, was thrown into disorder. Greater resistance was offered on the right and left wings where the German and Spanish auxiliaries fought, but the rout soon became general, and the Moors remained masters of the field.

This battle, which was fought on the 4th of August, 1578, has become memorable for the death of the three kings who were engaged in the action, owing to which circumstance it is still called, in Africa, Wak'ah thalathi-l-molúk, or "the battle of the three kings." Sebastian fell into the hands of some Arabs, who, being ignorant of his rank, put him to death. His ally, Mohammed, escaped from the field of battle, but he was drowned in attempting to pass a river. 'Abdu-l-málik died during the action, exhausted by the fatigue of the day. By his express order his death was carefully concealed from his troops, that they might not lose courage. He was succeeded by his brother Ahmed. The Spanish and Portuguese historians of the time have called this king Muley Moloc, taking as a part of his name the word "Muley," which means "my lord," a title of honour which all the sherífs of Africa were, and are still, in the habit of prefixing to their names. (Chenier, *Recherches Historiques sur les Maures*, Paris, 1787, 8vo. vol. iii. p. 329.; Gräberg de Hemso, *Specchio Geografico è Statistico dell' Imperio di Marocco*, Genoa, 1834, 8vo. p. 263; Mesa, *Jornada de Don Sebastian à Africa.*) P. de G.

'ABDU-L-MA'LIK, surnamed Al-modhaffer (the Victorious), succeeded his father Abú 'Á'mír Al-mansúr, in the office of Hájib, or prime minister to Hishám II. of Cordova. Al-mansúr having died A. H. 392 (A. D. 1002), on his return from an expedition to Galicia, Hishám, who seems to have been as weak in mind as he was in body, entrusted to his son 'Abdu-l-málik, the entire management of affairs, whilst he himself led a life of debauchery in his harem. 'Abdu-l-malik had during the lifetime of his father greatly distinguished himself by his courage in the wars of Africa and Spain; but he had neither the virtues nor the abilities of that hero. In his time the Mohammedan empire of Spain, which through the exertions of Al-mansúr had been raised to power and splendour, be-

gan to show signs of decay. During the period of his administration he frequently led his armies against the Christians of Galicia and Asturias. In A. D. 1005 he penetrated as far as Leon, which he took and destroyed: but he was unable to retain his conquests. 'Abdu-l-malik died in the month of Safar, A. H. 399 (Oct. A. D. 1008), on his return from a campaign against Sancho Garcés, Count of Castile. Some writers say that he was poisoned; others, that he died of a quinsy. He was succeeded in the office of Hájib by his brother,' Abdu-r-rahmán. (Conde, *Hist. de la Dom.* i. 550.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 202.) P. de G.

'ABDU-L-MA'LIK IBN MOHAMMED, surnamed Abú Mansúr Ath-thá'lebí, was born at Nisapúr, A. H. 350 (A. D. 961-2.). Ibn Khallekán, who mentions him in his "Biographical Dictionary," gives no other account of him, except that he dealt in fox-skins, for which reason he was surnamed Ath-thá'lebí, the word "thá'leb" meaning a fox. To judge, however, from his writings, most of which are still preserved in our libraries, it would appear that his trade did not interfere with his literary pursuits. His principal works are these: "Yatímatu-d-dahr fí mahásení ahli-l-'asr" ("the Unique Pearl of the Time; on the Excellences of the People of the Age"). It is a biography of eminent poets, with copious extracts from their verses; copies of this work are in the British Museum (Add. MSS. No. 9578.), and in the Escurial library. (Nos. 348-9.) "Thimáru-l-kolúb fí-l-mudháf wa-l-mansúb" ("The Fruits of the Heart, or a treatise on the adjective and relative noun"), containing an explanation of such proverbial expressions as occur in the writings of poets and orators. (Brit. Mus. No. 9558.) "Nawádiru-l-hakam wa jawámi'-l-kelam" ("the Memorable Sayings of the Wise, and Collection of eloquent Expressions"). This is a collection of sentences, apophthegms, and remarkable sayings of khalifs, kings, wazirs, poets, &c. arranged in alphabetical order. (Brit. Mus. No. 9569.) A collection of proverbs, made by Ath-thá'lebí, has lately been printed, with a German translation by Professor Flügel, Vienna, 1829, 4to. 'Abdu-l-málik died in 429 (A. D. 1037-8). P. de G.

'ABDU-L-MA'LIK SAMARKANDI', so called from the place of his birth, Samarkand. He is celebrated as an elegant poet, a general scholar, and a profound theologian. He lived in the time of the great Timúr (Tamerlane), under whom he was promoted to the dignity of sheikh ul Islam, or high priest of his native city. It does not appear that any of his poetical effusions are extant, except those which are preserved in Daulat Sháh's biographical work on the Persian poets. (Daulat Shah's *Lives of the Persian Poets.*) D. F.

'ABDU-L-MA'LIK IBN SHOHEYD, a celebrated poet and historian, was born at Cordova about the middle of the 10th century of our æra. He was the son of Ahmed Ibn 'Abdu-l-málik Ibn Shoheyd, who was vizír to 'Abdu-r-rahmán III. of Cordova. When young, he had served in the armies of the khalif Al-hakem II., who, to reward his services, appointed him governor of Toledo. After the defeat of the rebel Ghálib by the troops of Hishám II., 'Abdu-l-málik composed a poem to congratulate that sovereign upon his victory. He wrote likewise a díwán, or collection of lyric poems, entitled "Hánútu-l-'attár" ("Repository of Perfumes"); and other works mentioned by Casiri, (*Bib. Arab. Hisp. Esc.* vol. ii. p. 145.) who attributes to him a history of the Spanish Arabs, in 100 volumes. 'Abdu-l-málik was put to death on Sunday the 4th of Dhí-l-hajjah, A. H. 393 (Oct. 3. A. D. 1003) during the reign and by the order of Hishám II. P. de G.

'ABDU-L-MEJI'D IBN 'ABDILLAH IBN 'ABDUN, surnamed Abú Mohammed, an eminent Arabian poet, lived in Spain about the close of the eleventh century of our æra. He was vizír to Abú Mohammed 'Omar Ibn Mohammed Ibn Moslemah, the last king of Badajoz, of the dynasty of the Bení Al-afttas. After the death of his sovereign, who, in A. H. 487 (A. D. 1094), was assassinated, together with his two sons, by the command of Yúsuf Ibn Tashefín, into whose hands he had fallen prisoner, 'Abdu-l-mejíd composed a beautiful Kasídah, or elegiac poem, entitled "Al'-abdúniyyah," in which he relates the events attending the rise and fall of the dynasty of Al-afttas, and draws instructive comparisons from the history of other dynasties. D'Herbelot (*Bib. Or.* voc. "Abdoun") attributes also to him a commentary upon a poem entitled "Ab-besamah." The former work, which consists only of forty-one verses, of the measure called basítt by the Arabs, has been lately published with a Latin translation by Marinus Hoogvliet, in the collection entitled "Specimen ex Litteris Orientalibus exhibens diversos Scriptorum Locos de Regiâ Aphtassidarum Familiâ et de Ibn Abduno Poëtâ." Lugduni, 1839, 4to. It is still held in great esteem by the modern Arabs, and has often been made the subject of learned commentaries, among which that of Abú Merwán 'Abdu-l-malek Ibn Bedrún Al-hadhrami, a native of Seville, is considered to be the best. The Escurial library possesses two copies of this commentary (Nos. 274. and 1769.), which is likewise in the Bodleian, in the royal library at Paris (No. 1486.), and in the library of the University of Leyden. About the beginning of the fourteenth century, an author named Ibnu-l-athír, wrote an historical commentary on the "Kassidah" of Ibn 'Abdún, which he continued to his own times, by adding to it fifty-two verses in the same measure and rhyme. [ISMAIL IBNU-L-ATHÍR.] According to Hájí Kalfah (*Kashafu-dh-dhu-*

núm, voc. "táríkh"), 'Abdu-l-mejíd Ibn 'Abdún died in A. H. 518 (A. D. 1125). He used the patronymic Al-yeborí, which would indicate that he was a native of Yeborah, now Ebora in Portugal. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 66.) P. de G.

'ABDU-L-MU'MEN IBN 'ALÍ', surnamed Abú Mohammed, second sultan of Africa, of the dynasty of the Al-mowáhedún, or Almohades, was born at Tajurá, a town of the province of Telemsán, in A. H. 495. (A. D. 1101-2.) The African historians are divided as to his origin; some say that he was an Arab of the illustrious tribe of Kays-Ghaylán; whilst others, and among them the judicious writer Ibn Khaldún, (*Hist. of Africa*, fol. 104.) assert that he was a Berber of the Zenátah tribe. The most probable opinion, however, seems that of the author of the "Karttás," namely that 'Abdu-l-múmen was an Arab by descent, though a member by incorporation of the clan of Kúmah, one of the many into which the great Berber tribe of Zenátah is divided. 'Alí, 'Abdu-l-múmen's father was a potter; and he brought up his son to the trade, until perceiving that he was fond of learning, and used to attend the lectures delivered in the mosques of his native town, he placed him under the tuition of a learned theologian. Having subsequently become acquainted with the celebrated Mohammed Ibn Tumarta, surnamed Al-mahdí, who began about that time to preach his new religion, 'Abdu-l-múmen was admitted among his disciples, and proved in time the most zealous apostle of his doctrines. In the wars which ensued between the Almohades and the Almoravides, 'Abdu-l-múmen distinguished himself by his courage and skill, and Al-mahdí appointed him his chief vizír, and intrusted to him the command of his armies. [ABU'ABDILLAH AL-MAHDÍ.] On the death of that conqueror (A. D. 1130) without male issue, the sheikhs of the Almohades assembled for the purpose of electing his successor; but, as each tribe aspired to the honour of having the sovereign chosen from among its ranks, considerable time was spent in deliberation, without coming to a decision. It is related that 'Abdu-l-múmen, foreseeing the event, had for some time previous employed himself in tutoring a parrot and a lion to act a part on the occasion. Having summoned the chiefs of the several tribes to his tent, he urged upon them the necessity of naming a successor to their rising empire, and requested them not to separate until they had elected their sovereign. In the midst of their deliberations the parrot perched himself upon one of the poles of his tent, and was heard to pronounce distinctly, "Victory and power be the lot of the khalif 'Abdu-l-múmen, commander of the Faithful!" The lion was then released from his den, and, making way through the terrified assembly, approached his master, licked his hand, and lay down at his feet. Deeply impressed with this wonder, and the manifest interference of Heaven, the simple Almohades unanimously proclaimed 'Abdu-l-múmen for their sovereign, and on the following morning, which was the fourteenth of Ramadhán, A. H. 524 (August 21. A. D. 1130) he privately received the oaths of the nine sheikhs of the council, of which he himself was one. It was not, however, until nearly two years after, on Wednesday the 20th of Rabi the first, A. H. 526 (February 8. A. D. 1132), that he publicly received the oaths of all classes of his subjects.

No sooner had 'Abdu-l-múmen assumed the supreme command, than he began to make immense preparations to attack 'Alí Ibn Yúsuf the Almoravide, who since A. H. 500 (A. D. 1106-7), had occupied the throne of Western Africa. Though a brave and experienced monarch, 'Alí was by no means adapted to stem the torrent of Almohade invasion: his troops had always been defeated, and the principal towns in his dominions had fallen in succession into the hands of the enemy. In the month of Rabi the second, A. H. 526 (March, A. D. 1132), 'Abdu-l-múmen left his capital, Tinmelel, at the head of 30,000 men. Having traversed rapidly the space between that city and the Atlas, he crossed those mountain barriers, and came suddenly upon Tedla, which he could not reduce; continuing his march, he reached Morocco in the month of Shawwál of the same year (August or September, A. D. 1132). Having made an unsuccessful attempt to take that capital, in which the sultan of the Almoravides was residing, 'Abdu-l-múmen retreated to Tedla, which he besieged a second time, took, and destroyed, and thence marched to Salé. The garrison of this place made a stout resistance; but after a month's siege, the city was taken by storm, and the inhabitants were put to the sword. In commemoration of this victory 'Abdu-l-múmen caused a city to be built in its neighbourhood, which was called "Rebátt al-fatah" (the station of the victory), and is the modern Rabát, close to Salé. 'Abdu-l-múmen's next expedition was directed against Tezzá, a populous city and district not far from Fez, which he entirely overran, and wasted. In A. H. 537 (A. D. 1142-3), 'Alí Ibn Yúsuf died, and was succeeded by his son Táshefín. This prince, whose exploits in Spain had obtained him some celebrity, determined to strike a blow for the defence of his empire. At first he was successful; and the Almohades were compelled to retreat for a time to their possessions beyond the Atlas; but in the ensuing campaign Táshefín was defeated with great loss near Telemsán, and obliged to shut himself up in the citadel of that place, which was immediately invested by 'Abdu-l-múmen. Táshefín defended himself with vigour; but perceiving that he could not hold out long against the superior numbers of the besieging army, he sallied out at night with a chosen

body of cavalry, and having cut his way through the enemy's camp, succeeded in reaching Orán. Here he was immediately besieged by 'Abdu-l-múmen, who, having heard of his escape, started off in pursuit of him, leaving a portion of his army to prosecute the siege of Telemsán. Táshefín made a vigorous and protracted defence; but considering his cause as entirely ruined in Africa, and expecting no assistance from any quarter, he resolved upon crossing over to Spain. One night he issued from the citadel with a view to gain the port where his ships were at anchor; but in his way thither, over some rough ground, his horse took fright and threw him down a deep ravine. (A. D. 1145.) The city of Fez, where the relics of the Almoravides had taken refuge, was next besieged and taken, by a stratagem of 'Abdu-l-múmen's own device. The waters of the river Sebú, which traverses that city, were diverted from their channel, and dammed up by means of huge pieces of timber, brought from the forests of the Atlas, so as to form a lake in the neighbouring valley. When the waters had thus been raised to a sufficient height, a new outlet was cut, and the inundation was suddenly directed against the ramparts. The effect was awful; a great portion of the walls crumbled down with a tremendous crash, and, in the midst of the confusion, the Almohades, sword in hand, penetrated through the breach and made a general massacre of the inhabitants.

Marocco, where Is'hák Abú Ibráhim, son of Táshefín, commanded, was still faithful to the Almoravides. After a siege of several months that capital was taken by storm, in Shawwál, A. H. 541 (March, A. D. 1147). Is'hák was made prisoner, and brought to the presence of 'Abdu-l-múmen, together with his family and relatives, and the principal sheikhs of the Almoravides. The conqueror at first seemed disposed to mercy; but the unsubdued spirit of one of the Almoravide chieftains turned the scale. As Is'hák was kneeling before the savage conqueror, and entreating him to spare his life, the intrepid Almoravide spat in his face, and said, "Wretch! dost thou imagine that thou art addressing a kind and affectionate parent, who will listen to thy prayer with compassion? Learn to suffer like a man, for that wild beast," said he, pointing to 'Abdu-l-múmen, "is neither to be soothed by tears nor satiated with blood." This impudent language sealed the fate of Is'hák. Not only were he and his relatives immediately executed, but a general massacre of the surviving inhabitants was ordered, in which 7000 persons are said to have perished.

Master of Western Africa, from Cape Nún to Telemsán, and from Tangiers to the desert, 'Abdu-l-múmen carried his arms into that part of the country known to the Romans under the name of Mauritania. After reducing Tunis, Cairwán, Sifaks (Sfax), and Súsah (A. D. 1159), he besieged and took the city Mahdiyyah, which since A. D. 1140 had been in the hands of the Genoese. But the campaign of Eastern Africa had well nigh proved fatal to 'Abdu-l-múmen. Dissatisfied with the long absence from their homes, the Almohades began to complain of his ambition; and a conspiracy was formed to assassinate him, while asleep. The generous self-devotion of one of his sheikhs, who was in the secret, saved the life of the khalif. Having obtained permission to occupy the royal couch on the night of the expected treachery, he fell under the blows of the conspirators, and saved his master's life, at the expense of his own. 'Abdu-l-múmen was not ungrateful. Having dressed the corpse of the sheikh in his grave-cloths, he caused it to be placed on the back of a horse, which was then let loose without a driver; and on the spot in which the animal first rested, a splendid mausoleum and a city, called Bateha, were erected to his memory. Whilst 'Abdu-l-múmen was occupied in the subjection of Africa, his generals were wresting Spain from the Almoravides. Ibnu-l-ghániyyah, who on the departure of Táshefín for Africa, A. H. 532 (A. D. 1137-8), had remained governor of their dominions in the Peninsula, made a brave defence; but nothing could withstand the fury of the enthusiastic Almohades: his armies were defeated, and his best towns taken in succession. Abdu-l-múmen in person crossed over to Spain in A. H. 556 (A. D. 1161). Although he did not move from Gibraltar, the point at which he landed, and where he caused a strong fortress to be constructed, his presence was sufficient to strike his enemies with terror; and the whole of Mohammedan Spain acknowledged his authority. The remainder of 'Abdu-l-múmen's reign was passed in war with the Baraghwáttah, a sect of heretics inhabiting the gorges of the Atlas, or in suppressing rebellions in various parts of his extensive dominions. He was at Salé preparing to cross over to Spain a second time, for the purpose of checking the victorious career of Alphonso VIII., when he was stricken with the disease which caused his death, on a Friday of the month of Jumáda the second, A. H. 558 (May, A. D. 1163), at the age of sixty-three. Before dying, 'Abdu-l-múmen altered the order of the succession, and designated his son Yúsuf Abú Ya'kúb to be his heir, instead of his eldest son Mohammed, who had some time previously been publicly recognised as such. He had reigned thirty-four years. He assumed the title of Khalif, which his successors retained. (Ibn Sáhibi-s-salát, *Hist. of the Almohades*, Bib. Bodl. Marsh. No. 434. fol. 54.; Ibn Battúttah, *Hist. of Marocco*; Ibn Khaldún, *Hist. of the Berbers*; Conde, *Hist. de la Dom.* ii. 249.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 140.; Moura.) P. de G.

'ABDU-L-WAHHA'B, called by some

authors Mohammed Ibn-'Abdi-l-wahháb, founder of the sect of the Wahhábites, was born at Al-'aynah, a village of that part of Arabia called Nejd, about the beginning of the twelfth century of the Hijra, or the year 1691 of our æra. His father, who belonged to the tribe of Temím, and to the clan called the Beni Wahháb, was the sheikh, or governor of his village. Wishing his son 'Abdu-l-wahháb, whom he destined to succeed him in that dignity, to receive the necessary instruction, he sent him to Basrah to complete his education. After spending some years in the schools of that city, where he made rapid progress in divinity, 'Abdu-l-wahháb made his pilgrimage to Mecca and Medina, and settled at Horeymalah, where he married. Soon after having become impressed with the idea that the primitive faith of Islám, or Mohammedanism, had become totally corrupted by abuses, he began to preach a reform, and to inveigh against the vices of the Turks, whom he regarded as heretics. These doctrines, however, were not approved by the inhabitants, who expelled him from the village, and obliged him to seek shelter among his own tribe. Far from being discouraged by the failure of his preaching, 'Abdu-l-wahháb prosecuted his purpose of reform; and, having at last made some converts, so excited them against the Turks, that a powerful man of that nation, on his way to Mecca, was ill-treated by his zealous proselytes. Intelligence of this outrage having reached the governor of Al-hassá, 'Abdu-l-wahháb was again compelled to quit his abode. This time he betook himself to Deráyah, the residence of the powerful clan of the Messálikh, a branch of the Walad 'Ali. Mohammed Ibn Sa'úd, who was their sheikh at that time, received 'Abdu-l-wahháb with great kindness, married his daughter, and soon became a convert to his doctrines, no doubt with a view to his own personal interest. The example of the chief was speedily followed by the whole tribe, and a few months after his arrival at Deráyah, 'Abdu-l-wahháb was at the head of numerous followers. With the exception, however, of a few slight incursions made by Ibn Sa'úd, who retained the temporal command, into the neighbouring districts for the purpose of compelling the inhabitants to become Wahhábis, little or nothing was done at first towards the diffusion of the new sect in Arabia. In 1765 Ibn Sá'ud died, and was succeeded by his son 'Abdu-l-aziz, under whose rule the sect spread to the most remote corners of Arabia.

The doctrines preached by 'Abdu-l-Wahháb were not, as it has often been stated, (Rousseau, *Description du Pachalic de Bagdad*,) those of a new religion. His efforts were directed only to reform abuses, and to disseminate the knowledge of Islám among the Beduins, who, though nominally Moslems, seem to have been at the time as ignorant of the religion as they were indifferent to its observances. He acknowledged the Korán and the 'sunnah,' or traditionary law, to be the fundamental principles of religion; but the opinions of the best commentators on the Korán, though respected, were not to be followed implicitly. He reproached the Turks with indulging in pleasures prohibited by the text of the Korán, such as the use of tobacco, silken robes, &c., with honouring the Prophet in a manner bordering upon adoration, and with doing also the same to the memory of their saints. He declared that all men were equal in the sight of God; that even the most virtuous could not intercede with him, and that it was consequently a great sin to invoke departed saints, or to honour their mortal remains more than those of other persons. Wherever the Wahhábis carried their arms, they destroyed the domes and ornamental tombs: at Mecca, not a single cupola was suffered to remain over the tomb of any renowned Arab; and even those which covered the birth-place of the Prophet at Mecca, and his tomb at Medina, were destroyed. 'Abdu-l-wahháb died on the 29th day of Shawwál, A. H. 1206 (June 14th, A. D. 1787), at the age of ninety-five. Though the temporal empire which he founded in Arabia has since disappeared, 'Abdullah Ibn Sa'úd the last amír of the Wahhábis having been dethroned by the present Paehá of Egypt, and beheaded at Constantinople on the 19th of November, 1818, his religious doctrines still continue to be professed by a great many tribes. (Mengin, *Hist. de l'Egypte sous Mohammed Aly*, Paris, 1823, i. 378.; Burekhardt, *Materials for a History of the Wahabys*, London, 1830; *Voyages d'Ali Bey*, Paris, 1814.) P. de G.

'ABDU-R-RAHMA'N I., surnamed Abú-l-modhaffer and Abú Suleymán, founder of the dynasty of the Beni Umeyyah, in Spain, was born at Deyr Hinná, close to Damascus, in A. H. 110 (A. D. 728-9). He was the son of Mu'á wiyah, and the grandson of the khalif Hishám. On the overthrow of the house of Umeyyah, in the East, he was one of the few members of that unfortunate family who escaped the general massacre ordered by the usurper As-seffáh. After many adventures, which are variously related by the Arabian historians, 'Abdu-r-rahmán succeeded in reaching eastern Africa, accompanied by his sister Ummu-l-asbagh, and by two freed men, named Bedr and Selim. Finding that an old mauli, or adherent of his family, named Ibn Habíb Al-fehrí, was then governor of Barkah, he repaired thither, in the hope of meeting with a friend. Instead, however, of finding a protector, 'Abdu-r-rahmán soon perceived that the governor Ibn Habíb, though he owed his fortune to the Beni Umeyyah, was disposed to serve the interests of the 'Abbássides. Not thinking himself secure within the limits of his government, he

fled to a Berber encampment near Maghílah, where he was hospitably received by the chief of the tribe, named Abú Korrah Wánesús. One night a troop of horsemen, sent by Ibn Habíb, surrounded the tent of Abú Korrah, and 'Abdu-r-rahmán would have been discovered, if the wife of the Berber chief had not concealed him under some cloths. As a longer residence among the hospitable tribe would have been dangerous both to himself and his friends, 'Abdu-r-rahmán resolved upon seeking an asylum elsewhere. After a fatiguing journey through boundless plains, he reached Tihart, a city in that part of Africa called Maghreb al-ausatt, or Central West, by the Arabs. Thence he visited the encampments of various Berber tribes, by whom he was hospitably entertained; and at last he fixed his quarters at a place not far from the sea, in the territory of the Berber tribe of Zenátah. By this tribe 'Abdu-r-rahmán was enthusiastically received, owing to the circumstance of his mother, Ráha, being the daughter of the Berber chief. All the youth of the tribe having sworn to maintain his cause, and to take up arms for the restoration of his empire, 'Abdu-r-rahmán formed the ambitious design of wresting Spain from the hands of the 'Abbássides. To this end he despatched to that country his trusty servant Bedr, with instructions to leave no means untried to create a party in his favour. An opportunity soon occurred for carrying his plans into effect. The Peninsula was at the time a prey to anarchy and civil war; the convulsions which had lately agitated the Mohammedan world had been felt there no less than in the East; and the tribes of Modhar and those of Yemen were at open war with each other. As Yúsuf Ibn 'Abdu-r-rahmán Al-fehrí, who governed the country for the 'Abbássides, belonged to one of the tribes of Modhar, those of Yemen, among whom were several adherents of the family of Umeyyah, gladly embraced the offers of Bedr, and sent a deputation to Africa to invite 'Abdu-r-rahmán to come among them. 'Abdu-r-rahmán landed at Almuñecar, on the coast of Granada, in the month of Rabí the second, A. H. 138 (September or October, A. D. 755). No sooner was the news made known through the country than all those who were in the secret flocked to his standard. On his march from Granada to Malaga, and from Malaga to Seville, he was hailed with universal acclamations; and the surrounding towns hastened to send him their submission, and to offer their services. These tidings were received by Yúsuf with the greatest indignation; and, after wreaking his vengeance on some prisoners lately taken, whom he suspected of favouring the cause of the pretender, he prepared to oppose his rival. Instead, however, of following the advice of his vizír Samíl, and marching at once on Seville, where 'Abdu-r-rahmán was strengthening his party, Yúsuf committed the mistake of going to Cordova, and spending nearly a month there in preparations for the ensuing campaign. Meanwhile 'Abdu-r-rahmán, seeing his forces considerably increased, left Seville, and marched on Cordova. He was met by Yúsuf on the road to that city, at a place where the Guadalquivir separated the two hosts. The river being then impassable, owing to the heavy rains, the armies remained in presence of each other until 'Abdu-r-rahmán, despairing of engaging the enemy, suddenly struck his camp, and proceeded by forced marches towards the capital. Yúsuf retraced his steps, and returned to Cordova by the opposite bank, watching the movements of his adversary. At last 'Abdu-r-rahmán, having crossed the Guadalquivir, engaged Yúsuf in the plain of Mussárah, five miles west of Cordova, and on the 15th May, A. D. 756, gained a most complete victory over his rival, whose eldest son, 'Abdu-r-rahmán Al-fehrí, remained a prisoner in his hands. Whilst the relics of the discomfited army under Yúsuf and Samíl fled to the provinces, 'Abdu-r-rahmán made his triumphant entry into the capital, where he was on the ensuing day proclaimed sovereign of Mohammedan Spain. After spending a few days in Cordova, he left it, determined upon crushing his rival Yúsuf, who, having recovered from his defeat, was still at the head of considerable forces in the province of Granada. Having accordingly left a portion of his army under Abú 'Othmán, to guard the capital during his absence, 'Abdu-r-rahmán proceeded to Granada; but Yúsuf manœuvred so well as to place himself between 'Abdu-r-rahmán and Cordova, and having, by forced marches, approached that capital, took it by surprise, and besieged the governor, Abú 'Othmán, in the tower of the mosque, where he had hastily thrown himself with part of the garrison. Abú 'Othman made a stout resistance, and thus gave 'Abdu-r-rahmán time to come to his aid. Proposals of peace having been made by Yúsuf, 'Abdu-r-rahmán accepted them, and a treaty was concluded in Safar, A. H. 139 (July, A. D. 756), by which Yúsuf and his vizír, Samíl, were to remain in possession of their property, on condition of living in Cordova, and presenting themselves before their sovereign once every day. No long time elapsed before Yúsuf infringed the treaty. In A. H. 141 (A. D. 758-9) he fled secretly from Cordova, and retired to Merida, where he had still numerous partisans. As numbers of discontented fled to him from all parts of the country, Yúsuf was soon at the head of considerable forces, with which he made an attack upon Seville; but he was defeated near that city by 'Abdu-l-malek Ibn 'Omar, one of 'Abdu-r-rahmán's generals, and soon after taken and put to death (A. D. 759).

[Yu'suf al-Fehri'.] Samil shared a similar fate. Suspected of being in communication with that chief, he was cast into prison by order of 'Abdu-r-rahmán, and secretly despatched by poison. [Sami'l.]

On the death of Yúsuf, two of his sons, named Abú-l-aswád, and Kásim, took up arms to revenge him. They were both defeated, and taken prisoners to Cordova: the eldest, Kásim, was beheaded; Abú-l-aswád was confined to a dungeon, from which he soon after contrived to escape. [Abu'-l-aswa'd.] 'Abdu-r-rahmán was next menaced by an enemy more formidable than any which had yet assailed him. Notwithstanding the rapid success of his arms, the Abbássides had not given up all hopes of re-establishing their sway over Spain, and crushing their dangerous rival. Abú Ja'far Al-mansúr, who then occupied the throne of the East, had secretly fanned the fire of civil war, and he assisted with money and arms the sons of Yúsuf, and other rebels who had risen against 'Abdu-r-rahmán. He now sent peremptory orders to his lieutenants in Africa to dispossess the usurper. Accordingly Ibn Mughíth, governor of Cairwán, landed on the western coast of Spain, took possession of Beja, the Pax Julia of the Romans, and caused the khalif Abú Ja'far to be proclaimed sovereign of the country. Having then issued a proclamation inviting all true Moslems to join in dethroning the usurper, he proceeded to Merida, and thence to Seville, which he besieged. Near that city he was met by 'Abdu-r-rahmán at the head of his army, and in the battle which ensued the 'Abbásside general and 7000 of his followers lost their lives. In order to strike terror into his enemies, 'Abdu-r-rahmán caused the head of Ibn Mughíth to be secretly conveyed to Mecca, where the khalif Abú Ja'far was at the time, and to be placed at night at the door of his palace, with the following inscription: "Thus does 'Abdu-r-rahmán, the successor and avenger of the Beni Umeyyah, punish those who revolt against his authority." 'Abdu-r-rahmán was not less fortunate in his wars with the Christians. Although in A. D. 778 Charlemagne in person crossed the Pyrenees, and, with the assistance of some revolted Wális, succeeded in reducing Pampeluna, Saragossa, Huesca, and other important cities, he was obligad to recross the mountains in haste, and he lost the greatest part of his army at the pass of Roncesvalles. [Bernardo del Carpio.] No sooner had Charlemagne evacuated Spain, than 'Abdu-r-rahmán recovered Saragossa and the other places which had surrendered to that monarch. With the Christians of Asturias 'Abdu-r-rahmán was seldom at war. Fruela, and his successor, Aurelio, were too weak, and their territory too insignificant, to undertake any thing of importance. Indeed, if we are to believe the Arabian writers, (Casiri, *Bib. Arab. Hisp. Esc.* ii. 104,) those kings purchased peace on very humiliating conditions. In the short intervals of peace which the success of his arms allowed him, 'Abdu-r-rahmán gave his attention to the improvement of his capital, and to the erection of works of public utility. One of his first acts was to supply Cordova with water from the neighbouring mountains, by means of a splendid aqueduct, a portion of which still remains. By stupendous embankments he narrowed the bed of the Guadalquivir; and the ground thus rescued from the waters he converted into a most delightful garden, in the centre of which was a magnificent palace, called Munyat Ar-rusáfah, after one built near Damascus, by his grandfather, the khalif Hisham. He is said to have been the first who transplanted the palm-tree into the congenial soil of Spain; besides a species of pomegranate, still called "Zafarí," the apricot, the peach, and several other plants and fruits of the East. He surrounded Cordova with new fortifications, and began the building of the great mosque, which was not finished till the reign of his grandson, Al-hakem I. After a long and prosperous reign, 'Abdu-r-rahmán died at Merida, on the 24th day of Rabi the second, A. H. 172 (Sept. 30. A. D. 788), at the age of sixty-two, and was succeeded by Hisham I. The Arabian writers designate him generally under the surname of Ad-dákhel, that is "the enterer," or "the conqueror," because he invaded Spain, and subjected it to his rule, and "Sakru-l-koraysh" ("the hawk of Koraysh"), owing to the rapidity and steadiness of his movements. The dynasty which he founded lasted for about three centuries, when Hisham III., the fifteenth and last sultan of his posterity, was dethroned by the people of Cordova, and Jehwar was elected in his room. (Al-homaydí, *Jadhwatu-l-moktabis*, MS. in the Bod. Lib. Hunt. No. 464. fol. 17.; Casiri, *Bib. Arab. Hisp. Esc.* vol. ii. pp. 30. 198; Conde, *Historia de la Dom.* part ii. chap. i.; Rodericus Toletanus, *Hist. Arabum*, p. 17.) P. de G.

'ABDU-R-RAHMA'N II., fourth sultan of Cordova, of the dynasty of the Beni Umeyyah, succeeded his father Al-hakem I. in Dhí-l-hajjah, A. H. 206 (May, A. D. 822). Soon after his accession to the throne, 'Abdu-r-rahmán had to contend against his grand uncle, 'Abdullah, who disputed the empire with him. 'Abdullah was the eldest son of 'Abdu-r-rahmán I.; but this monarch having preferred to him his brother Hisham, he had risen in arms against him, and attempted to deprive him of the power. Being at last defeated by Hisham, 'Abdullah threw himself on his brother's mercy, and was pardoned. On the accession of Al-hakem, Suleymán and 'Abdullah again prepared to assert their right of primogeniture, but without success. Near Valencia they were signally defeated by Al-hakem in person, and Suleymán was left dead on the field. (A. D. 799.) Again was 'Abdullah pardoned on condition of removing to Tangiers,

and leaving two of his sons, Kásim and Asfah, as hostages for his good behaviour. [AL-HAKEM]. On the death of Al-hakem, 'Abdullah resolved to make a last attempt to seize on the empire. Having lavished all his treasures on the Berber tribes in the neighbourhood of Tangiers, he raised a formidable army, at the head of which he landed at Algesiras (A. D. 823.). He was defeated by 'Abdu-r-rahmán, who pursued him closely, and compelled him at last to take refuge within the walls of Valencia. This place the aged 'Abdullah seemed at first disposed to defend; but yielding to the prayers of his two sons, who were in the sultan's army, he sent his submission to his kinsman 'Abdu-r-rahmán, who not only granted him a complete pardon, but appointed him governor of Tadmir, with the sovereignty over that province during his own life. (A. D. 824.) Abdullah died the following year. In his transactions with the Christians of Asturias and Catalonia, 'Abdu-r-rahmán was more fortunate than any of his predecessors. Neither Alphonso, nor Ramiro, who reigned in Oviedo, at the time, were able to gain any advantage over him. In 827 the Franks took Barcelona, but it was soon recovered by the Moslems; and in 839 a Mohammedan fleet, fitted out in the port of Almeria, spread devastation along the coast of France, and burned the suburbs of Marseille. Most of his expeditions against the Basques and Navarrese were attended with success, owing to which his subjects conferred on him the title of "Al-mutref," or "Al-mudhaffer" (the Victorious).

Though prosperous in his foreign wars, Abdu-r-rahmán was seldom free from internal enemies. The inhabitants of Merida revolted twice, on the pretext that the burdens imposed on the city were intolerable; but in reality owing to the turbulent spirit of its motley population, chiefly consisting of Christians and Jews. No sooner had the people of Merida been brought to submission, than those of Toledo revolted, and sustained a blockade of nine years against the royal forces. In the meantime bands of Scandinavian pirates ravaged the shores of Lusitania, massacred the inhabitants without distinction of sex, and, before the royal troops could come up with them, fled with their booty to their ships. In this manner they landed near Seville, and laid one of its suburbs in ruins. At last, 'Abdu-r-rahmán having marched against them at the head of his army, whilst a fleet equipped at Tarragona was sailing up the Mediterranean in search of them, they embarked on board their ships, and returned to their country.

Abdu-r-rahmán II. was undoubtedly one of the ablest and most enlightened monarchs of his family. While there is scarcely a sultan of his race to whom some act of wanton cruelty or brutal revenge cannot be attributed, his whole conduct was a pattern of moderation and justice; and, although he had to suppress many rebellions, and occasionally to inflict punishment on criminals, not a single act of unjustifiable rigour can be charged to his memory. A lover of literature and science, which he himself cultivated with success, he invited to his court the learned of every country, and retained them there by his unbounded liberality. Having heard that Zaryáb, the celebrated singer and musician, was dissatisfied with the rank which he occupied at Baghdád, he sent a messenger to him, and prevailed on him to settle in Cordova (A. D. 822). Poets, physicians, astronomers, and historians were daily invited to partake of his meals, and to converse on subjects of science; the education of his four sons was intrusted to the theologians who were most eminent for their piety or their learning. The works of Greek philosophers were by his orders purchased in the East, brought to Cordova, and translated into Arabic. 'Abdu-r-rahmán died at Cordova, on Thursday the 27th of Safar, A. H. 238 (Aug. 18. A. D. 852), at the age of sixty-five, after a reign of upwards of thirty-one years. He was succeeded by his son Mohammed I. (Ibn 'Abdi-r-rabbihi, *Hist. of the Dynasty of the Beni Umeyyah in Spain*, Bodl. Lib. Laud. No. 292.; As-soyútí, *Hist. of the Khalifs*, MS. Brit. Mus. No. 7324. fol. 147.; Conde *Hist. de la Dom.* i. 250.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 199.; Abú-l-fedá, *Ann. Musl.* ii. 139.) P. de G.

'ABDU-R-RAHMA'N III. [AN-NA'SSIR.]

'ABDU-R-RAHMA'N IV., surnamed Abú-l-motref, seventeenth sultan of Cordova, of the dynasty of Umeyyah, was the great grandson of An-násir-lidín-illah. He was born in the month of Dhí-l-ka'dah, A. H. 392 (Sept. A. D. 1002). During the usurpation of the khalifate by the Beni Hamúd (A. H. 407-14), 'Abdu-r-rahmán led a very retired life, enjoying the society of literary friends, and writing poetry. In A.H. 414 (A.D. 1023), when the people of Cordova rose against Al-kásim Ibn Hamúd, and expelled him from their city, the principal inhabitants determined upon restoring the empire to the Beni Umeyyah. Among the descendants of that family who resided in Cordova at the time, 'Abdu-r-rahmán was the most conspicuous for his virtues and his talents. He was accordingly elected, and proclaimed khalif on the 13th day of Ramadhán, A. H. 414 (Nov. 28. A. D. 1023), at the age of twenty-two. On his accession to the khalifate, 'Abdu-r-rahmán took the honorary surname of Al-mustadh'her-billah (he who implores the assistance of God). His reign, however, was not of long duration. About six weeks after his election, a relative of his, named Abú 'Abdi-r-rahmán Mohammed, revolted against him in the capital, and, having besieged him in his palace, took him prisoner, and put him to death, on Feb. 10. A. D. 1024. 'Abdu-r-rahmán was a patron of science, which he cultivated with success: he left several short

poems, which are contained in the works of Al-homaydí and Ibnu-l-abbár. (Al-makkarí, *Moh. Dyn.* vol. ii. app. p. xiv.; Conde, *Hist. de la Dom.* i. 607-10.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 207.) P. de G.

'ABDU-R-RAHMA'N, son of Al-mansúr, succeeded his brother 'Abdu-l-málik, in the office of hájib, or chamberlain, of Hishám II., khalif of Cordova. As he united in that capacity the command of the forces and the civil administration, he assumed all the powers of government, leaving nothing to his sovereign Hishám, except the mere titles of royalty. Although by no means possessed of the talents of his father and brother, 'Abdu-r-rahmán surpassed them in ambition. Not content with reigning in his sovereign's name, he aimed at the throne itself, and prevailed upon the imbecile monarch to appoint him his successor. The ceremony was performed publicly at the palace of Az-zahrá, 'Abdu-r-rahmán assuming on the occasion the surname of Al-muhdí (the directed by God), and taking the title of Walí-l-ahd (presumptive heir to the empire). This rash conduct having brought on him the enmity of the people, who were already disgusted with his tyranny and his excesses, a conspiracy was formed against him in Cordova, at the head of which was a prince of the blood named Mohammed Ibn Hishám Ibn 'Abdi-l-jabbár, who afterwards reigned under the name of Mohammed Al-muhdí. Being joined by the greater part of the army, and by the citizens of Cordova, the rebels attacked the royal palace, and after a gallant defence succeeded in securing the person of 'Abdu-r-rahmán, who was immediately beheaded, and his body nailed to a stake on the banks of the river, on the 18th of Jumáda the second, A. H. 399 (February 16. A. D. 1009). 'Abdu-r-rahmán left a son named Al-mansúr, who was governor of Valencia. His administration lasted only a few months; his enemies gave him the surname of Shanjúl (the Fool). (Conde, *Hist. de la Dom.* i. 556.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 97.) P. de G.

'ABDU-R-RAHMA'N IBN 'ABDILLAH ALGHA'FEKI', governor of Spain under the khalifs of Damascus. Having accompanied Músa Ibn Nosseyr to the conquest of Western Africa, he fought under that general for several years, and followed him to Spain. On the departure of Músa for the East (A. D. 713), 'Abdu-r-rahmán preferred settling in the conquered country, and fixed his residence at Seville. After the massacre of As-samh and his army, near Toulouse, on the 11th May, A. D. 721, 'Abdu-r-rahmán rallied the relics of the once formidable host, and safely effected a retreat to Narbonne. There the grateful soldiers invested him with the government of Spain, and the election was immediately confirmed by the viceroy of Africa, of which country Spain was then a dependency. 'Abdu-r-rahmán entered upon the duties of his office with all the zeal and ardour which distinguished the first Arabian conquerors. Knowing that to wage war against the infidels was one of the duties imposed on a good Moslem, and being anxious to revenge the massacre of the faithful, he attacked the Franks, over whom he gained some slight advantages. The inhabitants of Jaca, in Aragon, having revolted, he marched against them and compelled them to submit to the rule of Islám. The spoils collected in these expeditions were divided into five portions, four of which he distributed among the troops, and the remainder he reserved for the khalif. His courage and his liberality made him the idol of his army. A chief, however, named 'Ambasah, whom As-samh had intrusted with the internal administration of the Peninsula previous to his French campaign, succeeded, by criminal intrigues, and wilful misrepresentations to the viceroy of Africa, in procuring the deposition of 'Abdu-r-rahmán, and his own nomination (A. D. 724). 'Abdu-r-rahmán was too virtuous a man to offer any opposition; he resigned the government into the hands of 'Ambasah, and continued to serve the cause of Islám as zealously as ever. The administration of 'Ambasah was not of long duration; he died shortly after, on the frontier of France, (Dec. A. D. 725,) and was succeeded by 'Odhrah.

In A. H. 110 (A. D. 729), 'Abdu-r-rahmán was again appointed governor of Mohammedan Spain. He began his second administration by punishing such local governors as had been guilty of injustice, by restoring to the Christians the property of which they had been unjustly deprived by his predecesssor, and by making extensive preparations for the invasion of Gaul. In addition to the troops which Mahommedan Spain could furnish, 'Abdu-r-rahmán obtained from Ibnu-l-hajáb, governor of eastern Africa, a body of Berber cavalry, under the command of Arab officers. Before he began his march, he sent orders to 'Othmán Ibn Abí Nes'ah, his lieutenant in Gothic Gaul, to lay waste the province of Aquitaine; but 'Othmán, who had married Lampegia, one of the daughters of Eudes, duke of that country, and concluded a long truce with him, had no disposition to execute the order. [EUDES.] Having acquainted the governor with that circumstance, he was censured in the most severe terms for concluding a truce without the sanction of his superior, and ordered to prepare for war. In this emergency 'Othmán acquainted Eudes with the meditated invasion. Informed of 'Othmán's connection with the enemy, 'Abdu-r-rahmán sent a body of cavalry under the command of one of his officers, who surprised 'Othmán as he was flying through the Pyrenees, and put him to death. This obstacle being removed, 'Abdu-r-rahmán penetrated into Gaul at the head of 80,000 men. In vain did Eudes, duke of Aquitaine, strive to arrest his progress by disputing the passage of the

Dordogne: he was defeated, and obliged to leave his dominions to be wasted by the Arabs. City after city was taken and sacked, and the victorious army arrived before the walls of Tours. All France now rose in arms; and the command of all the forces devolved upon Charles Martel, duke of Austrasia. It is uncertain whether 'Abdu-r-rahmán took Tours before the arrival of the Moslems; the Arabian writers (Conde, i. 87.) assert that he did; the Christians are silent. The site even of the battle is far from being ascertained: some say that it took place close to Poitiers, whilst others place it near Tours. However this may be, in October, 732, the two armies met in the extensive plain between Tours and Poitiers. After six days' skirmishing, the action became general. The utmost bravery was displayed by the two armies; and all that skill and courage could suggest or achieve was effected by the generals on both sides. But the light cavalry of the Arabs could make no impression upon the iron clad masses of the German infantry; and after many unsuccessful charges, the Arabs gave up the attempt, leaving the plain covered with their dead, in whose number was 'Abdu-r-rahmán himself. At break of day the Christians, who had passed the night under arms, prepared to renew the contest; but though the tents of the Arabs covered the plain as far as the eye could reach, no enemy sallied out to meet them. The Moslems had abandoned their camp during the night, leaving behind them all the plunder which they had amassed in their march through the province of Aquitaine. This far-famed victory, which saved Europe from the yoke of the Arabs, was fought, according to the historian Adh-dhobi, on a Saturday of the month of Ramadhán, A. H. 114 (Oct. A. D. 732). The government of 'Abdu-r-rahmán had lasted nearly four years, including his two periods of administration. He is reckoned by the Arabs in the number of their Tábi's, or followers of the companions of the Prophet, because, when young, he had been the friend of 'Abdullah, son of the khalif 'Omar Ibnu-l-khattáb, who was one of the Assáhib, or companions of the prophet Mohammed. (Conde, *Hist de la Dom.* i. 74—88.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 325.; Dom. Bouquet, *Historiens des Gaules*, iii. 310.) P. de G.

'ABDU-R-RAHMAN IBN 'ABDU-L-KERI'M, a physician of Sarakhs, a city of Khorássán, who is mentioned by Abú-l-faraj (*Hist. Dynast.* p. 299.) as having hospitably received the famous Fakhr-u-d-dín Ar-Rází on his way to Bokhára, A. H. 580 (A. D. 1184). For this service the latter composed for his use, and dedicated to him, his commentary on the Kanún of Avicenna, in the preface to which work he spoke highly in his praise. [Fakhr-u-d-dín ar-rází.] W. A. G.

'ABDU-R-RAHMAN IBN 'ALI IB'N AHMED. [Ibn Abí Ssadek.]

'ABDU-R-RAHMA'N IBN MOHAMMED IBN-KHALDU'N AL-HADHRAMI', a celebrated African historian, was born at Tunis, on the first day of Ramadhán, A. H. 732 (May 26. 1332). His family, who were known in Spain as the Beni Khaldún, were originally from Hadhra-maut, a province of Arabia. They entered Spain shortly after the conquest, in the suite of Balj, the Syrian, and settled at Seville, where they held the first rank by their birth and their riches. One of them, named Karíbah Ibn Khaldún, became in the ninth century the leader of a formidable insurrection against 'Abdullah, sultan of Cordova, and was put to death in 897, together with two of his brothers. Another, Mohammed Ibn Khaldún, was chief vizír to Al-mu'tamed Ibn 'Abbád, king of Seville; and lastly, 'Abdu-r-rahman's grandfather, Yahya Ibn Khaldún, played a distinguished part during the siege of Seville by Ferdinand III., being one of the members of a council which the inhabitants appointed to administer their affairs. On the taking of that city, which happened on the 23rd of November, A. D. 1248, Yahya migrated to Africa, and settled in Tunis, where he died, leaving a son, named Mohammed, who was the father of 'Abdu-r-rahmán, and of Abú Zakariyyá, also an historian, though not so celebrated as the one whose life we are writing.

Having lost both his father and mother by the plague, in A. H. 749 (A. D. 1348-9), 'Abdu-r-rahmán, who was then seventeen years old, and had just completed his studies, obtained a situation under government. His duties, as he himself informs us, in his work, consisted in writing in a large hand the words "Ash-shakr lillahi" (praise to God) at the bottom of all letters or diplomas issued in the name of Abú Is'hák Ibráhím Ibn Abí Bekr, fifth sultan of the dynasty called by the African historians Beni Abí Hafss. In A. H. 784 (A. D. 1382-3) Ibn Khaldún left Tunis for the purpose of performing his pilgrimage. After spending some time at Granada, in Spain, he arrived at Alexandria, whence he proceeded to Cairo; but the troubles which arose in Syria about that time deterred him from prosecuting his journey, and he returned to Cairo, where he settled. Having made himself known in that city by his works, as well as by his acquaintance with civil and ecclesiastical law, he was brought to the notice of the sultan Barkúk, then reigning in Egypt, who appointed him kadhí-l-kodhá, or chief justice of the Malekite sect; but soon after, his exemplary justice, and unflinching severity to all classes of delinquents, gave offence to the courtiers, and he was removed in A. H. 787 (A. D. 1385-6). On the death of Barkúk, which happened in A. H. 801 (A. D. 1398-9), he was restored to his office. Having followed to Syria the sultan Al-malek An-násir Faraj, who was marching to defend his territory, that was invaded by Timúr, he was made prisoner at

the taking of Damascus. Being introduced, like other theologians and judges, to the presence of that conqueror, Ibn Khaldún addressed him in most humble terms in the name of all his comrades, and so disarmed his anger, that although he had already issued orders for the execution of the most conspicuous among them, he spared the lives of all. Ibn Khaldún became the favourite of Timúr, who liked to converse with him. One day he said to him, "I am told that thou hast written a history of the world, wherein thou treatest at length of Bokht Nasr (Nebuchadnezzar), what sayest thou to my having a place in it? If Bokht Nasr conquered the world, I also conquered it." "Thy exploits, like those of Bokht Nasr," answered Ibn Khaldún, "are well deserving the attention of the historian." Timúr was so pleased with this answer, that he admitted Ibn Khaldún to his privacy, and granted him a considerable pension from his treasury. However, the life of a Tartar camp not being much to the taste of Ibn Khaldún, he decided, if possible, upon obtaining his liberty. One day he entered the tent of Timúr, and said to him, "If there is any thing in my present condition to give me sorrow, it is my having left in Cairo an historical work, in the composition of which I have spent the best part of my life. Were it to fall into the hands of that fool (meaning the sultan Faraj), or were I to die now, the light which I intended to throw upon thy illustrious deeds and praiseworthy administration would be lost to mankind; for I am sure there is nobody in thy service who has laboured so assiduously to that end as I have done; if thou givest me leave to go thither, I promise thee to come back immediately, and spend the remainder of my days in thy service." Deceived by these words, Timúr granted his request; but Ibn Khaldún did not keep his word; and in those parts of his work wherein he treats of Timúr, he paints him in the darkest colours, as a ferocious and bloodthirsty conqueror. On his return to Cairo, Ibn Khaldún was again raised to the office of kádhí-l-kodhá, which he filled till his death. He died suddenly, on the 25th of Ramadhán, A.H. 808 (March 15. A.D. 1406), at the age of upwards of seventy-six Arabian or lunar years. His piety and his theological learning gained him great reputation in Egypt, as well as in Syria, where he was generally known by the honorary surname of Waliyu-d-dín (friend of religion). Ibn Khaldún is the author of a general history, in several volumes, entitled "Tarjemánu-l-'ibar wa diwánu-l-mubtadá wa-l-khabar fí iyámi-l-'arab wa-l-barbar wa min 'ásarahum mín dhawi-l-sultáni-l-akbar." ("The Interpreter of the instructive Records, and the Collection of the Subject and the Predicate on the History of the Arabs, of the Berbers, and of those among their Contemporaries who had extensive Empires.") It contains a detailed account of the various Mohammedan dynasties in Asia, Africa, and Europe, from the propagation of Islám to the author's own times; and may safely be pronounced to be the most complete as well as the best written history that ever came from the pen of an Arabian writer. It was dedicated to Abú-l-'abbás Ahmed, surnamed Al-mutawakkel-billah (he who relies on God), sultan of Africa, of the dynasty of the Beni Abi Hafss. Prefixed to it is a lengthy introduction, under the title of "Mukaddamát" ("Prolegomena"), in which Ibn Khaldún treats of the origin and progress of society, of the rise and fall of empires, and of the causes leading thereto, in a style and with a criticism not unworthy of the best historians of antiquity. This work was first made known in Europe by some extracts published by Silvestre de Sacy, with a French translation, in his "Chrestomathie Arabe." (Paris, 1806, 8vo.) Mr. Noel de Bergers next published the account of the conquest of Sicily by the Arabs, and the history of Africa under the khalifs of Damascus, from the same work, with a French translation and excellent notes. Some fragments have also appeared from time to time in the "Nouveau Journal Asiatique" (vol. i. ii. iv.); and the Abbate Arri of Turin has published an Italian translation of a portion of the work which treats of the Arabs. (Torino, 1839.) Lastly, an edition of the entire original work, with a French translation by the Baron Mac Guckin de Slane, is said to be in course of publication. Ibn Khaldún wrote besides a commentary on the "Bordah," a well-known poem by Sherefu-d-dín Al-busírí; a treatise on logic, for the use of a son of Mohammed V. of Granada; a work on arithmetic; and a collection of legal decisions. (De Sacy's *Chrest. Arab.* i. 390.; Hájí Khalfah, *Tabulæ Chronolog.* p. 101.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 105.) P. de G.

'ABDU-R-RAHMA'N IBNU-L-KHATTI'B AL-KHATH'AMI' AS-SOHAYLI', surnamed Abú Zeyd and Abú-l-kásim, a celebrated divine and poet, was born at Sohayl, a small town in the neighbourhood of Malaga, in A.H. 508 (A.D. 1114-15). He was a direct descendant of a noble Arab of the tribe of Khath'am Ibn 'Ammár, who was present at the conquest of Spain by the Arabs. Having made himself known by his works, he was appointed Imám of the great mosque of Malaga, and some time after was invited to Marocco by the reigning sultan, Abú Ya'kub Yúsuf, who distinguished him above all the poets of his court, and loaded him with presents. As-sohaylí died in that city, on Thursday the 26th of Sha'bán, A.H. 581 (Nov. 21. A.D. 1185). He left the following works:—1. "Raudhu-l-anaf" ("Untouched Garden"), or a commentary upon the "Seyrat" ("The Life of the Prophet"), by Ibn Hishám. ['ABDU-L-MAḤEK IBN HISHÁM.] 2. "Natáiju-l-fakar" ("The Conceptions of the Mind"), being a selection of prose and verse from

the works of ancient writers, with occasional remarks. 3. "Al-awáyilu-r-raudhah" ("The Premises of the Garden"). 4. A work explaining the names of obscure persons mentioned in the Korán. 5. A "Diwán," or collection of his poems. (Al-makkarí, *Moh. Dyn.* i. 154. 434.; Ibn Khallekán, *Biog. Dict.*) P. de G.

'ABDU-R-RAZZA'K, founder of the dynasty of the Sabardárians, was born at Bashteyn, a village of the province of Sebbuzwár, or, as the name is written by other authors, Sebzwar, where his father, Shehábu-d-dín Fadhlullah, held the first rank by his birth and riches. Having in early youth entered the service of Abú Sa'íd Khodabundah, ninth sultan of Khorássán, of the race of Jenghiz Khán, he distinguished himself by his courage and abilities, and was promoted to the government of Kermán; but being soon after accused of peculation, and of having appropriated a considerable portion of the revenue of that province to his own use, he was dismissed from the service, in A. H. 736 (A. D. 1393). On the death of the sultan Abú Sa'íd, which happened in May of the same year, 'Abdu-r-razzák returned to his native village, where a circumstance had just occurred which paved the way for his ambition. An agent of the government of Khorássán residing at Bashteyn had made himself exceedingly obnoxious to the inhabitants by his exactions and tyrannical conduct. Having once gone so far as to offer indignities to a female of the family of Hamzah, one of the most powerful in the village, the relatives of the insulted woman had repaired to his dwelling and sacrificed him to their just vengeance. On the receipt of this intelligence the vizír 'Aláu-d-dín, who after the death of Abú Sa'íd presided over the affairs of Khorássán, despatched one of his officers to the village with an order for the guilty parties to appear at court, to answer for their conduct; and it was whilst the villagers were devising some pretext to evade the summons that 'Abdu-r-razzák arrived amongst them. Having advised them to resist, he was appointed leader of the insurrection; the royal officers were expelled from the village, and a detachment of fifty horsemen, which the vizír 'Aláu-d-dín sent to Bashteyn to re-establish his authority, were either massacred or made prisoners by the insurgents. Fearing the consequence of such an act, 'Abdu-r-razzák summoned the chief inhabitants of the village, and, having represented to them the magnitude of their danger, he told them that it was a thousand times better, like brave men, "to see each other's heads fixed upon the stake," than, like dastardly cowards, to be butchered without resistance. From this circumstance arises the appellation of Sarbadáran, or "those whose heads are devoted to the stake," which the historians of the East give to the dynasty afterwards founded by 'Abdu-r-razzák. D'Herbelot (*Bib. Or.* sub voce "Sarbedar,") says that they were so called because, soon after the outbreak, 'Abdu-r-razzák caused a gallows to be erected out of the village, and had several turbans suspended from it, as indicative of his revolt. However, in a very short time the insurrection spread to the neighbouring villages. An army sent by 'Aláu-d-dín was cut to pieces, and the vizír himself having been taken prisoner in his way to Asterabád, was put to death by the insurgents, in A. H. 737 (A. D. 1336-7). 'Abdu-r-razzák then advanced towards the city of Subbuzwar, which he entered without resistance; and having subdued the whole of the neighbouring districts, he founded a small empire, over which there reigned after him eleven monarchs of his dynasty (Sarbadárians); the last of them, Khojah 'Ali Muyyed, was deprived of his dominions by the conqueror Timúr, in A. H. 783 (A. D. 1381-2).

Seven months after his accession to power 'Abdu-r-razzák was put to death by one of his brothers, named Mas'úd, who succeeded him. M. de Sacy has published a short notice of this dynasty, translated from the Persian of Daulat-Shah. See Not. et Ext. des MSS. vol. iv. p. 252. (D'Herbelot, *Bib. Or.* sub voc. "Sarbedar," "Fadhlullah," "Abdelrazac," &c.; *Kholássatu-l-akhbár*, or the general history by Khondemir, MS. in Brit. Mus.)

P. de G.

'ABDU-S-SELA'M IBN JINGKIDU'ST RUKNU-D-DI'N AL-JABALI', a learned physician of Baghdád, who, as we are told by Abú-l-faraj (*Hist. Dynast.* 295.), so much excited the envy of his enemies, that they accused him of heresy. His philosophical books were seized, and, by the command of the khalíf Násir Lidíni-'llah, were brought into a public square at Baghdád, where one of his bitterest opponents, the physician Ibnu-l-Maristania, mounted a platform, and made a violent speech against philosophers. Upon this, his books were all burnt, and he himself was thrown into prison, from which he was released A. H. 589 (A. D. 1193). (Wüstenfeld, *Gesch. der Arab. Aerzte.*) W. A. G.

A'BECKET, THOMAS. [BECKET.]

ABEDNEGO. [DANIEL.]

ABEILLE, GASPARD, a lyric and tragic poet of the second order, and a contemporary of Racine, was born at Riez, in Provence, in 1648. He was bred to the church, and coming early to Paris, found his way to Marshal Luxembourg, then in the height of his reputation, who advanced him both in civil and ecclesiastical employments, and made him known to the Prince of Conti. His gaiety of conversation and dramatic humour had already acquired him reputation, when in his twenty-fifth year he began to write for the stage, an unusual pursuit in a churchman, which exposed him to public censure. His first performance was "Argelie, Queen of Thessaly," a tragedy in five acts, published in 1673. It

was followed by "Carislan," another tragedy, which was performed twenty nights successively, and is said to have impressed Racine with a favourable opinion of the author's tragic powers. "Lyncée," also a tragedy, was his next production, after which he ceased to write in his own name, and gave his subsequent pieces to the world under that of La Tuillerie, an actor of that day, a fact mentioned by Voltaire, and which has contributed to the obscurity of the Abbé Abeille's name. His tragedies of "Hercule" and "Solyman" were both published as the performances of La Tuillerie. He now attempted other species of composition, and printed poetical epistles on Happiness, Friendship, Hope. His odes (for he attempted lyric poetry also), of which valour, prudence, and constancy form the subject, have some resemblance to those addresses to personified passions which were common in England during the last century. In 1704 the Abbé Abeille was elected a member of the French Academy, by which, more than by his writings, his name has become known to posterity; for he thereby acquired a place in the "Eloges" of D'Alembert. He became secretary to Marshal Luxembourg, who was governor of Normandy, and resided with him at Rouen. He was also prior of Notre Dame de la Mercy. He died at Paris in 1718.

The character of Abeille as an author requires little observation. When he wrote, Corneille had brought the French tragic drama to perfection, and fixed the taste of his nation on the Greek model as the standard of theatrical excellence. Abeille, as a tragedian, may be described as a very faint reflection of Corneille, whose heroic plays he has feebly imitated. A rigid observance of the Greek model, a strict limitation of the action to a single event, stately sentiment, and solemn declamation, without the energy of thought or language necessary to sustain that species of composition, and an attempt to support the epic grandeur of the leading personage on the stage, rather by avoiding diversified scenes and the tumult of human passions, than by force of conception, compose the character of this languid dramatist. He never reaches poetry, and rarely attains eloquence. In his lyric pieces, Abeille seems seldom to have attempted any thing higher than that naïveté which early appeared in the Provençal lays, the native melodies of his own land, and which before he wrote had received its last refinement in the verses of Voiture. The structure of his verse is neither soft nor smooth, but sometimes sinks into a sullen languor which lulls the reader. In verbal modulation, and in that airy graceful style of versification which he attempted, and which descended from the troubadours, he is inferior to Voiture. When he hazards a higher flight, he reminds us of Malherbe, in whom France still venerates the father of her lyric poetry, and of whom he falls still further short. He contributed nothing either to the force or refinement of the French language. (*Lettres de* Voltaire; *Eloges de* D'Alembert.) H. G.

ABEILLE, LOUIS PAUL, a French writer, was born at Toulon, in 1719. He was one of the earliest members of the Society of Agriculture, Arts, and Commerce for the States of Brittany, founded in 1757. One of his earliest works was published under the auspices of this society, in 1761, entitled, "Corps d'Observations de la Société d'Agriculture, de Commerce, et des Arts établie par les E'tats de Bretagne." In this work all those subjects were treated on, that could lead to the increase of the commerce and wealth of the district to which it referred. Suggestions were given for the improvement of the various branches of manufacture, the state of agriculture and rural economy was reviewed, and a general survey of the arts and commerce of the district was given: the whole was carefully prepared, and was the result of much observation. In 1768 he published a work under the title, "Principes sur la Liberté du Commerce des Grains." He was an active member of the Royal Society of Agriculture of Paris. In 1790 he was appointed, with others, on a committee to draw up a report on the subject of the uniformity of weights and measures. In 1791, in conjunction with Messieurs l'Abbé Le Febvre and l'Abbé Tessier, he presented a report to the same society, on the question, "L'Usage des Domaines Congéables est-il utile ou non au Progrès de l'Agriculture?" In 1796 he edited a work, in 2 vols. 8vo., by Malasherbes, entitled "Observations on the Natural History of Buffon." He was for many years inspector-general of the manufactures of France, and general secretary to the council of the department of commerce. He died at Paris, on the 28th of July, 1807. (*Biog. Univ.*, and the works cited.) E. L.

ABEILLE, LUDWIG, composer and pianoforte player, was born at Bayreuth in 1765, and was for many years Maestro di Capella to the duke of Wirtemberg at Stuttgart. He wrote many instrumental compositions of great merit, and his Klavierkonzert for four hands (*Op.* vi.), may be especially noticed as a work of sterling excellence. Under his direction, the members of the reigning family were accustomed to produce and perform in the "Hoftheater" many little musical dramas. (Gerber, *Lexicon der Tonkünstler.*) E. T.

ABEILLE, SCIPION, was born at Riez, in Provence. He was surgeon to the French military hospitals in Flanders, and as surgeon-major of a regiment accompanied the French army in two expeditions into Germany. He died in 1697. He acquired a taste for poetry from his brother Gaspard; and he endeavoured to render his books on anatomy and surgery more agreeable to the students, for

whom they were chiefly written, by interspersing them with short digressions, moral, comic, and didactic, in verse. The strangeness of this combination alone renders his writings remarkable; for the anatomy and surgery are superficial, and the poetry is inelegant and pointless. His first publication is entitled "Nouvelle Histoire des Os, selon les Anciens et les Modernes." (Paris, 1685, 12mo.) It is scarcely more than an enumeration of the chief features of each bone. His other work, entitled "Le parfait Chirurgien d'Armées" (Paris, 1696, 12mo.) consists of four parts, which were also published separately, and are named, "Traité des Playes d'Arquebusades;" "Chapitre singulier tiré de Guidon;" Le parfait Chirurgien d'Armées;" and "L'Anatomie de la Tête et de ses Parties." None of them possesses any scientific merit. (Eloy, *Dictionnaire Historique de la Médecine.*) J. P.

ABEL (in Hebrew הבל, i.e. *vanity*; in the LXX. and N. T. Ἄβελ; in Josephus, Ἄβελος; and in the Vulg. *Abel*. Josephus interprets the name Abel by πένθος, "sorrow," as if he had read the Heb. אבל not הבל), the second son of Adam and Eve. He was a keeper of sheep, and "in process of time" (or, as the Hebrew has it, "in the end of days"), he brought an offering to God, of the firstlings of his flock and their fat (or, as Grotius and Le Clerc think, of their milk, the Hebrew being ambiguous); while his brother Cain brought an offering of the fruit of the ground, which he tilled. Abel's offering was accepted, and Cain's rejected; and it appears that this was indicated by some divine token, for the distinction was fully recognised, at least by Cain. The ground of distinction is not clearly stated in the sacred narrative; but there are intimations given that it was the faith and righteousness of Abel, and the wickedness of Cain. (*Gen.* iv. 7., where, however, see the LXX.; *Matt.* xxiii. 35., where Abel is characterised as "the righteous;" *Heb.* xi. 4. and 1 *John*, iii. 12.) This point has been made the subject of much theological discussion. The reason assigned by Josephus is curious: he says God was better pleased "when he was honoured with what grew naturally of its own accord, than he was with what was the invention of a covetous man, and gotten by forcing the ground." (*Ant. Jud.* i. 2. s. 1.) Philo assigns as a reason for Cain's rejection, that he was not sufficiently prompt in offering, and offered only the fruits of the ground, not the first-fruits.

The jealousy of Cain was so excited by the preference given to his brother, that "he rose up against him, and slew him." It has been a very common impression that this murder was committed at the time of the sacrifice, or at least immediately after. But this is not countenanced by the scriptural narrative; and it seems unlikely that such a crime would have been committed immediately after the communication in which God had remonstrated with Cain on his sullenness. The Scripture narrative has some appearance of mutilation. What our translators have rendered, "And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him," should rather be, "And Cain said unto Abel his brother . . . . . And it came to pass," &c. The Samaritan Pentateuch, the LXX., the Vulgate, the Jerusalem Targum and the Targum of Jonathan, and the Syriac version insert the clause, "Let us go into the field," or "Let us go abroad:" but these words have evidently the appearance of a supplement, and are not given by the Targum of Onkelos or the versions of Symmachus or Theodotion: part of the original passage must therefore be considered as lost.

The date of this murder has been commonly fixed about the year of the world 129, inasmuch as Seth was born (according to the present Hebrew text of *Gen.* v. 3—5.) in A. M. 130; and Eve, his mother, regarded him as given to her "instead of Abel, whom Cain slew." (Gen. iv. 26.) But the Hebrew text is liable to suspicion of having been corrupted, for the date of Seth's birth is fixed by the LXX., and by Josephus (*Ant. Jud.* v. 3. s. 4.) in A. M. 230, and the inference derived from it is at best doubtful. Many years may have elapsed between the death of Abel and the birth of Seth.

The Jews had, according to Jerome, a constant tradition that Abel was murdered in the plain of Damascus; and his supposed tomb has been, in later days, pointed out on a hill a few miles north-west of Damascus, on the road to Baalbek. (*Gen.* iv.; Josephus, *Jewish Antiq.* i. 2. s. 1.)

The conjectures of theologians and rabbis respecting Abel have been numerous, and some of them sufficiently absurd. They are noticed by Calmet (*Dictionnaire de la Bible*), and by Bayle and his English editors (*General Dictionary*, A. D. 1734). One of these is, that Abel died in a state of celibacy; and this tradition appears to have been of considerable antiquity; as in the time of the emperors Arcadius and Honorius, when celibacy was increasing in estimation, a sect called Abelites arose in Africa, of whose discipline it formed a striking feature.

J. C. M.

ABEL, a king of Denmark, was the second son of Waldemar II., and brother of Erik VI., who succeeded Waldemar in 1241. Abel was entrusted with the government of Schleswig and Jütland; but his ambition led him to form a conspiracy against Erik, in which the other younger brothers of Erik also took part. Abel at the same time entered into a close alliance with Adolphus, count of Holstein. Thus strengthened, he made war upon

his brother. But Erik defeated the rebels and concluded a peace with Abel, who acknowledged himself to be his brother's vassal. The count of Holstein, however, refused to give up Rendsburg to the king, who in order to compel the count, set out with an army against him in 1250. On his road through Jütland he was invited by Abel to an entertainment, when he was made prisoner, and delivered to a Dane whom Abel had hired to murder the king. The crime was carefully concealed, and Abel got witnesses to prove that the king had died of an accident. As Erik had no male issue, and the Danes believed that Abel was innocent, they elected him king of Denmark, 1250. Having thus gained the object of his ambition, he endeavoured to appear to his subjects as a humane prince, and to make himself popular by granting them greater liberties than they had possessed under his predecessors. But the usurper did not long enjoy the fruits of his crime. The Frisian peasants were discontented with his rule, and thought themselves too heavily taxed. The king refused to lighten their burdens, and they rose in arms. In 1252 he marched against them and gained a victory, but the next morning the Frisians returned to the charge, attacked the king in his camp, and slew him. (Krants, *Chron.* vii. 21.) L. S.

ABEL (אבל), an Italian Jew, who was converted to Christianity, wrote a book called "Le Settimane di Daniello" ("The Weeks of Daniel"), in which he demonstrates that the Messiah is already come. Doni (libraria secunda, p. 16.) says he saw this work, and that it was written with great elegance, and with great attention to the chronology and other points necessary in such a work. Doni does not say where this work was published, or, indeed, whether it appeared in print at all; but he adds that Abel had conceived great hopes of converting the Jews by means of it. As Doni's book is not often met with, and the passage is rather curious, we give a translation of it: "This Abel, then, thinking himself eloquent, has written a work, showing how that the Messiah is come, and he hopes thereby to convert all his brother Jews. I laughed at it when he showed it me; seeing which, he said, 'Don't make a jest of my labours, trifling though they be; for Euripides is of opinion that by words we may do all things which the enemy can do with the sword.' 'Go on, and prosper, then,' said I, 'and if your literary labours don't avail you, take up the carnal weapon, and then we shall see which is the strongest.' The work, however, is really excellent, and most accurate, with the times of the fulfilment of the prophecies computed, and other admirable reasonings, and he calls it 'The Weeks of Daniel.'" (Wolfius, *Biblioth. Hebr.* iii. 228.) C. P. H.

ABEL, CASPAR, a voluminous German writer of the eighteenth century, who was distinguished for his diligent and accurate researches into history and antiquities, especially those of Germany. He was born at Hindenburg, on the 14th of July, 1676, where his father Joachim Abel was minister. He studied at St. Martin's school at Brunswick, and the university of Helmstädt, with the view of obtaining a professorship of law; but he was compelled by his circumstances, much against his will, to take orders, and never rose to any higher preferment than the pastorship of Wesdorf, near Aschersleben, to which he was presented in 1718, and where he died, on the 10th of January, 1763, not, as has often been stated, in 1752. Those who are curious about more particulars of his life, which was chiefly a series of disappointments, may find them related at some length, evidently by himself and in a querulous tone, in the supplement to the "Vollständige Universal Lexicon." A list is there given of thirty-two of his works, to which Adelung's supplement to Jöcher supplies some additions. The most important are as follows:—"Preussische und Brandenburgische Staatshistorie," 2 vols. 1710; with additions 1735: "Preussische und Brandenburgische Staatsgeographie," 2 vols. 1711; with additions, 1735; with still further additions, 1747: "Deutsche Alterthümer," 1729; "Sächsische Alterthümer," 1730; "Hebräische Alterthümer," 1736; "Griechische Alterthümer," 2 vols. 1738. The first two were published at Leipzig, the others at Brunswick. Another work, on the monarchies of the ancient world, was considered of such value by Leibnitz, on account of the new views which it contained, that he induced the author to publish a Latin translation of it, with additions, "Historia Monarchiarum Orbis Antiqui," 1718. A chronicle of the principality of Halberstadt, 1754, and a new edition of Meibomius's "Chronicle of Waldeck," 1749, both in German, complete the list of Abel's works which are worthy of notice. His translations of Boileau's "Satires," and Ovid's "Heroides," and his original poetry, chiefly satirical, are of no value. (*Vollständige Univ. Lexicon*, supp. i. 118—121.; Hirsching, *Historisch-literarisches Handbuch*, i. 4.; Döring, *Allgemeine Deutsche Biographie*, i. 5.) T. W.

ABEL, CLARKE, M. D., was the principal medical officer and naturalist to the embassy of Lord Amherst to China, in 1816. The work which he published on his return to England, entitled "A Narrative of a Journey in the Interior of China," 4to. London, 1818, possesses considerable merit, and enhances the regret which must be felt at the loss of almost all his valuable specimens of plants and animals by the wreck of the Alceste. Much praise has been bestowed by competent judges on the eleventh chapter, which treats of the geology of the Cape of Good Hope. This science appears to have been a favourite pursuit with Abel, who had previously pub-

lished a paper on the geology of the Himalaya Mountains, in the Calcutta "Asiatic Memoirs."

When Lord Amherst assumed the governor-generalship of India, Dr. Abel was appointed his physician. He died of fever, at Cawnpore, on Nov. 24. 1826, whither he had gone in the suite of that nobleman.

Robert Brown gave the name of Abelia to a new species of plants, which was brought by Abel from China. (*Gentleman's Magazine*, Dec. 1827; and *Asiatic Journal*, May 1827.) C. W.

ABEL, ERNST AUGUST, a painter of Zerbst, who lived about 1780. He painted portraits, in miniature, crayon, and in oils; he was the pupil of Rudolph la Fontaine, and practised some years in London, Paris, and Hamburg, where he finally settled, and painted chiefly miniatures, in which branch he was most successful.

There have been several obscure artists of this name: Malvasia mentions a French painter of the name of Abel, who received, in 1650, a hundred Roman scudi for a copy of the celebrated "Communion of St. Jerome," by Domenichino, for which that great painter, a short time before, had been paid only fifty scudi, about ten guineas. (Füssli, *Allgemeines Künstler-Lexicon.*) R. N. W.

ABEL, GOTTLIEB FRIEDRICH, a German engraver, born in 1763. He was the pupil of J. G. Von Müller, and obtained considerable reputation. He was appointed engraver to the King of Würtemberg, at Stuttgart. His most important works are 125 plates, furnished for the celebrated work of Reiter and others, descriptive of the various kinds of trees of Germany. (Nagler, *Neues Allgemeines Künstler-Lexicon.*) R. N. W.

ABEL, HANS, a painter of Frankfort, who lived about 1494. He probably executed some of the beautiful paintings on glass which adorn the cathedral and several of the principal churches of Frankfort. (Hüsgen, *Nachrichten von Frankfurter Künstlern und Kunstsachen.*) R. N. W.

ABEL, JOSEPH, a distinguished German painter, of the present century, was born near Linz on the Danube, and was educated in the academy of Vienna under Füger. The date of his birth is unknown. He was much employed in his youth by the Czartorysky family in Poland, and early distinguished himself. In 1802 he visited Rome, where he remained six years, and acquired considerable reputation by several pictures which he painted there, of a high class, consisting of several designs from the Iliad; Antigone kneeling before the body of her brother Polynices; Klopstock in Elysium; Prometheus chained; Cato of Utica, about to destroy himself, taking his sword from a boy; Socrates, modelling his group of the three Graces; and Socrates pleading for his friend and disciple Theramenes. In Vienna he painted many portraits, and some large historical pieces; amongst the latter, a large picture of St. Ægidius for the church at Gumpendorf; and a Flight into Egypt. He also painted a drop scene for the new theatre at Pesth, and the beautiful group of the great drop scene of the Royal Theatre of Vienna, after the design by Füger. Abel died at Vienna, in 1818. A criticism upon his pictures appeared in the "Zeitschrift," for London, Paris, and Vienna, vol. i. (Nagler, *Neues Allgemeines Künstler-Lexicon.*) R. N. W.

ABEL, KARL FRIEDRICH, was born at Coethen, in 1725, and in the early part of his life was a member of the royal band at Dresden, while it was under the direction of Hasse. When the poverty consequent upon war had rendered it necessary for Augustus III. king of Poland to reduce his band, Abel quitted Dresden with a few dollars in his pocket, and played his way through Germany to England, where he arrived in 1761, and soon obtained patronage. The Duke of York, who was his early and chief friend, procured for him the situation of director of the queen's band, with a salary of 200*l.* per annum. In 1763, Abel, in conjunction with John Christian Bach, then a resident in London, commenced a series of subscription concerts. The attempt was not altogether novel, for Festing had established some concerts in Brewer-street about 1738, which were superseded by those which Geminiani conducted at the house of Mrs. Cornelys, in Soho-square. But the enterprise of Bach and Abel was the boldest, and for awhile the most successful of its kind. They were both composers of celebrity, and both performers of the highest rank — the first on the harpsichord, the second on the viol di gamba, an instrument then popular, but which has since been wholly superseded by the violoncello. Their talents supplied the concerts with new compositions of repute performed in a style of excellence, to which the public had been unaccustomed, and the result was a long career of profit and popularity. But the records of our metropolitan concerts show the fickleness of fashion, and the absence of correct taste or just principles of criticism on the part of those who frequent them. They are crowded for a time; but satiety begets indifference, and the appetite must be stimulated by some novelty, which, in its turn, palls, and is superseded by another —it may be better or it may be worse than that which preceded it. Thus it was with the concerts of Bach and Abel, which, after enjoying nearly twenty years of popularity, ceased to attract public attention, and the partners lost, in unavailing efforts to support their station, the profits of their days of prosperity. Bach died in 1782, and Abel soon after went to Germany, where his performance on his favourite instrument ensured him some notice from his countrymen. He

returned to London by way of Paris, and died there, in 1787. Burney, who was intimately acquainted with him, thus speaks of Abel as a performer and a composer: "His performance on the viol di gamba was perfect and complete. He had a hand which no difficulties could embarrass, a taste the most refined, and a judgment so correct, that he never suffered a note to escape him without meaning. His manner of playing an adagio soon became the model of all our young performers on bowed instruments, among them Barthelomon, Cervetto, and Crosdill. His musical science and taste were so complete, that he became the umpire in all musical controversy, and was consulted like an oracle." This might be true at the time; and that Abel was a good practical musician, as well as a finished player, there is no doubt. He was on a level with most continental, and superior to most English composers of his time, but he is now known rather historically than from his works. He had little invention and less vigour, and was fitted to take a respectable place as the disciple of a school rather than to form one. His instrumental compositions were admired in their time, but when the sinfonias and quartets of Haydn made their appearance, they were thrown aside. Like his instrument, they died with him. But if his musical fame be extinct, it will not be forgotten that he was the instructor of John Cramer. His published works were chiefly overtures, in eight parts, quartets for stringed instruments, and sonatas for the harpsichord, partly printed by Bremmer in London, and partly by Hummel at Berlin. (Gerber, *Lexicon der Tonkünstler*; Burney, *History of Music*; *Harmonicon*.) E. T.

ABEL, NIELS HENRIK, was born August 5. 1802, in Norway, at Findöe, in the diocese of Christiansand, of which parish his father was then minister. He was sent in 1815 to the cathedral school of Christiania, where he did not show any remarkable sign of progress, until 1818, when M. Holmboe, a newly-appointed professor of mathematics, afterwards the writer of Abel's life, and editor of his works, discovered his talent for mathematics, and aided him in pursuing those sciences beyond the elements. In July, 1821, he went to the university of Christiania, where, his father having died and left him without the means of continuing his studies, he was first maintained by a subscription of the professors, and afterwards, for two years, by a pension from the government. His earliest mathematical essay was an attempt at the old question of the solution of the equation of the fifth degree, in which, after discovering his own failure, he determined either to find a solution, or to show the impossibility of finding any; and produced his celebrated paper on the last point, of which we shall presently speak. In July, 1825, he obtained an increased pension from the government, to enable him to travel. He first went to Berlin, where he formed an acquaintance with Crelle, which became an intimate friendship. The mathematical journal, now so well known, which bears the name of the latter, was commenced in 1826, and Abel was one of the earliest and principal contributors. Abel continued his travels through Germany, Italy, and Switzerland: he arrived at Paris in July, 1826, where he made acquaintance with the most distinguished French mathematicians. He returned home by way of Berlin, in January, 1827, and continued his private studies (which his journey had not interrupted) with an activity of which there is the most extraordinary evidence. In December, 1828, he went to the iron founderies of Froland, near Arendal, where resided the family of a lady to whom he was betrothed. He was there seized with illness, in January, 1829, and died of consumption on the 6th of April of the same year. M. Holmboe gives the most direct contradiction to the statement which has several times been made, that Abel was neglected by the Swedish government, and died in extreme poverty. He was, when he died, pro tempore professor of mathematics, during the absence of Hansteen in Siberia, and would have succeeded to the first vacant chair. A few days after his death, a most honourable invitation arrived from the Prussian government, to remove his residence to Berlin. In the obituary published by Crelle, in his "Journal," he states distinctly that the large number of important memoirs which Abel had ready for publication was the immediate reason of the "Journal" being undertaken.

The Swedish government published the works of Abel in 1839, in two volumes, 4to. and in the French language; this last circumstance will make them well known all over Europe in a much shorter time than usual. The first volume contains all that he published himself (in "Crelle's Journal" and elsewhere, mostly in German), translated, as just remarked. The second volume contains all that he left in manuscript, finished or unfinished. Nothing can be a severer trial to a mathematician's character than the publication of his loose papers; but, however crude the speculation, Abel is never lowered. He had read comparatively so little, that all which he has left bears the stamp of his own most original power; and there is not much which fails to leave the impression made on Legendre by his treatment of elliptic functions, as expressed in the following extract of a letter from that noble-minded man to Abel himself: "La fin de votre lettre me confond par la généralité que vous avez su donner à vos recherches sur les fonctions elliptiques, et même sur des fonctions plus compliquées. Il me tarde beaucoup de voir les méthodes

qui vous ont conduit à de si beaux résultats ; je ne sais si je pourrais les comprendre, mais ce qu'il y a de sûr, c'est que je n'ai aucune idée des moyens que vous avez pu employer pour vaincre de pareilles difficultés. Quelle tête que celle d'un jeune Norvégien!"

The great point to which Abel turned his attention was the theory of elliptic functions. Legendre, who had devoted a large part of his life to the development of these functions, and to the formation of tables by which to use them, found himself, when his toil was just finished, completely distanced by the young Norwegian, of whom no one had ever heard, and also, though not to the same extent, by Jacobi, who is still alive to maintain the reputation which he then acquired. The frankness of the acknowledgment made by Legendre, and the spirited manner in which the old man set to work to incorporate the new discoveries into his own books, will never be forgotten by any biographer of Abel. It is unnecessary to specify the particular methods of the latter; all who study the subject of elliptic functions are fully aware how much is due to him.

The number of different ways in which Abel turned aside from this subject into questions of development, definite integration, &c., makes the sum total of his labours an astonishingly large quantity, if the age at which he died be considered. He appears to have fully developed in his own mind the subject of the separation of symbols of operation and quantity, not indeed to the extent of founding its results upon an algebraical theory, but to that of giving the theory a wider amount of application. He was a daring generalizer, and sometimes went too far: had he lived, he would have corrected some of his writings. And yet he appears to have been deeply impressed with the notion that a great part of mathematical analysis is rendered unsound by the employment of divergent series.

The celebrated attempt at the proof of the impossibility of representing under one formula the five roots of an equation of the fifth degree involves some rather obscure considerations. It can hardly be said to be generally admitted; perhaps it has not been generally read; for proofs of negative propositions, when complicated, are not usually of a high order of interest. Sir W. Hamilton (*Trans. R. I. A.*, vol. xviii.) has examined Abel's proof at great length, and arrives at the same conclusion, though with some degree of departure from his principal. We will not hazard any opinion upon what ought to be the final conclusion; we were unconvinced by Abel's *original* proof; and though we do not see any specific objection to the manner in which Sir W. Hamilton has treated the subject, yet we feel satisfied the matter is not one which ought to be hastily decided.

A. de M.

ABEL, THOMAS, a distinguished divine of the early part of the sixteenth century, and one of the persons put to death by King Henry the Eighth, for having opposed his divorce, and denying his supremacy. Anthony Wood found that he took the degree of M. A. in the university of Oxford, which is the first known date in his history: but as he was employed in the instruction of Catherine the queen, in music and in languages, the probability is, that before that date he was esteemed a person of learning. A Catholic writer says of him, that he was "vir longe doctissimus." He was probably connected afterwards, as chaplain with the queen's household. When the divorce was in contemplation he wrote a treatise against it. He was one of the persons, of whom there were many, who gave an importance which they did not deserve to the wild speeches of Elizabeth Barton, called by some the Holy Maid of Kent, who uttered expressions deemed treasonable when the control over the organs of speech was suspended by the disease, of rare but occasional occurrence, to which she was subject. Abel was attainted, with her, of misprision of treason; and finally, some years after, was convicted under the statute which made denying the king's supremacy, in matters ecclesiastical, high treason. He was executed in Smithfield, on the 30th July, 1540. (*Ath. Oxon.*) J. H.

ABELA, GIOVANNI FRANCESCO, a Maltese writer of the beginning of the seventeenth century. He was born in Malta, in the year 1582, of a noble family, which became extinct in him. His parents, on observing his taste for study, decided on making him a priest, and entered him as "one of the conventual clergy of justice of the holy order of Jerusalem," or knights of Malta, "in the language of Castile, in the priorate of Portugal." He afterwards pursued his studies at the university of Bologna, where, observing that no provision had been made by the statutes for the appointment of a councillor for the students of Malta, by which they were altogether deprived of a voice in the affairs of the university, he brought the matter forward in such a way that the councillors unanimously resolved on appointing one, and he was the first person chosen to the office. After returning to Malta and taking holy orders, he made several voyages in the galleys of the knights, in the capacity of prior, and was sent as secretary of embassy to the courts of Rome, Spain, and France. At the election of the grand master Lascaris, in 1636, he had the honour of being chosen one of the three electors, according to the custom of the order, and Lascaris afterwards appointed him vice-chancellor. He kept up a correspondence with some of the most distinguished learned men of his time, among whom, in his work, he particularly mentions Lucas Holstenius, and Peiresc. He collected a small museum of Maltese anti-

quities at his country house of Santo Jacomo, and bequeathed both to the Jesuits; but the house became so ruinous that they abandoned it, leaving it in the care of a single priest, and some "honourable thieves," as Abela's biographer Ciantar calls them, no doubt from respect for their taste, took advantage of the circumstance, and carried off some of the finest specimens. Abela died on the 4th May, 1655, in the seventy-third year of his age.

His work on Malta, which is the foundation for all that has been written on that subject, was composed in advanced life, and first published in the year 1647, at Malta, in folio. Having become very rare, it was reprinted in Malta in 1782, in four volumes, with additions, corrections, and continuations, by Count Giovanni Antonio Ciantar. It is in Italian, and bears the title of "Malta Illustrata, con le sue Antichità ed altre Notizie." The four books into which it is divided treat of the topography of Malta and Gozo, of the general history of these islands, of their ecclesiastical history and topography, and of the biography of eminent natives and governors, and the history of the distinguished families. On all these subjects Abela pours forth a copious stream of learning. Burmann points out, in the preface to the 11th volume of the "Thesaurus Antiquitatum Siciliæ," that he shows too much credulity as to the spurious epistles of Phalaris (it must be remembered, however, that Burmann lived after Bentley, and Abela before him), the fragments of Berosus, and other works which are now generally allowed not to be genuine; but he adds, that these trifling faults are more than counterbalanced by very great merits. There is a Latin translation of the "Malta Illustrata," by J. A. Seiner, which was first printed separately, and afterwards republished in the 15th volume of the Sicilian "Thesaurus." (*Life* by Ciantar, prefixed to the 1st vol. of *Malta Illustrata*, edit. of 1782, i. 7—13.; Mazzuchelli, *Scrittori d'Italia*, i. 21, 22. Most of the dates and particulars are taken from Ciantar, and were unknown to Mazzuchelli and all preceding writers.) T. W.

ABELARD. [ABAILARD.]

ABELIN, or ABELING, JOHANN PHILIPP, a voluminous German author of the seventeenth century, of whom less appears to be known than his merits deserve. He is supposed to have been born at Strassburg, from having affixed to his name the epithet Argentoratensis, and to have died about the year 1646, from the circumstance that about that time his literary activity came to a close: but these are almost the only purely biographical particulars that have yet been collected of him. He was employed by the De Brys, the engravers and publishers of Frankfort on the Main, and by Matthew Merian, who had married the daughter of Theodore de Bry, to prepare the text for several of their extensive publications. As many of these related to contemporary history, he was led to assume, in some of his publications, the pseudonyme of Johann Ludwig Gottfried, Gothofredus, or Godefroy; and he was probably led by the reputation this gradually acquired him to make use of it in works of a less obnoxious character. It is at least certain that his own name is of much less frequent occurrence on his title-pages than that of Gottfried. He was one of the continuators of a series pointed out by George Chalmers as the first periodical record of contemporary history that ever appeared, the "Mercurius Gallo-Belgicus," the first volume of which, by Jansson, a Frisian, was published at Cologne in 1596. A doubt is, indeed, expressed in the "Vollständige Universal-Lexikon," if the continuator was not another individual of the name of Abel; but the question may be set at rest by an examination of the volumes in the library of the British Museum. In the 17th vol. (published at Frankfort, in 1628,) we find on the title-page the words, "Auctore Johanne Philippo Abeleo Argentoratensi;" in the 18th the same words, with the change of "Abelino" for "Abeleo," thus satisfactorily establishing the identity. The "Mercurius Gallo-Belgicus," which is in the Latin language, was in high esteem at the time of its publication, and is alluded to in some passages of the Elizabethan dramatists as a popular work of reference in England. Abelin was the author of the first and second volumes of a similar work on a larger scale in German — the "Theatrum Europæum, oder Aussführliche und warhafftige Beschreibung aller und jeder Denckwürdiger Geschichten so sich hin und wider in der Welt zugetragen haben," published at Frankfort, by Merian. It is indeed said by Christian Gryphius that the second volume was the production of J. G. Schleder, whose name is affixed to the sixth and seventh; but this appears a mere oversight, and that Abelin had not so soon withdrawn from the work, is proved by the fourth volume bearing his initials. The work was continued for a century, and the whole series extends to twenty-one folio volumes in double columns, of about 1500 pages each, embracing the history of the hundred years from 1618 to 1717, a vast body of contemporary history, the value of the earlier volumes of which is increased by numerous illustrations by Matthew Merian. Those portions of it by Abelin, and by Schleder, and Schneider, two of his continuators, are considered of superior merit. The others are pronounced by Gryphius, and after him by Meusel, to be clumsy compilations from the newspapers; but even these may now have their value. It was as an introduction to this work that Abelin composed his "Historische Chronik bis auf das Jahr 1619" (exclusive), a compendium of universal history up to the period at which the "Theatrum Europæum" commences, in one thick volume, folio, copiously illustrated with

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spirited engravings by Merian. The "Chronicle" was first published at Frankfort in 1633, and again in 1674, 1682, 1710, and 1743, the last edition continued up to the date of its publication, and extending to three volumes folio. A Dutch translation by J. Le Meurs was published at Amsterdam in 1660. Another work of similar extent, and also lavishly illustrated, the "Archontologia Cosmica," a general description of the world, with views of the principal cities by Merian, may be considered a companion to the "Historische Chronik," but is not original, being taken from a French work by D. T. V. Y. (D'Avity), called "Estats, Empires, Royaumes, et Principautés du Monde," published at Paris in 1626. The "Archontologia" appeared in German at Frankfort in 1628, in Latin at the same place in 1629, and other editions in German in 1638, 1646, and 1695. The name of the translator of this work, and the author of the "Chronik," is given as Gottfried, and there is no indication to raise a suspicion of its being pseudonymous. The same name occurs frequently as the compiler or translator of portions of the great collection of voyages to the East and West Indies by the De Brys, the bibliographical history of which is so complicated as to have given occasion for the quarto of Camus, devoted almost exclusively to the subject. In addition to all these labours, Abelin published, under the name of Gottfried, a description of Sweden, entitled "Inventarium Succiæ oder Beschreibung des Königreichs Schweden und dessen Königen," in one volume, folio, with plates by Merian, Frankfort, 1632, and a compilation of voyages to America, under the title "Die Newe Welt," illustrated as usual with numerous plates (one of them a spirited one of a mermaid), Frankfort, folio, 1631 and 1655, which, combined with some of his other compilations, appears to have given rise to the great collection of voyages by Van der Aa, who calls him in his preface the celebrated Gottfried. Two works of a different kind remain to be added: "P. Ovidii Nasonis Metamorphoseon plerarumque historica, naturalis, moralis, ἔκφρασις;" an explanation of the Metamorphoses of Ovid, accompanied with fine engravings by Theodore De Bry, Frankfort, 1619, 8vo., and "Kauffungs-Plagium," a German translation of a Latin comedy by Daniel Cramer, Frankfort, 1627, 8vo. In the dedication of the former, he calls himself Ludovicus Gottofridus; in the title of the latter Johann Philipp Abel, a modification of his name, which he has been already shown, by the instance in the "Mercurius Gallo-Belgicus," to have occasionally adopted. It is, perhaps, deserving of notice, that in the "Historia Antipodum," a duplicate ninth part of the collection of De Bry's voyages, published by Merian, he adds to the name of Gottfried the epithet Ambergensis. This circumstance, as well as many others connected with the life and works of Abelin, will, in all probability, never be satisfactorily elucidated till he has been made the subject of a monograph, for which there are, no doubt, ample materials scattered in the publications of the time. (Jöcher, *Allgemeines Gelehrten-Lexicon*, i. 19. under Abelin, and ii. 1093, under Gottfried; Adelung, *Fortsetzung zu Jöchers Gelehrten-Lexico*, i. 41.; *Vollständige Universal Lexicon*, Supp. i. 123. under Abel, and 124. under Abelin; Gryphius, *De Scriptoribus Historiam Seculi* xvii. *illustrantibus* p. 18.; Struvius, *Bibliotheca Historica*, a Meuselio *amplificata*, i. 108, &c.; Camus, *Mémoire sur la Collection des grands et petits Voyages*, p. 31. 183, &c.; the *Theatrum Europæum*, &c.)

T. W.

ABELL, JOHN, a gentleman of the Chapel Royal in the reign of Charles II., celebrated for his fine counter-tenor voice, and for his skill on the lute. He was a Roman Catholic, and at the accession of William III. lost his place, and went to reside on the Continent, where he maintained himself, sometimes in great luxury and sometimes with difficulty, by his singing and playing. He was a profligate man, little solicitous how he obtained money or how he spent it. During the reign of Queen Anne he was at Cambridge with his lute; but his powers of attraction seem to have ceased, and he died in poverty at an advanced age. Two of his songs will be found in the "Pills to purge Melancholy." (Hawkins, *Hist. of Music*; Tom Brown's Works.) E. T.

ABELLY, ANTOINE, an eminent French ecclesiastic, born at Paris, A. D. 1527. He entered early into the order of Dominican or preaching friars. He was banished to Troyes, A. D. 1561, in consequence of a dispute, from some unascertained cause, with his superior; but, having been restored, was made vicar-general of his congregation, and became one of the most eminent preachers of his day. The queen mother, Catherine de Médicis, made him her preacher and confessor; and having passed from the order of St. Dominic to that of St. Augustin, he became abbot of the Augustinian monastery of Livry, near Paris, on the road to Meaux. The queen mother's death, in 1589, cut off the prospect of attaining the episcopal dignity which she had designed to procure for him. The year of Abelly's death is not known; he was still living A. D. 1594.

His works are — 1. "La Manière de bien prier, avec la Vertu et Efficace de l'Oraison prouvée par l'Exemple des Anciens; ensemble une brieve Explication de l'Oraison Dominicale, &c.; dediée au Roi très Chrestien Charles IX." 8vo. Paris, 1564. 2. "Sermons sur les Lamentations du Saint Prophète Hierémie, faites en la presence de la Reine-Mère du Roi, &c., dediéz à elle-même," 8vo. Paris, 1582. 3. "Lettre de Frère Antoine Abelly

à la Reine Caterine de Médicis," printed A. D. 1563. (*Scriptores Ordinis Prædicatorum*, by Queti & Echard ; *Biographie Universelle.*)
J. C. M.

ABELLY, LOUIS, a French ecclesiastic, born at Paris, of respectable parents, A. D. 1603. After taking his degree as doctor in the faculty of theology, in Paris, he became, A. D. 1662, parish priest of St. Judocus, or St. Josse, in Paris. In 1664 he was made bishop of Rodez ; but not liking the seclusion of his diocese, after being accustomed to mingle in the literary circles of the metropolis, he relinquished his bishoprick, after holding it for about two years, A. D. 1666, and returned to Paris, where he fixed his residence among the priests of the congregation of missions, in their house of St. Lazare, and devoted himself to literary pursuits. He died October 4. 1691, aged 88.

His works are very numerous. The list given by Niceron notices thirty-three distinct publications, the following are the principal :— 1. "Medulla Theologica ex Sacris Scripturis, Conciliorum Pontificumque Decretis et sanctorum Patrum ac Doctorum placitis expressa," 2 tom. 12mo. Paris, A. D. 1650. It afterwards went through many editions, but exposed the author to the sarcasms of Boileau and others, and to the graver censures of the Jansenists. 2. "Tradition de l'Eglise, touchant la Dévotion des Chrétiens envers la Ste Vierge," 8vo. Paris, 1652. This work gave a handle to the Protestants against the more moderate and guarded Roman Catholics, as it countenanced the most extravagant notions relating to the worship of the Virgin. Several other of Abelly's works relate to the same subject. 3. "De l'Obéissance et Soumission qui est due à notre S. P. le Pape, en ce qui regarde les Choses de la Foi," 8vo. Paris, 1654. This work, as well as several others, was the fruit of the author's zeal against Jansenism. 4. "La Vie du vénérable Serviteur de Dieu, Vincent de Paul," &c. 4to. Paris, 1664. The remarks on Jansenism in this work displeased several persons, and many passages were retrenched in subsequent editions. It was also attacked in a work entitled, "Défense de feu M. Vincent de Paul contre le faux Discours de sa Vie, publié par M. Abelly." Abelly published a reply to this attack, which called forth a rejoinder from the author of the "Défense," &c. 5. "Les Vérités principales et plus importantes de la Foi et de la Justice Chrétienne;" dernière édition, 4to. Paris, 1675. 6. "Couronne de l'Année Chrétienne, ou Méditations sur les plus importantes Vérités de l'Evangile," 4 vols. 12mo. Paris, 1679. This appears not to have been the first edition. Abelly's works were many of them practical and devotional; others were in defence of the doctines of Catholicism; and a few were lives of saints. Some of his works went through more than one edition.

(Niceron, *Mémoires pour servir à l'Histoire des Hommes Illustres dans la République des Lettres*, vol. xli. Paris, 1740.) J. C. M.

ABEN ALPHANGE (אבן אלפנגא), a Moorish Jew, of the kingdom of Valencia in Spain, who was converted to Christianity. He wrote a history of Rodrigo Diego de Bivar, surnamed the Cid, the great captain of the age, about the year 1094, which was the year in which the Cid entered the city of Valencia as a conqueror. This work has been translated into Spanish, though by whom is not known; nor can we find, in any work which has yet fallen in our way, in what language, whether Hebrew or Arabic, the original was written ; but most probably it was the Moorish Arabic. Peter Anthony Beuter, in the prologue to his History of Spain, says that Aben Alphange was a minister or privy councillor of the Cid ; and Gaspar Escolano, in his History of the Kingdom of Valencia, (book vii. c. 24. s. 4.) also praises his History of the Cid. (N. Antonius, *Biblioth. Hispana Vetus*, ii. 3. ; Wolfius, *Biblioth. Hebr.* iii.) C. P. H.

ABEN BITAR. [IBNU-L-BEYTTAR.]

ABEN CHASDAI. [CHASDAI KRESKAS.]

ABEN EZRA, R. ABRAHAM BEN MEIR (אבן עזרא), was born at Toledo, it is supposed in the year 1119. He excelled in every branch of knowledge. As a commentator on the Scriptures, his contemporaries placed him in the first rank, and subsequent ages have confirmed this judgment. Maimonides, in a letter to his son, advises him zealously and exclusively to study the pure, concise, and elaborate productions of this great author. He was distinguished as an astronomer, mathematician, philosopher, physician, linguist, and poet. Aben Ezra acquired a sound method of expounding the sacred Scriptures from Japheth, a Karaite, whom he frequently quotes in his expositions, but whose sect he openly attacks. Distressing circumstances, he tells us, in his prefatory poem to the commentary on Ecclesiastes, and in the introduction to that on the Lamentations, had banished him from Spain, his native land. Urged by his thirst for knowledge, he visited several parts of Europe and the island of Rhodes. His writings bear the respective dates of Mantua, Lucca, London, (*Igereth Hasabbath*, "the Letter on the Sabbath," written in 1159) Rome, and Rhodes. He is said to have died in the seventy-fifth year of his age, and to have applied to himself, in his last moments, the words of Genesis, xii. 4. : "Abraham was seventy-five years of age when he left Charan :" this is a play on words, for Charon means the "grievances of life." The year of his death is a matter of dispute. It was probably 1194, as stated by De Rossi, according to a Vatican codex, which agrees with the authority of Abraham Zacuth. The Hebrew chroniclers say that his remains were interred in the Holy Land,

whence it must be inferred that they suppose him to have died there.

The works of Aben Ezra prove him to be a most acute and perspicuous writer; yet this powerful reasoner, who made truth and the acquisition of knowledge the sole objects of his life, was given to astrology, on which he wrote several books. He directs his severest censures against those who sacrificed sense to mere words; but his attempt to attain a concise style often betrays him into obscurity, which he censures in others.

He wrote on different subjects: — "Perushim," or commentaries on the twenty-four books of Holy Writ, parts of which were translated into Latin by Seb. Münster, Seb. Lepusculus, G. Genebrard, S. Pontacus, and others. He also wrote "Sodoth Hathorah" ("Mysteries of the Law"), a cabbalistical treatise; "Igereth Hasabbath" ("The Letter on the Sabbath"), and "Sod Moreh," a theological work. The last two were written in England.

His grammatical works are, "Mosne Halaschon" ("The Balance of Language"), "Sapha Berurah" ("The Pure Speech"), and "Sachoth Halaschon" ("The Elegance of Language"). "Reschith Chakhmah" ("Element of Wisdom") is a known astrological work. His poem on the game of chess was translated into Latin by Thomas Hyde, under the name of "Shahiludium," Oxford, 1667 and 1694. The Portuguese Machsor contains many prayers of his composition. Besides the above-mentioned works, he wrote on logic, mathematics, theology, philosophy, and astrology. The MSS. of these and of many others of his unpublished works are in the libraries of Oxford, Rome, Nürnberg, Dresden, Parma, Paris, and Leyden. (Bartoloccius, *Biblioth. Mag. Rabb.* i.; Wolfius, *Biblioth. Hebr.* i. iii.; De Rossi, *Dizionario Storico*; *Juchasin*, 98. b. edit. Amst.; *Zemach David*, 38. edit. Frankf.; *Bikure Haithim*, 1826 and 1828.)

A. L.

ABEN JACHIJA. [GEDALIA ABEN JACHIJA.]

ABENDANA. [JACOB AND ISAAC ABENDANA.]

ABENDANON. [SEADJA BEN MAIMON.]

ABENGNEFIT. [IBN WAFID.]

ABENGUEFIT. [IBN WAFID.]

ABERCROMBIE, JOHN, was born near Edinburgh, in 1726, where his father was a market gardener. He received his education at a grammar-school, and at the age of fourteen commenced learning his father's business. In 1747 he came to London, and was successively engaged by several noblemen as a practical gardener. In this capacity he was employed at Kew, at Leicester House, and also by Dr. Munro of London, who was an able botanist. He commenced business as a gardener for himself, near London, in 1770; and at about this time, at the request of Davis the publisher, he commenced his first work on gardening, called "Every Man his own Gardener." He was to have been assisted by Oliver Goldsmith, who was at that time writing for Davis, but he never had Goldsmith's assistance. When the work was finished, Abercrombie had so modest an opinion of himself that he gave Mr. Mawe, gardener to the Duke of Leeds, twenty pounds to induce him to allow the work to be published in his name. Being the production of a man practically acquainted with the subject, the work had a great sale, and for many years an edition of 2000 copies was annually printed.

The success of his first work induced Abercrombie to publish many others on particular departments of horticulture. Of these the most important are "The British Fruit Gardener;" "The Wall-tree Pruner;" "The Gardener's daily Assistant;" "The Gardener's best Companion;" and "The Gardener's Vade Mecum." Most of these works have gone through a large number of editions.

During the latter part of his life Abercrombie lived at Newington and Tottenham Court, where he carried on the business of a nursery and seedsman. He died at an advanced age, in the year 1806. (Abercrombie's *Practical Gardener*, 2nd ed. by J. Mean.)

E. L.

ABERCROMBY, ALEXANDER, a Scotch judge, youngest brother of Sir Ralph Abercromby, was born 15th October, 1745. After going through the ordinary course of classes in the university of Edinburgh, he was admitted advocate in 1766. Soon after he was called to the bar he was appointed sheriff-depute of Stirlingshire. During several years he was much addicted to gay society; but a speech which he delivered in a case of some nicety having created a strong sensation in Edinburgh, he seems to have been seized with the ambition of distinguishing himself in his profession. With this view he resigned in 1780 his appointment of sheriff, which precluded him from business arising in the county of Stirling, where he had many connections both from acquaintance and relationship, and accepted the more precarious situation of depute-advocate, with a view to the opportunities which it afforded him of appearing in public and criminal cases. He was appointed a judge of the Court of Session in May 1792, and in the December following was called to a seat in the Court of Justiciary on the death of Lord Hailes. He did not long enjoy his promotion, being attacked in the summer of 1795 with a breast complaint which terminated his life on the 17th of November of that year. Lord Abercromby was one of the gentlemen who co-operated with Henry Mackenzie in setting on foot the "Mirror," published at Edinburgh in 1779-80; and subsequently the "Lounger," published also at Edinburgh, 1785-86. Lord Abercromby contributed

ten papers to the "Mirror" and nine to the "Lounger." They are in general characterised by ease and simplicity, an unaffected pathos, and leave a favourable impression of the disposition of the author. ("Account of Lord Abercromby," by Henry Mackenzie, in the fourth volume of *Transactions of the Royal Society of Edinburgh.*) W. W.

ABERCROMBY, DAVID, a Scotch physician, who lived about the middle of the 17th century. His parentage and birthplace are unknown, and little of his personal history can be gleaned from his writings. He appears, however, to have spent a considerable part of his early life on the Continent, in France, Germany, and Holland, and while at Amsterdam, was received a member of the College of Physicians in that city. It seems probable, likewise, from the dedication of one of his books to Dr. Whistler, who was president of the College of Physicians in London in 1684, that he practised medicine in the metropolis. Two of his works were dedicated to Robert Boyle, and the exaggerated panegyric with which he mentions the name of Boyle on all occasions would lead to the inference that he was dependent on that philosopher, or at least that he was indebted to him for some great favours.

His medical works consist of four short treatises, which originally appeared separately, but were collected under the title of "Opuscula Medica," and published at London, in 1687. Two of these treatises are on the cure of syphilis; another is a somewhat fanciful essay on distinguishing the virtues of different medicinal plants by their taste. His opinions are not new, but, as the reviewer of the tract in the "Acta Eruditorum" for 1687 states, are precisely similar to the notions published a century before, by J. B. Montanus in his "Medicina Universa," pars iii. p. 731, 732. His third treatise, on the pulse, is by far the most valuable of his medical writings. It displays considerable ingenuity and talent for observation, especially in the remarks on the varieties of the pulse, and the pulse in disease.

Abercromby did not confine himself to subjects connected with his profession, but wrote on various other topics. A complete list of his works is given in Watt's "Bibliotheca Britannica." It is sufficient to mention here, "A Moral Discourse on the Power of Interest," London, 1690, in which he refers the conduct of men in almost all cases to a feeling of self-interest; "A Discourse of Wit," London, 1686 (the word wit is used by him in its old signification, as synonymous with mental faculties); and lastly, "Fur Academicus," Amstelodami, 1689. This last book shows much learning, wit, and talent. The author supposes a conclave of Apollo and the Muses to have met on Parnassus, at which many of the most famous men of ancient and modern times are accused by others of having taken from them without acknowledgment, and as being therefore Fures Academici. This plan gives him an opportunity for comparing ancient and modern philosophy, in doing which he shows himself well acquainted with the progress of physical science during the sixteenth century, and pays court to Boyle by laboured eulogies on his discoveries.

The medical works of Abercromby are noticed in the "Acta Eruditorum," Lips., for 1685-7, at pp. 24—215. and 509. C. W.

ABERCROMBY, SIR JOHN. The second son of Sir Ralph Abercromby. He served under his father in Egypt, and is mentioned with praise in the despatches of General Hutchinson. He rose to the rank of general, and was created a knight of the Bath. He was appointed commandant at Bombay, and subsequently governor of Madras. In 1810, while holding the last-mentioned appointment, he took the island of Mauritius from the French. He appears to have died at Marseille, in 1817. (MS. communication; *Biographie des Contemporains.*) W. W.

ABERCROMBY, PATRICK, M.D., was the third son of Alexander Abercromby, of Felleneir, in Aberdeenshire, whose eldest son Francis married the Baroness Sempil, and was himself afterwards, in 1685, created by James II. Baron Glassford for life. (*Douglas's Peerage of Scotland*, by Wood, i. 626.) George Chalmers, generally an accurate inquirer into such matters, says, in his "Life of Ruddiman," (p. 58.) "they were all Roman Catholics, who partook of the misfortunes of James II. Patrick Abercromby spent his youth in foreign countries, as he tells us himself, and was probably educated in the university of Paris. He returned to Scotland in the reign of Queen Anne, and busied himself in promoting the interest of the abdicated family." Another account, which is repeated from preceding editions of the "General Biographical Dictionary" in the last edition edited by Alexander Chalmers, is, that he was born at Forfar, in Angus-shire, in 1656; that he was educated at the university of St. Andrews, where he took his degree of M. D. in 1685; that, having gone abroad before the revolution, he returned to Scotland while James was still on the throne, and, having renounced Protestantism at his request, received the appointment of one of the court physicians, which however he lost on the downfall of his royal patron. These two accounts would almost seem to refer to different individuals. However this may be, Abercromby in 1711 published at Edinburgh, in folio, the first volume of the work which has preserved his name, his "Martial Achievements of the Scots Nation; being an account of the lives, characters, and memorable actions of such Scotsmen as have signalised themselves by

the sword at home and abroad, and a survey of the military transactions wherein Scotland or Scotsmen have been remarkably concerned, from the first establishment of the Scots monarchy to this present time." The work was encouraged by a numerous subscription, and G. Chalmers supposes that it may possibly have been published with the design of exciting the national feeling in the Stuart cause. The second volume, completing the work, now described on the title-page as "being a full, complete, and genuine history of Scotland from the year of God (meaning from the year of our Lord) 1329 to the year 1514, with a clear and demonstrative confutation of the errors of former writers, whether domestic or foreign," appeared in 1715. This volume was partly printed by the learned Thomas Ruddiman, who was, like the author, a zealous Jacobite, and his obligations to whom, both for superintending the press and correcting the copy, Abercromby acknowledges in his prefaces to both volumes. "But for this first specimen of his typographical labours," adds Chalmers, "our printer was probably never paid, as Dr. Abercromby died about the year 1716, leaving a widow in distressed circumstances. The doctor is often mentioned in Ruddiman's accounts as his debtor, even as late as October, 1735." A new edition of "Abercromby's Martial Achievements," embellished with copper-plate engravings, was published at Edinburgh in 2 vols. 8vo. in 1762. The work was certainly scarcely worth reprinting. Pinkerton, in the Introduction to his "Inquiry into the Early History of Scotland," justly characterises it as "full of gross fables, and bitter railing against the Irish writers;" but he adds, "in the second volume, the use of Rymer's 'Fœdera' enabled the author to illustrate some points in our genuine history." Gough, in his "British Topography," (ii. 681.) mentions a translation by Dr. Abercromby of "that exceeding rare book," Beaugué's "Histoire de la Guerre d'Escosse" (Paris, 1556), under the title of "The History of the Campagnes 1548 and 1549; being an exact account of the martial expeditions performed in those days by the Scots and French on the one side, and the English and their foreign auxiliaries on the other; done in French by Monsr Beaugué, a French gentleman; with an Introductory Preface by the Translator." 8vo. 1707. Watt, in his "Bibliotheca Britannica," also assigns to the author of the "Martial Achievements" two tracts; the first entitled, "The Advantages of the Act of Security compared with those of the intended Union; founded on the Revolution Principles published by Mr. Daniel De Foe;" the second, a "Vindication" of the same against De Foe; both quarto, Edin. 1707. Watt makes Abercromby to have died about 1720; the "General Biographical Dictionary," in 1726. G. L. C.

ABERCROMBY, SIR RALPH, was born at Menstry, in the county of Clackmannan, in October, 1734. His grandfather, Alexander Abercromby, was the second son of Sir Alexander Abercromby, of Birkenbog, baronet, and succeeded to the estate of Tullybody, now in the possession of his descendant, on the death of his cousin George Abercromby. The father of the subject of this sketch married the daughter of his neighbour, Mr. Dundas of Manour; he resided constantly on his property, was much esteemed and highly respected, on account of his active and vigorous understanding, and of the extensive knowledge which he had acquired. He died in his 96th year, very shortly after his son had been appointed to his command in the Mediterranean, and retained his faculties and his interest in passing events with singular freshness and integrity to the hour of his death. His son Ralph was first placed under the tuition of the Rev. Mr. Syme, and then sent to the school of Mr. Moir, at Alloa, whence he was removed to Rugby, where he remained until he was 18 years of age. He passed the summer of 1752 at home, and is described by a contemporary as having been at that time manly and sensible beyond his years, and with very engaging manners. In the autumn of 1752 he was entered at the university of Edinburgh, where he attended several of the classes, and in 1754 was sent to Leipzig, to attend a course of lectures on civil law, it being the wish of his father, who had formed high expectations from his abilities, that he should be called to the Scotch bar. He remained fifteen months at Leipzig, and on his return he made his father acquainted with his desire to substitute the military for the legal profession. This was a great disappointment to his father; but seeing that his son's inclination was fixed, he yielded promptly, and purchased for him a cornetcy in the Third Dragoon Guards. In the year 1758, the young soldier's regiment was sent to Germany, to reinforce the army of Prince Ferdinand of Brunswick. He was zealous in the discharge of his military duty, and derived advantage from having had a liberal education, and acquired more knowledge than most of his brother officers. He was selected by Sir William Pitt to be one of his aides-de-camp, and remained some years on his personal staff. At the close of the war, the Carbineers (now the Sixth Dragoon Guards), in which a company had been purchased for him in 1762, returned from the Continent, and was immediately sent to Ireland, where it remained as long as he continued in it. In November, 1767, he married Mary Anne, second daughter of Mr. Menzies of Fernton, in the county of Perth. He became lieutenant-colonel of the Carbineers in 1773, and commanded it for eight years. In 1780, he raised a regiment in Ireland, which was called the 103rd, or

King's Irish infantry, which was disbanded at the peace in 1783. During the time that elapsed between Colonel Abercromby's return from Germany and the disbanding of the 103rd, his time was divided between his military duties in Ireland and visits to his family in Scotland. He was elected member of parliament for his native county in 1773. In the period which elapsed between the breaking of his regiment, in 1783, and his return to active service on the commencement of the war with France, Sir Ralph passed the first years wholly in the country; latterly a portion of each year was spent in Edinburgh. In the country he found occupation in the management of a moderate farm, in reading, and in maintaining cordial relations with his neighbours and friends. He lived in retirement till the commencement of hostilities between France and England in 1793. In that year, at the ripe age of sixty, his public career may be said to have commenced. He did not serve, as is erroneously stated in some biographies, in the revolutionary war of North America.

The events in his public career are—his campaigns in Holland, under the Duke of York, 1793-5; his campaign in the West Indies, 1795-7; his brief command in Ireland, 1798; his campaign in Holland, under the Duke of York, 1799; and the expedition in which he terminated his life, 1800-1.

In 1793 the English army was weak, from the absence of all system. It was weak in every arm, but more especially weak from the want of officers of sufficient rank to take the command, in whom the country had confidence. This was probably the main inducement to place the Duke of York at the head of the contingent sent to Holland. It was hoped that the good advice of the generals under him might have supplied the defects of the chief. Under no circumstances could such an arrangement lead to a brilliant result; and, unfortunately, the experiment was tried just at the time that the revolutionary government of France had discovered that mere enthusiasm without military science, though it might occasionally win battles, could not bring wars to a successful termination. A nominal commander was opposed to generals, some of whom had been trained to arms under the old system of the French army, some of whom had learned the art of war in the field, all of whom were animated by the consciousness that success would be rewarded with promotion, and supported by the high ministerial talents of Carnot. It is true that the English force of 20,000 British, and 10,000 Hanoverian and Hessian soldiers, was merely a contingent, and that, in this capacity, no general could have effected anything of importance; but a dispassionate examination seems to render the conclusion unavoidable, that the faults of the Prussian and Austrian commanders were the faults of military pedants; those of the British commander, the faults of one ignorant in the art war. In a force so unfavourably circumstanced, Abercromby had the local rank of lieutenant-general in the Low Countries conferred upon him. (He had been since 1787 major-general.) Holding a subordinate command, it was not in his power to gain much reputation; but what he could, he gained. His conduct during the earliest part of the expedition is mentioned with the warmest commendation in the despatches of the Duke of York, particularly his gallantry at the battle of Cateau, on the 26th of April, 1794; and in the general attack on the French posts on the 17th of May following. But it was during the disastrous retreat through Holland, in the winter of 1794-5, after the Duke of York, thinking the campaign terminated, had repaired to England, that he most distinguished himself. The charge of bringing up the rear devolved upon Abercromby, and by his promptitude, fertility in resources, inostentatious daring, and above all his humanity, he won universal approbation. He gained the confidence of the army, and more especially of the common men.

The war in the West Indies was of a peculiar character. Victor Hugues, and some others of the French leaders in the West Indies, were men of great energy, and a rude, natural talent for war, but they were more demagogues than soldiers. It was less the conflict of armies than an army attempting to keep in check an inflamed population, scarcely raised above the savage state, for it was mainly by the Caribs and the people of colour that the French were supported. Though Sir Ralph Abercromby had the chief command on this occasion, he was thwarted in many ways. The elements warred against him. The equinox of 1795 was allowed to arrive before the ships were fit to put to sea; the fleet was dispersed, and did not reunite in the West Indies till March, 1796. Abercromby's desire, on the breaking out of war between this country and Spain, was to have obtained the concurrence of the English government to an expedition for the liberation of South America, which, as he expressed it, "should be undertaken without any view to conquest, to exclusive commerce, or to plunder." This extensive scheme was thrown aside, ostensibly because it was inconsistent with the anti-revolutionary principles of the British government; in part, at least, because it was on too great a scale for the minds which devised the petty partisan system of effectless operations which Great Britain so long persisted in. Another obstruction he encountered, from government having sought to economise its forces by directing him to fill up his complement of men by raising some regiments of free blacks in the West Indies. This arrangement, the local legislatures, with the example of St. Domingo before their eyes, not unnaturally

refused to consent to. Retarded by the elements, cramped by the directions of government, thwarted by the pardonable apprehensions of the planters, no wonder the expedition was frittered away. With the exception, however, of the attack upon Puerto Rico, Abercromby succeeded in everything that he found himself in a condition to undertake. In March, 1796, he took Grenada; soon after, Demerara and Essequibo yielded to a detachment which he sent against them; Ste. Lucie and St. Vincent next surrendered; and finally he took Trinidad, important from its position, if he should at any future time receive the sanction of government for his South American enterprise; and he appointed Sir Thomas Picton governor, as the person of the best abilities he could find, and most likely to appreciate and second his views on terra firma.

On his return to England he found that he had been created a Knight of the Bath, and promoted to the rank of lieutenant-general. He obtained the command of the 2d or North British Dragoons, and was made general of the Isle of Wight. Not long after he was appointed commander of the forces in Ireland. His remonstrances against the policy of government towards that country occasioned his being superseded by Lord Cornwallis; the pretext being, that government thought it expedient to combine the offices of lord-lieutenant and commander of the forces in one person. A letter from Abercromby to Colonel Lorenzo Moore, written in January, 1799, expresses forcibly his opinions on this matter; the conclusion is almost prophetic: —"The vices of the government infect the manners of the people. If I find a peasantry cunning, deceitful, lazy, and vindictive, I cannot attribute it, without impiety, to the hand of God; it must come from the hand of man. Although the French revolution and Jacobin principles may have been the immediate cause of the events which have lately taken place in Ireland, yet the remote and ultimate cause must be derived from its true origin, the oppression of centuries. Do not imagine that I am weak enough to believe that a few effusions of lenity and benevolence are to soften the minds of a people which have been hardened by oppression. It will require the wisest system you can devise, and length of time to effect it. In the mean time, you must trust to the due execution of the laws and to a powerful and well-disciplined army for your protection. The Irish peasantry are not a thinking people: they have strong prejudices, however, and people will think for them: till a new system has begun to take effect, they will remain the tools of a foreign enemy, or of domestic agitators and demagogues." Whatever the government might feel regarding Abercromby's disapprobation of their policy, they could not dispense with his services. He was appointed to the command of the forces in Scotland, and in 1799 was appointed second in command to the Duke of York in the expedition to the Helder.

In June, 1799, a convention was entered into between England and Russia, for a joint expedition against Holland. The object of this enterprise, to use the words of Mr. Secretary Dundas, "was threefold: first to rescue the United Provinces from the tyranny of the French; secondly, to add to the efficient force of the country, and diminish that of the enemy, by getting possession of the Dutch fleet; thirdly, to divert the attention of the enemy from its projected pursuits in general." Our business is only with the part taken in the expedition by Abercromby. The first division under his command sailed from Deal on the 13th of August, but, owing to stormy weather, was unable to land till the 21st. The debarkation was effected with resolution and promptitude, in the face of an opposing force advantageously posted. On the 22nd Sir Ralph, with his 10,000 men, got possession of the Helder. On the 27th he was reinforced by 5,000 men, under General Don. On the 10th of September the French and Batavians, anxious to make an impression on the British troops before they should be farther reinforced, attacked Sir Ralph, who repulsed them, and took up a strong position on a canal which connects the Zuyder-zee with the North Sea, some miles in advance of his original position. On the 13th the Duke of York arrived. On the 19th, by order of the Duke, a general attack was made on the enemy. Abercromby was directed to advance and take possession of Horn on the left; the Russian troops were ordered to advance along the sand-hills on the coast; the centre was to advance upon Alkmaar. The centre, by hard fighting, obliged the French to fall back a few miles; the Russians were repulsed; Abercromby alone completely effected what was given in charge to him; and he was obliged, after doing this, to march back, on account of the failure on other parts of the field. On the 2nd of October the Duke again marched forward. The part formerly allotted to the Russians was entrusted to Abercromby, who succeeded where they had failed, mainly by his strenuous exertions in setting an example to the troops. He had on this occasion two horses killed under him. It began to be apparent, that with so difficult a country, and so obstinately defended, it would be impossible to reach or take Haarlem before the winter set in; and unless that were accomplished, the army could not maintain its ground. On the 6th the Duke at last consulted his officers, who advised him to fall back upon the position in which he found Abercromby. The termination of the expedition is well known. The Duke of York entered into a convention, in virtue of which 8,000 French prisoners, at that time safe in England, were to be set

at liberty, in return for his being permitted to carry his army out of Holland. In the magnificent language of Dundas, when defending the convention in the House of Commons — "I think the Duke of York was perfectly right in signing the convention; nor could he be wrong in giving up 8,000 lumber of French troops from our overloaded prisons." During the short time that Abercromby was left to act at his own discretion, the operations of this expedition were characterised by promptitude and success; and even after he became the mere executor of the directions of another, success uniformly crowned the part of the enterprise entrusted to him. An anonymous biographer says — "No failure ever produced a stronger sensation on the Continent than this; but while the British military character was exposed to the severest reproach, Sir R. Abercromby was always mentioned with respect, and with an undisguised confidence, that had he commanded in chief, the result would have been very different..... That this respect and confidence were general in Germany, from the prince to the peasant, the writer of this rude sketch testifies from his own experience, for he was in the North of Germany at the time, and heard the subject canvassed in every company." The retreat of the winter of 1794-5 had not been forgotten.

After his return from Holland, Sir Ralph was appointed to the command of an expedition sent into the Mediterranean; but the British government do not seem to have had any very precise notion of what they meant it to do there. At last, on the 25th of October, 1800, orders arrived from England to undertake an expedition against Egypt. After touching at Malta, the fleet rendezvoused in the Bay of of Marmorica. While detained there by negotiations with the Porte, Abercromby was anxiously engaged in practising the soldiers and the crews of the fleet in the manœuvre of landing. The fleet sailed on the 23rd of February, and anchored in the Bay of Aboukir on the 2nd of March. On the 7th the commander-in-chief, in a boat, reconnoitred the shore in person. On the morning of the 8th the first division was assembled in the boats for the purpose of landing, and before mid-day the British troops were in possession of the steep and well-defended sand-hills that commanded the shore. The whole of the army was landed before nightfall. On the 13th the enemy were driven within the lines of Alexandria. On the 20th an Arab sheikh informed Sir Sidney Smith, by letter, that Menou had entered Alexandria; that all the French troops in Egypt were now within the lines of that town; and that it was intended to surprise the British camp next morning. On the morning of the 21st the British army was, as usual, under arms at three A. M. At half-past three, a slight fire of musquetry and a few cannon shot were heard on the left wing. A brief interval of silence succeeded, and then were heard loud shouts in front, on the right, followed by a roar of musquetry. Favoured by the darkness of the night, and the broken ground in front of the British position, almost the whole force of the French army burst upon the extreme right of the British, which occupied some ruins on the shore and a redoubt erected in front of them. The British regiments were separated by the superior numbers of the enemy; the 42nd was overwhelmed, and every individual soldier who survived forced to fight unsupported. British obstinacy, even under these disadvantages, maintained its ground till fresh troops came up. At the first alarm Sir Ralph Abercromby mounted his horse, and hurried to the scene of action. One by one he despatched his aides-de-camp to different brigades, and when he approached the ruins he was left alone. Some French dragoons made a dash at him; he was thrown from his horse; one of the assailants made a cut at him, but Sir Ralph seized and wrested the sword from his hand, and his antagonist was bayonetted by a soldier of the 42nd. The French having been by this time beat back, Sir Ralph walked to the redoubt, from which he could command a view of the field of battle. In the rencontre he had been wounded in the thigh, but so long as the battle raged he did not heed it, and continued to pace the platform of the redoubt, giving his commands, regardless of the incessant fire of artillery kept up on his position by the French. At length the enemy retreated, and the spirit of the British veteran, when exertion was no longer necessary, yielded to exhaustion.

"He was placed," says Sir Robert Wilson, "in a hammock, and borne to the depôt, cheered by the feeling expressions and blessings of the soldiers as he passed." He had deserved them; for, reckless as he was in exposing himself, he was anxiously careful not to expose his soldiers to any unnecessary danger. A passage in the first general orders issued by General Hutchinson is strikingly illustrative of the confidence the troops reposed in Abercromby: — "The army will judge of the feelings of General Hutchinson by their own. It will, however, considerably diminish their regret when they are informed that the superintending care of the commander-in-chief still watches over them." Sir Ralph was conveyed on board Lord Keith's ship. The ball could not be extracted; a mortification ensued, and he died on the evening of the 28th, in his 68th year.

It would be to misconceive this great and good man to view him merely as a soldier. He was characterised by benevolence, superiority to prejudice, a nice sense of honour, and a degree of sagacity which almost amounted to genius. There was nothing melodramatic about his character; but there

was much tranquil power. As a military man, he combined great circumspection with promptitude and unbounded daring, when the time for action arrived. He was eminently distinguished in that peculiarly British class of military operations in which military and naval forces are combined. Sir Ralph Abercromby married Ann, daughter of John Menzies of Fernton, who was created after his death Baroness Abercromby of Aboukir and Tullibody. By her he had four sons and two daughters: the present Lord Abercromby; Sir John, of whom a brief notice is given above; Lord Dunfermline; and Alexander, a lieutenant-colonel in the army. (MS. communications; *Records of the British Army*, prepared for publication under the direction of the adjutant-general; Wilson's *History of the British Expedition to Egypt*; *London Gazette*.) W. W.

ABERCROMBY, SIR ROBERT, a younger brother of Sir Ralph. He served with reputation in the American revolutionary war. He was appointed governor of Bombay on the 15th of August, 1789, and assumed the government 21st January, 1790. He quitted the presidency on the 26th November, 1792, having been appointed commander-in-chief in India, which he quitted on the 30th April, 1797. In Cornwallis's campaigns against Tippoo Saib, Sir Robert Abercromby twice led an auxiliary force across the Ghauts from Bombay, and on both occasions evinced the same care of his troops which was characteristic of his distinguished brother. His campaign against the Rohillas, while commander-in-chief in India, was rendered successful by the rapidity and decision of his movements. After his return to England, Sir Robert was a member of the Parliament which effected the union with Ireland, but he took no part in the debates. He is understood to have died in 1827.

Besides the three generals of the name of Abercromby, of whom notices have been given, there is another, who by an anachronism has sometimes been confounded with them; Major-General Abercrombie, who commanded in America in 1758. Little is known of him beyond his unsuccessful attack upon Ticonderoga. Horace Walpole speaks of him as "a man who signalised himself neither before nor after his advancement." Franklin's "Memoirs," and Marshall's "Life of Washington," corroborate this slighting opinion. A Major Abercrombie was on the staff of Sir Jeffrey Amherst at the taking of Montreal, after the death of Wolfe; and a Colonel Abercrombie, apparently the same person, fell at Bunker's Hill. He is mentioned merely on account of his having been sometimes confounded with Sir Ralph, and sometimes called his brother. The mistake is not greater than that of the "Biographie des Contemporains," which out of the leading events in the lives of Sir Robert and Sir John Abercromby has manufactured a biography of a General Sir John Robert Abercromby. Both General and Major Abercrombie were members of the family of Glascough, in Banffshire, which, like the family of Sir Ralph, was a younger branch of the family of Birkenbog. (MS. communications; Mill's *History of British India*.) W. W.

ABERLI, or AABERLI, JOHANN LUDWIG, a Swiss landscape painter and engraver or etcher, was born at Winterthur, in 1723. He was placed by his father for three years with a landscape painter of his native place, of the name of Meyer, from whom he learnt little. His inclination soon led him to attempt original pictures from nature, and by the assistance of an artist of the name of Grimm, at Bern, he shortly acquired considerable skill in drawing views from nature, in water colours and in oil; and he got considerable employment also in portrait painting. In 1759 he visited Paris, where he remained a year. After his return to Switzerland, he commenced a series of views in an original manner, which he carried to great perfection; and the style has now become very common. He first made a light etching upon copper from an original sketch, of the view that he intended to represent, and afterwards tinted in a very elegant manner impressions from the plate, to the number that he might be enabled to dispose of, and this with comparatively little trouble. Among Aberli's imitators were his scholar and friend Rieder, König, and Bidermann. This style is also now much practised in Switzerland. Aberli died in Bern in 1786. His best plates, coloured in the manner described, are views of Wimmis, the snow mountains of Muri, Cerlier, Yverdun, and a set of six costumes of Switzerland; they command high prices at auctions. Aberli's friend and scholar Rieder wrote a biographical notice of him, which was published in the "Helvet. Journ. für Litt. und Kunst, 1—3." (Füssli, *Geschichte der Besten Künstler in der Schweitz*; Heineken, *Dictionnaire des Artistes*, &c.; Nagler, *Neues Allgemeines Künstler-Lexicon*.) R. N. W.

ABERNETHY, REV. JOHN, an eminent Irish dissenting divine, was born on the 19th of October, 1680, at Coleraine, in the county of Derry, where his father, the Rev. John Abernethy, who appears also to have been a man of superior talents and attainments, was minister of a presbyterian congregation. His mother was a daughter of Walkinshaw of Walkinshaw in Renfrewshire. When the war of the revolution broke out in Ireland, in 1689, young Abernethy chanced to be living with a relation at Ballymenagh, who, to escape from the confusion and danger, crossed over to Scotland, and carried the boy with him, a temporary expatriation to which he probably owed the preservation of his life, for his mother having taken refuge in Londonderry with her other children, lost them all in the privations

and miseries of the famous siege. Her husband chanced to have gone to London, on some mission from the clergy of his connection. Young Abernethy remained in Scotland, where he was put to school, for three years before he revisited Ireland; and in 1693 he was sent back to the College of Glasgow, where he continued till he had taken his degree of M. A., and then, in obedience to his father's wish, proceeded to Edinburgh to study divinity, although his own inclination at this time, we are told, was to follow the medical profession. Returning to Ireland when he had finished his course, he was licensed to preach before he was quite twenty-one. He was immediately invited to become their pastor by presbyterian congregations both in Dublin and in Antrim, and also, after some time, by the congregation at Coleraine, on the death of his father; but at last, by the decision of the synod, he was settled at Antrim, in August, 1703. For some years he appears to have been remarked only for the diligence with which he performed his pastoral duties, the superior ability which he displayed in his discourses, and in the discussions of the church courts, and the general respect in which he was held by his congregation and his clerical brethren. He had married when he first came to Antrim, and the death of his wife, to whom he was strongly attached, in the end of the year 1712, probably had some share in changing the habits of his life, and impelling his mind to seek for occupation out of the routine course of duties and studies with which it had hitherto been satisfied. We are told that from this time he began to keep a diary of his life, setting down very exactly not only every event that befel him, but the whole course of his moral, intellectual, and religious progress. Of this record he left at his death six large quarto volumes, closely written in a very small hand. If the manuscript still exists, some portions of it at least might be worth publishing, and might throw some light upon the history of protestant sectarianism in Ireland in the earlier part of the last century. It was not long after he began his diary that Abernethy made his first appearance in print. The earliest of his publications is stated to have been "A Sermon, on occasion of the Accession of King George I., on Psalm xx. 6." This was followed by "A Sermon before the general Synod, on Daniel xii. 4.," preached when he was moderator or president of that supreme judicatory of the Presbyterian Church in the north of Ireland. About the year 1716 he engaged with much zeal in an attempt to convert the poorer classes in Antrim and the neighbourhood from popery; but it is admitted that his success was far from answering his expectations; and after persevering for some time, and being joined by several other clergymen, he seems to have abandoned the project as impracticable. It may have been, however, that his zeal and activity were now carried away in another direction. He had of late been led to certain new views, principally by his perusal, it is said, of the publications in the Bangorian controversy, and had gone fully along with Dr. Hoadly, if not beyond him, in the positions upon the right of private judgment laid down in his famous sermon "on the Nature of the Kingdom of Christ," and in subsequent writings. The first manifestation which Abernethy gave of his changed opinions was in the desire he freely expressed for the abolition among the Irish presbyterians of the practice of exacting subscription to the Westminster Confession of Faith as a passport to the office of the ministry. A society which he and some friends, mostly of the same way of thinking, had established under the name of the Belfast Society, from its meetings being usually held in that town, ostensibly for their general improvement in useful knowledge, by bringing all things, as they said, to the test of reason and Scripture, was soon converted into an engine for the accomplishment principally of that one particular object, and, losing its first appellation, came to be known by that of the Non-Subscribers' Society. Abernethy's next proceeding was still more daring: in the year 1717 he received calls, or invitations, to be their pastor, from a congregation in Belfast, and also from one in Dublin: he desired to remain at Antrim: the synod, which had always exercised an absolute authority as to such matters, directed that he should go to Dublin; after some little consideration, he flatly refused to obey. A long contention followed, which at last, in 1726, produced a schism, or division of the synod and the church into two unconnected and hostile bodies. Dr. Kippis, who devotes ten ample pages of his edition of the "Biographia Britannica" to his life, suppresses the fact; but the truth is, that their opposition to subscription, and denial of the authority hitherto exercised by the church courts, were not the only things laid to the charge of Abernethy and the other professors of the new light (as it was popularly called): they were also accused of doctrinal heresy, of Arianism, or something like it. In short, Abernethy was supposed to have imbibed the principles, not only of Hoadly's "Kingdom of Christ," but also of Clarke's "Scripture Doctrine of the Trinity." It was this imputation that had the chief share in occasioning the current of the popular feeling to set so strongly against him and his associates, and in inducing many of his congregation to leave him, notwithstanding his eminent qualifications and universally admitted worth of character. After striving with these adverse circumstances for some years, he at length, in 1730, accepted a call from a congregation of Protestant dissenters in Wood-street, Dublin. After his removal to Dublin, we are told, he altogether changed his style

of preaching: instead of speaking extemporaneously, as he had been accustomed to do, or from a composition committed to memory, he now always wrote out his discourses at full length, and read them; and he and his followers, who eventually came to be called the Rational Dissenters, also carefully eschewed, it seems, all appeals to the affections of their hearers, thinking to accomplish everything by merely addressing their reason; "a notion," remarks Kippis, "which in every view of it is absurd; and peculiarly so" (why this should be is not quite apparent) "in men who are engaged in keeping up a separation from the Established Church." Abernethy also married again soon after taking up his residence in Dublin. In 1731, and the two or three following years, he took a leading part in the agitation of a repeal of the Test Act, the failure of which is attributed in a great measure to a biting pamphlet of Swift's, his "Reasons humbly referred to the Parliament of Ireland for repealing the Sacramental Test in favour of the Catholics." Abernethy died of an attack of gout, to which he had long been subject, in the beginning of December, 1740.

His publications, besides the two sermons already noticed, are, "Religious Obedience founded on Personal Persuasion; a Sermon preached at Belfast, Dec. 9. 1719, on Rom. xiv. 5." "Seasonable Advice to the Protestant Dissenters in the North of Ireland," Dublin, 1722. "A Reply to the Rev. Mr. Masterton, in defence of the Seasonable Advice." "A Sermon preached at Antrim, Nov. 13. 1723, at a Fast observed in the Presbyterian Congregations in Ulster, by agreement of their Ministers, on account of Divisions, on 1 Cor. iii. 5." Belfast, 1724. "The Nature and Consequences of the Sacramental Test considered," Dublin, 1731. "Reasons for the Repeal of the Sacramental Test, in five numbers," Dublin, 1733. "Persecution contrary to Christianity; a sermon preached in Wood-street, Dublin, Oct. 23. 1735, being the Anniversary of the Irish Rebellion, on Matt. v. 44." All these, except the sermon at Antrim, in 1723, and the reply to Masterton, are contained in "Scarce and Valuable Tracts and Sermons occasionally published by the late Rev. and learned John Abernethy, M. A.;" 8vo. London, 1751. The above publications are chiefly deserving of mention as illustrating the sketch that has been given of the author's life. But Abernethy's principal works are, his "Discourses concerning the Being and Natural Perfections of God," in 2 vols. 8vo.; the first published in 1740, the second in 1743, after his death; and his "Sermons on various Subjects," in 4 vols. 8vo.; the first two published in 1748, the two others in 1757. Prefixed to the first volume is a life of the author (understood to be by Dr. Duchal), extending to 92 pages. The former of these two works, in particular, often designated "The Discourses on the Divine Attributes," has been much admired, both for the acuteness of the reasoning, and the clearness and neatness of the style, and has been regarded as a standard work by theologians of eminence who did not share the sectarian opinions of the author. (Life by Duchal, prefixed to *Sermons;* Life in *Biographia Britannica; Sermon on Death of Abernethy*, by John Mears, M. A. 8vo. Dublin, 1741; Bennet and Bogue's *History of Dissenters*, iv. 76, &c.) G. L. C.

ABERNETHY, JOHN, was born in London, in 1765. He was descended from a presbyterian family in the north of Ireland, and was grandson of the Rev. John Abernethy. His early education was limited to the ordinary instruction of a day-school in Lothbury. He was apprenticed to Mr. (afterwards Sir Charles) Blicke, one of the surgeons to St. Bartholomew's Hospital, and attended the lectures on surgery and anatomy of Mr. Pott, another of the surgeons of that Institution, and of Mr. Hunter and Sir W. Blizard. On the retirement of Mr. Pott, in 1787, Mr. Abernethy was elected assistant-surgeon to the hospital, and twenty-eight years afterwards he became full surgeon. Soon after receiving the former appointment he began to lecture on anatomy and surgery; and on the death of Dr. Andrew Marshall, at that time a very esteemed teacher of those sciences, he rapidly rose to the highest celebrity, and became, what he continued to the last, the most popular medical teacher, and one of the most eminent surgeons, of his day. He died at Enfield, in 1831.

No one has exercised a greater influence than Mr. Abernethy upon the character of modern English surgery. The doctrine of the "Constitutional Origin and Treatment of Local Diseases," which he taught so much more generally than his predecessors, that he appears like a discoverer of it, is more or less involved in the daily practice of every surgeon; and now that its bearings are more accurately laid down than they were by him, it supports one of the soundest principles in the treatment of local diseases. As enunciated by him, first in 1806, in his *Surgical Observations*, Part II. "On the Disorders of the Health in general, and of the Digestive Organs in particular, which accompany Local Diseases and obstruct their Cure," and afterwards in an extended form, as "Observations on the Constitutional Origin and Treatment of Local Diseases," the doctrine is briefly this: — "Local irritation acting on the nervous system may affect the digestive organs by a kind of reflected operation," through the brain, "in a very serious manner, and thereby create great general disorder of the system, which is afterwards alleviated in proportion to the amendment that ensues in those viscera." (*Surgical Observations*, ed. 1815, vol. i.

p. 12.) The digestive organs are also frequently affected, when the general powers of the constitution have been weakened, and in persons who have naturally a weak or irritable state of the nervous system; and, in return, a disordered state of the same organs, "consisting in a weakness and irritability, accompanied by a deficiency or depravity of the fluids secreted by them, and upon the healthy condition of which the due performance of their functions seems to depend," "may produce in the nervous system a diminution of the functions of the brain, or a state of excitation, causing delirium, partial nervous inactivity or insensibility, or the opposite state of irritation and pain. It may produce in the muscular system weakness, tremors, and palsy, or the contrary affections of spasm and convulsions. It may excite fever by disturbing the actions of the sanguiferous system, and cause various local diseases by the nervous irritation which it produces, and by the weakness which is consequent on nervous disorder or imperfect chylification. Or, if local diseases occur in a constitution deranged in the manner which I have described, they will become peculiar in their nature and progress, and difficult of cure. Affections of all those parts which have a continuity of surface with the stomach, as the throat, mouth, lips, skin, eyes, nose, and ears, may be originally caused or aggravated by this complaint." (*Ibid.* p. 62.)

This essay exhibits all the excellence and all the defects of Mr. Abernethy's scientific character. It gives proof of a power of observing the general features of diseases and of conceiving bold ideas of their nature with an accuracy which, considering the limited number of the facts, and the great extent of the generalisation, has rarely been equalled; but it shows that this power was combined with an unwise disregard of the distinction of those several parts of a general truth, a knowledge of which is equally necessary to accuracy in its enunciation, and to safety in applying it. In the details of his system, Mr. Abernethy scarcely attempted to find or point out any of the subordinate principles, which, in a number still untold, are involved in the general rule which he established; and in his lectures and practice, which had much more influence than his writings in promulgating his opinions, he simplified them still more; for he seemed to hold only that all local diseases, which are not the immediate consequence of accidental injury, are the results of disorder of the digestive organs, and are all to be cured by attention to the diet, by small doses of mercury, and by purgatives. Yet there is no doubt, that in the study of the general or constitutional relations of apparently local diseases, of which he made so simple a matter, there are involved the greater number of all those diverse facts of sympathy through the medium of the nervous centres, and of the influence of changes in the state of the blood, out of which years of observation will still be necessary for finding the real expression of the general truth. In short, Mr. Abernethy's system was entirely one of deduction from a happily conceived idea; for the observation of particular facts, and for the strict induction of general truths from them, his mind was altogether unsuited; for he was naturally indolent, and early success rendered industry unnecessary.

The facility of the principles and practice of this doctrine, however, would have made it acceptable, though it had been supported by far less truth than it really contained; and yet, though it was in all its characters admirably adapted for popularity, and though Abernethy's writings were singularly clear and impressive, it may easily be imagined that when he comes to be considered only in relation to the part which he bears in the history of medical science, when his person, his eccentricities, his wit, and eloquence are forgotten, men will wonder why he so greatly influenced the characters of his contemporaries and successors. It was in the lecture-room and in private life that he so fascinated all who heard him, that they could not help first believing him, and then imitating him. His style of lecturing was simple, positive, and often eloquent; and he so acted what he described, and so illustrated all the dullest questions with good stories admirably told, that few hearers could be either inattentive or strictly critical. He had, besides, a singular art of satisfying his pupils of the perfection of what he taught; so that, although his lectures were for the most part confined to the mere surface of anatomy and surgery, "we never," says Dr. Latham, "left his lecture-room without thinking him the prince of pathologists, and ourselves only just one degree below him." (*Lectures on Clinical Medicine*, p. 76.). To these qualities as a teacher, he added many that made him very estimable as a friend — honesty, liberality, wit, kindness, and ready sympathy; so that it is hard to find one among his friends who can speak impartially even of his scientific character. His eccentricities and occasional roughness of deportment were his greatest weakness; and though, judging by what is commonly said of him, one might suppose that to them alone he owed his popularity, it is probable that they aided him only by attracting men within the sphere of the influence of his better qualities, and by obtaining for him the opportunities of exercising his great talents for the private practice of surgery.

The part of Mr. Abernethy's works already considered is far the most important; the chief results of his other labours may be rapidly passed over. In his paper on aneurisms, he strongly urges the necessity of the simplest

mode of operation, and lays down the principles in accordance with which a method more simple than that which he himself employed, is now adopted. Here also he describes the cases in which he tied the external iliac artery: on which, as well as on the common carotid artery, he was the first who placed a ligature. By his essay "On Injuries of the Head" (first published in 1797), he contributed greatly to prove how rarely the application of the trephine (which in Mr. Pott's time was used in nearly every such case) is necessary; and first pointed out the chief signs attendant on different degrees of injury to the brain. His "Classification of Tumours," as far as the expressed scope of the essay is concerned, exhibits a singular proof of his defective mode of treating particulars; but the practical observations, and especially the applications of his peculiar doctrine to this class of diseases, are of great value. In the paper on lumbar abscesses, which was published in his first work in 1793, he describes the new method of discharging their contents through a valvular opening in the skin, so as to prevent the admission of air into the cavity; a plan which experience has proved to be very useful in prolonging life.

Mr. Abernethy's physiological writings are of much less importance than his surgical works. He was an unquestioning disciple of John Hunter. His chief lectures are devoted to the inculcation of the general principles and the hypotheses which that great physiologist had sketched out; and the service which his eloquence rendered by making them seem intelligible to dull or inactive minds, was certainly enough to compensate for the damage which they had nearly suffered by his neglect of the great mass of facts on which Hunter had constructed them, and more especially by the unwise energy with which he tried to prove an identity or close resemblance between the vital principle of Hunter and electricity.

Mr. Abernethy collected an excellent museum of preparations illustrative of surgical pathology, which, together with Mr. Stanley's, formed the nucleus of that now attached to the school at St. Bartholomew's Hospital. Of this school indeed, as he was the first who delivered lectures on anatomy in the Hospital, Mr. Abernethy may be regarded as the founder.

For many years, also, he was a member of the council of the London College of Surgeons, and both took an active part in the government of its affairs, and always warmly defended its constitution and privileges. (See, in proof of this, a letter by him, signed, "A Professional Friend," in the *London Medical Gazette*, Dec. 19. and 26. 1829.) In this office he made the Hunterian Museum an especial object of his care; he exerted all his influence in maintaining it in a manner worthy of its founder, and all his eloquence in illustrating its contents; for he saw that it contained "the principal records of the deeds and opinions" of his great master in physiology. (*Physiol. Lectures*, 1817, p. 2.)

The following is a complete list of Mr. Abernethy's writings:—1793. "Surgical and Physiological Essays"—Part I. on the Lumbar Abscess; on the Composition and Analysis of Animal Matter.—Part II. on the Nature of the Matter perspired and absorbed from the Skin; on the ill Consequences sometimes succeeding to Venesection.—1797. Part III. on Injuries of the Head; supplement to the essay on the Lumbar Abscess; on Irritability; Surgical Cases, and Remarks on Aneurism, Emphysema, and Mercurial Fumigation. These three form one volume; the surgical essays appeared afterwards in an extended form.—1793. "Two Instances of uncommon Formations in the Viscera of the Human Body" (*Philosophical Transactions*).—1796. "Some Particulars in the Anatomy of the Whale;" in the same.—1798. "Observations on the Foramina Thebesii of the Heart;" in the same.—1800. "Account of a singular Disease in the upper Maxillary Sinus" (*Transactions of a Society for Improvement of Medical and Surgical Knowledge*).—1804. "Surgical Observations," Part I. containing a Classification of Tumours; an Account of Diseases which strikingly resemble the Venereal Disease; and various Cases illustrative of Aneurism, puncturing the Urinary Bladder, and the Removal of loose Substances from the Knee-joint.—1806. The same, Part II. containing the essays on Disorders of the Health, &c.; on Diseases of the Urethra, and on the Treatment of one Species of the Nævi Materni. The surgical portions of all these works extended, and with a few additions, were published as the "Surgical Works of John Abernethy, F.R.S.," in 2 vols. 8vo. London, 1811, and in subsequent editions.—1806. "On a Diminution in the Area of the Aperture by which the left Auricle of the Heart communicates with the Ventricle; with an account of a Disease of the Ovary." (*Medico-Chirurgical Transactions*, vol. i.)—1815. Introductory lectures exhibiting some of Mr. Hunter's opinions respecting life and disease. Two of these three lectures were published in 1814, with the title of "An Inquiry into the Probability and Rationality of Mr. Hunter's Theory of Life."—1817. "Physiological Lectures exhibiting general views of Mr. Hunter's Physiology, &c." 8vo.—1819. "The Hunterian Oration for 1819."—1831. "Reflections on Gall and Spurzheim's System of Physiognomy and Phrenology," 8vo. These four works form one volume.—1830. "Lectures on the Theory and Practice of Surgery," 8vo. This volume contains only the doctrinal part of the course. The lectures were reported, as delivered, in the "Lancet," 1824, 1825, and reprinted in one volume, 8vo. 1828. There are also a few anonymous

papers, but they cannot be certainly referred to. J. P.

ABES. [AARON ABHAS.]

ABESCH, ANNA BARBARA, a Swiss painter on glass, was the daughter of Peter Anton Abesch, also a painter on glass. The celebrated Benedictine monastery of Muri, in the canton of Aargau, contains many specimens of her ability in this description of painting. She died in 1750. (Fiorillo, *Geschichte der zeichnenden Künste in Deutschland*; Füssli, *Künstler-Lexicon.*) R. N. W.

ABESCI, ELIAS. [HABESCI.]

ABGARUS or ACBARUS (Ἄβγαρος, Ἄγγαρος, Ἄκβαρος), the name of several princes or kings of Edessa, the capital of the district of Osrhoene in Mesopotamia. There are medals of several of these princes with Greek inscriptions: they are given in the work of Bayer, "Historia Osrhoena et Edessena ex Nummis illustrata." Petropol. 1734, 4to.

1. The chieftain who drew Crassus into an unfavourable position just before his defeat by the Parthians [CRASSUS] is called Augarus the Osrhoenian by Dion Cassius, (xi. 20.) and Akbarus a chief of the Arabians, in the Parthian history ascribed to Appian; but Ariamnes, by Plutarch. (*Crass.* c. 21.)

2. Eusebius states (*Hist. Eccles.* 13.) that Abgarus, prince of Edessa, being ill, and having heard of the fame of Christ, sent a letter beseeching him to come and cure him. Christ sent back a letter, promising that one of his disciples should go and cure Abgarus, and teach the way of salvation to him and his people. This promise was afterwards fulfilled by the apostle Thaddeus. Eusebius gives copies of the letters, taken from the Syriac originals, which were preserved among the archives at Edessa. Lardner has clearly shown that these letters are spurious, from the total silence of the Gospels about them, and of all writers before Eusebius, and from other circumstances, as well as from certain internal marks. (*Heathen Testimonies*, c. 1.)

3. Tacitus mentions a king of the Arabians, named Acbarus, who opposed the attempt of the emperor Claudius to set Meherdates on the throne of Parthia.

It seems probable that Abgarus was not a proper name, but a title of the Osrhoenian kings. P. S.

ABHAGET. [THADDAI.]

ABIATHAR (in Heb. אֶבְיָתָר, in the LXX. and in the N. T. (*Mark*, ii. 26.) Ἀβιάθαρ, in the Vulgate, *Abiathar*), son of Ahimelech, high priest of the Jews. He was of the posterity of Eli, who belonged to the junior branch (that of Ithamar) of the house of Aaron. (Josephus, *Jewish Antiq.* V. xi. 5.; and 1 *Sam.* ii. 35, 36. 1 *Kings*, ii. 27. and 1 *Chron.* xxiv. 3.) When, by the command of Saul, Ahimelech and his family were slain at Nob, Abiathar was the only one of his sons that escaped; and he fled to David, who was at that time lurking with a band of malcontents in the desert country near the western shore of the Dead Sea. Abiathar was recognised by David as his father's successor in office; a recognition which appears to have been sanctioned by God, who granted him oracular answers by "the urim and the thummim," to various inquiries which David made through him.

In the reign of David, Abiathar continued to hold the high priesthood, but in conjunction with Zadok. Neither of them was present at David's first ill-advised attempt to remove the ark; but they superintended its removal from the house of Obed-edom into the city of David.

In the rebellion of Absalom, Abiathar and Zadok proposed to quit Jerusalem with David, carrying the ark with them; but David directed them to carry it back, and pointed out that they might more effectually serve him by transmitting him intelligence of what passed in the city in his absence. When the rebellion was over, the two priests were directed to suggest to the men of Judah that they should, on the ground of consanguinity to David, be the first to return to their allegiance.

Abiathar is enumerated among the chief counsellors of David. (1 *Chron.* xxvii. 34.) In the close of David's reign he attempted to thwart his purpose of appointing Solomon his successor, and joined the party of Adonijah. [ADONIJAH.] But the decisive measures of David at once dispersed that prince's adherents; and Abiathar was punished by Solomon with expulsion from his sacred office, after holding it above forty years. We have no notice of his death.

The history of Abiathar is contained in the two books of Samuel and the first two chapters of the first book of Kings: there are some few notices of him in the first book of Chronicles. J. C. M.

ABICHT, JOHANN GEORG, was born on the 21st of March, 1672, at Königsee, a little town in the principality of Schwarzburg. In 1691 he began to study theology and philosophy at Jena and Leipzig, and in 1697 he obtained in the latter university his degree of M. A., and was shortly after appointed assessor of the philosophical faculty. He was subsequently made professor of Hebrew, and in 1716 he obtained the chair of theology, which had become vacant by the death of G. Olearius. But some disputes with the court at Dresden induced him, in the year following, to accept an invitation to Danzig, where he was appointed rector of the gymnasium and preacher at the Trinity Church. In this place he remained till 1729, when he was invited to Wittenberg as the successor of Wernsdorf, with the titles of general superintendent, assessor of the consistory, professor theologiæ primarius, and pastor. He was, however, soon obliged to give up his functions, as pastor, on account of his ill health.

In the year 1740 he was elected a member of the Royal Academy of Sciences at Berlin, but on the 5th of June of this year he died of a paralytic stroke.

Abicht wrote numerous dissertations on the Hebrew language, on Hebrew antiquities, philosophy, and doctrinal points of theology. Those on archæological and historical subjects are still useful, for the matter which they contain was collected with great diligence and accuracy. Most of the dissertations connected with the interpretation of the Old Testament are contained in Ikenius (*Thesaurus Novus Theologico-Philologicus*). The most important of his other works are, "Accentus Ebræorum ex antiquissimo Usu Lectorio explicati." This work was attacked by J. Francke, and the reply of Abicht is very instructive. Dissertationes "De Criterio Veritatis," "De Mendacii Bonitate et Malitia," "De Usura Licita," "De Limitibus Intellectus Humani," "De Exercitiis disputandi recte Instituendis," and, "Einige Mängel der Leibnitzischen Philosophie, welche der Theologie zuwider sind." His works on doctrinal theology are strictly in accordance with the Lutheran creed. (Jöcher, *Allgem. Gelehrt. Lex.* i. 23. where a list of Abicht's dissertations is given; Ranft, *Leben Sächsischer Gottesgelehrten*, i. 1. &c.; *Actæ Histor. Eccles.* v. 289; *Unpartheiische Kirchenhistorie*, iii. 327. which contains a complete list of all the dissertations of Abicht.) L. S.

ABIGAIL. [DAVID.]

ABIHU. [AARON.]

ABIJAH, (אֲבִיָּה; Ἀβιὰ in some MSS. of the LXX.; Ὀβίμη in Josephus;) son of Jeroboam, first king of the ten tribes. [JEROBOAM.]

2. The second son of Samuel, the prophet and judge. He is called by Josephus Ἀβία. [SAMUEL.]

3. The wife of Ahaz, and mother of Hezekiah, king of Judah. She is called, in the book of Kings, Abi (אֲבִי), and in the LXX. Ἄβου, and by Josephus Ἀβία. [AHAZ. HEZEKIAH.]

4. A Jewish priest, head of one of the twenty-four courses or divisions into which the priestly caste was divided. Zacharias, father of John the Baptist, was of the course of Abijah, or Abia. J. C. M.

ABI'JAM, or, in the book of Chronicles, ABIJAH, (Heb. אֲבִים, and LXX. Ἀβιοὺ in Kings; or אֲבִיָּה, and Ἀβιὰ in Chronicles; Ἀβίας in Josephus;) son of Rehoboam, and grandson of Solomon, was designated by Rehoboam in his lifetime as his successor, and succeeded him, B. C. 973, on the throne of Judah, which he occupied for about three years, dying B. C. 970. His mother's name and lineage are differently given in the sacred writings. The discrepancy may be reconciled by the supposition that she was daughter of Uriel of Gibeah, and grand-daughter of Absalom or Abishalom, probably (as Josephus tells us) the well-known son of David: the different orthography of her name (Maachah and Michaiah) has probably arisen from a transcriber's error. The war which had continued between Judah and Israel until the death of Rehoboam was not terminated by that event; and Jeroboam, king of Israel, received a severe defeat from Abijam at Mount Zemaraim in the mountains of Ephraim. The numbers of the opposing armies are given by the writer of the second book of Chronicles at 800,000 for Israel, and 400,000 for Judah; and the loss of vanquished is given at 500,000. These numbers are also found in Josephus; but some error probably exists. The defeat was, however, such as to humble the power of Israel; its immediate result was the capture of two or three frontier towns, including Bethel. The victory of Abijam appears to have been gained by the enthusiasm excited by his well-timed harangue before the onset, which harangue is preserved in the second book of Chronicles. Of Abijam after his victory we hear little else than that he followed the bad example of his father: the enumeration of his harem, by the sacred writer, gives some reason to suppose that warlike energy was followed by indolent sensuality. He was succeeded by his son Asa. (1 *Kings*, xv.; 2 *Chron.* xi. xiii.; Josephus, *Jewish Antiq.* viii. 11.) J. C. M.

ABILDGAARD, NIKOLAY, a distinguished historical painter, born at Copenhagen in 1744. He was the son of Sören Abildgaard also a good artist, who was born in Norway in 1718, and was appointed draughtsman to the Royal Archives of Denmark; he made many fine drawings from the antiquities of Denmark, which are preserved in the library of the university of Copenhagen. Nikolay Abildgaard has been considered the best painter that Denmark has yet produced: but some critics have found fault with his style; his colouring has been pronounced dark, and his attitudes forced and unnatural.

He commenced his education in the academy of Copenhagen, and in 1772 he set out for Italy, in which country he spent five years in studying the great works of the various schools. Of his own works the following are the most celebrated: the wounded Philoctetes; the mother of Messalina, mourning over the body of her daughter; Socrates; Ossian; Culmin's shade; the creation of the world after Orpheus; and his last works consisting of four great pictures from the comedies of Terence. Some of his best works were destroyed by the fire that consumed the old palace of Christiansburg, in 1794. Although Abildgaard survived this accident some years, it had such an effect upon his mind, according to Füssli, that he scarcely touched the pencil ever afterwards. Abildgaard was for some years professor of painting of the academy of Copenhagen, and for two years its director: he collected a valuable library, and

has left writings upon the theory and history of art; his library was purchased by the king Frederick IV. He died in 1809. A review of the life and work of Abildgaard, by Torkel Baden, is inserted in the "Kiöbenhavnsk Iaerde Efterretninger" for 1809. (Ersch und Gruber, *Allgemeine Encyclopädie der Wissenschaften und Künste*; Weinwich, *Kunsthistorie i Danmark*; Ramdohr, *Studien, &c.*; Füssli, *Künstler-Lexicon*; Nagler, *Neues Allgemeines Künstler-Lexicon.*)
R. N. W.

ABILDGAARD, PETER CHRISTIAN, was born in Denmark about the year 1745, and studied medicine at the university of Copenhagen. The prevalence of a pestilence among the cattle rendered the want of a knowledge of the diseases of domestic animals at that time peculiarly felt in his native country. Abildgaard was selected with two other students to study veterinary medicine at the expense of the Danish government, at the college then recently established at Lyon. After a stay of two years and a half in that city he returned to Copenhagen, and was afterwards very active in promoting the establishment of the veterinary college which was founded in that city in 1773.

He wrote several works on subjects in his department of medicine, which are stated, by a writer in the "Biographie Médicale," to contain the opinions of the Lyon school, rather than the results of original observation. It is as a zoologist that Abildgaard is most deserving of mention. He was one of the founders of the Society of Natural History of Copenhagen, and filled for some time the office of secretary to it. Its transactions, and those of the Academy of Sciences, contain many papers by him of considerable merit. In 1793 he paid a visit to Madrid, and in 1796 published a description of the Megatherium, which he had seen in the museum of that city, together with a drawing of the head and hind extremity, which, being executed from memory, was not very accurate. He referred the animal, as did Cuvier, whose paper on it appeared at the same time, to the family of Edentata. On the death of O. F. Müller, Abildgaard undertook to complete his "Zoologia Danica." He furnished all the plates to the third volume, and edited the last volume in conjunction with Holten, Vahl, and Rathke. This was the last labour in which he was engaged; and in the year 1808 he died, at Copenhagen, aged about sixty-three. (*Biographie Universelle*; also a sketch of his own life, in his *Historia Brevis Regii Instituti Veterinarii Hafniensis*, Hafniæ, 1788; and Cuvier, *Sur les Ossemens Fossiles*, tom. v. part. i. p. 176.)
C. W.

ABILDGAARD, SÖREN, a native of Denmark, was born between the years 1720 and 1730, and died in 1791.

He is best known by two works on topographical mineralogy, entitled, "Beskrivelse over Stevens Klink og dens naturlige Mærkværdigheder," 4to. Kiöbenhavn, 1759; "Physik mineralogisk Beskrivelse over Møens Klint," 8vo. Kiöbenhavn, 1781. Both of the above works have been translated into German; they contain an account of the geological characters of two remarkable promontories on the Danish coast.

Abildgaard likewise wrote a prize essay on peat, in 1761, which was published in vol. vi. of the "Danish Agricultural Magazine;" and was afterwards translated into German, and printed as a separate treatise, at Copenhagen, in 1765, under the title of "Abhandlung vom Torf." He is confounded by Watt (*Bibliotheca Britannica*) with P. C. Abildgaard, the naturalist. (Ersch, *Handbuch der Deutschen Litteratur*, ii. Band. iv. Abth.; p. 33, 34.)
C. W.

ABIMELECH. (Heb. אבימלך; LXX. Ἀβιμέλεχ.)

1. A king of the Philistines at Gerar, who, upon Abraham's visiting Gerar with his wife Sarah, took Sarah into his house, being deceived by the statement of Abraham that she was his sister. For this Abimelech was smitten with disease, and still further threatened by God in a dream. He reproved Abraham for his deceit, which Abraham excused on the ground that Sarah was the daughter of his father, but by a different mother. Abimelech restored Sarah to Abraham, and gave him costly presents, among which was included, as a delicate rebuke to Sarah, a thousand shekels of silver to buy herself a veil, the veil being the proper costume of married women, which Sarah had no doubt laid aside when she represented herself unmarried. (B. C. 1898.)

Abraham afterwards lived near Gerar, and on the occasion of a dispute between their servants about the right to a well, he and Abimelech made a solemn league, whence the place was called Beersheba, that is, the well of the oath. (*Gen.* xx. xxi. 22—32.) It appears from this narrative, that Abimelech was one of the few who preserved the worship of the true God in the time of Abraham.

2. Another Abimelech, king of Gerar, probably the son of the former, had a similar adventure with Isaac and his wife Rebekah. Isaac, having gone to Gerar in consequence of a famine, gave out that Rebekah was his sister. Abimelech, however, discovered accidentally that she was his wife, and after severely reproving him, charged his servants to do him no harm on pain of death.

Isaac being thus left unmolested, increased in wealth, till Abimelech thought it prudent to request him to depart from Gerar. Isaac accordingly left Gerar, and proceeded to reopen the wells which his father had dug, and which the Philistines had filled up; but an attempt to dig new wells involved him in a dispute with the Philistines. He retired to Beersheba, where Abimelech visited him, and

a covenant was made between them. (*Gen.* xxvi., about B. C. 1800.)

The name of these two kings, which means "my father the king," is evidently not a proper name, but a title of the kings of the Philistines, as Pharaoh is of those of Egypt; and it is so used elsewhere. (*Psalm* xxxiv. title, compared with 1 *Sam.* xxi. 10.)

3. An illegitimate son of Gideon, the judge of Israel, who induced the men of Shechem to choose him king, after he had put to death (B. C. 1209), by their help, Gideon's seventy sons. This is the first instance of that practice, which has since been so common in the East, for a new king to massacre his relations in order to secure his throne. Jotham, the youngest, alone escaped, and pointed out to the Shechemites the folly and danger of their choice, in the oldest fable in existence, "The trees choosing a king." Abimelech had reigned three years when the people of Shechem rose against him and expelled him from the town. By a stratagem, aided by one of the magistrates of Shechem, who was his friend, he captured the city, utterly destroyed it, slew the inhabitants, and sowed the ground with salt. He then marched against Thebez, near Shechem; and, as he was attacking the citadel, a woman on the battlements threw a large stone upon his head, which broke his skull. He immediately commanded his armour-bearer to run him through with his sword, that he might not be said to have been killed by a woman. His order was obeyed, and he died B. C. 1206. (*Judges*, ix.) P. S.

ABINGDON, EARL OF. [BERTIE.]

ABINGTON, FRANCES, was born in 1731, or, according to some, in 1738. Her maiden name was Barton, and her father, although of respectable descent, is said to have been only a common soldier. Early in life she obtained her livelihood by running on errands, and one of her places happening to be at a French milliner's, she soon contrived to pick up the language. She was afterwards a flower-girl in St. James's Park. Her first appearance on the stage was as Miranda, in the "Busy Body," at the Haymarket Theatre, on August 21st, 1755, under Theophilus Cibber, who had obtained a temporary licence from the Chamberlain. She afterwards acted at Bath, and also at Richmond, whence Foote recommended her to Drury Lane, where she appeared as Lady Pliant, in the "Double Dealer," in 1756. Not making much impression on the public, she went to Dublin, previously to which she was married to Mr. Abington, who had become known to her as her music-master, and from whom she separated in a few months. At Dublin she made her first step to fame, as Kitty, in "High Life below Stairs," which was brought out for the benefit of Tate Wilkinson, who has left an animated account of her great success. The more fashionable theatre in Crow-street was soon deserted for the obscure house in Smock-alley; the head-dress that Mrs. Abington wore was copied by every milliner, and the "Abington cap" in a few days figured in every shop window, and on the head of every lady who had any pretensions to fashion. Mrs. Abington continued a first-rate favourite at both the Dublin theatres until her return to England, in 1765, when she was warmly welcomed by Garrick, and made her reappearance at Drury Lane, as the Widow Bellmour, in the "Way to Keep Him," with great effect. In a few seasons, by the retirement of Mrs. Pritchard and Mrs. Clive, the field was left open to her, and she quickly became the first comic actress of her day; a station which she long retained. In 1782, in consequence of a quarrel with the Drury Lane managers, she went over to Covent Garden, where she first appeared as Lady Flutter, in the "Discovery," but proved her versatility by afterwards undertaking Lucy, in the "Beggars' Opera," and even Scrub, in the "Beaux' Stratagem," which she performed in 1786. She soon after left the London boards, and was understood to have retired; but in 1797 she unexpectedly re-appeared at Covent Garden, on which occasion she spoke a poetical address in allusion to the circumstance. During the season she went through a round of her principal characters with considerable spirit, and added two new ones to the list; Susan, in the "Follies of a Day," and the heroine of a new farce called "Matrimony,"—not the piece which keeps possession of the stage. Her last public appearance was on the 12th April, 1799, when she performed Lady Racket, for the benefit of her friend Pope; but she acted afterwards in the Margravine of Anspach's theatre at Brandenburg House, where she had been a frequent performer. She died at her house in Pall Mall, 4th March, 1815. She left a legacy to each of the theatrical funds.

Mrs. Abington was possessed of a graceful person, elegant manners, and an expressive countenance. Admired in every walk of comedy, in the lady of fashion she was unrivalled. Her taste in dress was considered so excellent, that throughout her career she might almost be said to set the fashion. It is even asserted by Archenholz, the German traveller, that she was paid large sums by ladies for her advice on the subject of dress and ornaments, and that she obtained 1600*l.* a year from this source. Mrs. Abington was on terms of intimacy with many of the nobility, and visited and was visited by ladies of the first rank, notwithstanding she had deserted her husband for Mr. Newnham, a gentleman of fortune, and M. P., to whom she was indebted for the education which her early poverty had denied her. She was also highly admired for her wit and conversation. As an actress her range was great, and she thought nothing too low to attempt, provided it were natural;

though pre-eminent in the fine lady, she was scarcely less successful as the pert chambermaid, or the romping hoyden. Her fame and influence made her a thorn in the side of Garrick, who was so annoyed by her many sudden *illnesses*, and her jealousy of the other female performers, that he never spoke to her except on the stage; and his recently published "Correspondence" bears ample evidence that she gave him good reason to complain. Mrs. Abington was the original Lady Teazle, and that character was generally regarded as her masterpiece. (Davies, *Life of Garrick*, edit. 1808, ii. 175—178.; *Private Correspondence of David Garrick*, ii. 24. 107. 133.; Tate Wilkinson, *Memoirs*, ii. 183. 189. &c.; Archenholz, *England und Italien*, i. 147.; *Some Account of the English Stage*, by the Rev. J. Genest, vii. 443. 449.) J. W.

ABINGTON, THOMAS. [HABINGTON.]

ABINGTON, WILLIAM. [HABINGTON.]

ABIO'SI, GIOVANNI, a Neapolitan professor of mathematics of the end of the fifteenth century, known only as the object of the censure of the Roman see for a defensive dialogue on judicial astrology. This dialogue was published in 1494. Weidler (p. 317.) says that the synopsis of Ptolemy's "Syntaxis," published by Purbach and Regiomontanus, at Venice, in 1496, was edited by John Baptist Abiosi; we suppose, the subject of this article. Weidler speaks much in praise of Regiomontanus, and promises to publish some of his works. What all this means we cannot tell: the preface to the work in question professes to have been written by Regiomontanus himself, who refers to the work on triangles which he himself was to publish, and we cannot find the name of Abiosi mentioned at all. A. de M.

ABIRAM. [KORAH.]

ABI'SBA'L, ENRIQUE O'DONNELL, count of, a Spanish general, conspicuous in the history of that country during the early part of the nineteenth century. He was descended from the Irish family of the O'Donnells, who emigrated to Spain after the defeat of the Earl of Tyrone in the reign of Queen Elizabeth, and settled in Andalusia, where Enrique was born, about the year 1770. He was the eldest son; and his three brothers, Carlos, Josef, and Alexandro, all, like himself, held commissions in the Spanish service. Enrique entered the royal guards at the age of fifteen, and served under the Prince of Castel-Franco, in 1795, in the war against the French republic. It was in the war of resistance to Napoleon's invasion, however, that he first came into notice. The part he took in the relief of Gerona, in 1809, at the head of the Ultonia regiment, led to his promotion, in 1810, to the command of Catalonia, where he displayed great energy and met with much success. He was defeated, on the 20th of February, 1810, in the plains of Vich, by General Souham; but within a month after he baffled Augereau, and obliged him to abandon Lower Catalonia. At the village of Abisbal he compelled the surrender of a whole French column under General Schwartz; and from this action he took his title. Towards the close of the war he commanded with brilliant success at the capture of Pancorvo. On the return of Ferdinand VII. he was confirmed in his full rank, and additional honours were bestowed on him. But so early as 1815 Abisbal was suspected of corresponding with Charles IV., with the view of effecting his restoration, on condition of becoming a constitutional king. In the month of August in that year he commanded the Spanish troops which crossed the frontiers of France to support the cause of the Bourbons, but withdrew again immediately, at the request of the French general Viomenil. In 1819 he suppressed, on the 7th of June, a mutiny of the troops in the Isle of Leon, preparatory to embarkation for South America, and was dismissed the service immediately after, on account, it was stated, of having injudiciously promised the troops who aided him in disarming the mutineers an exemption from service in America. The real reason was afterwards stated to be, that the revolt had in part been organised by himself, that he had been ready to raise the standard of liberty, on condition of being appointed to the dictatorship; but, on being told that there was no wish for military despotism, changed his views, and arrested the officers, and disarmed the regiments which were prepared to support him. Under these circumstances it would hardly have been expected that he would next have been summoned into activity by the Cortes, who were themselves called into being by the successful insurrection of the Isle of Leon, in 1820. "This general," says a Spanish historian, the author of the "Examen Criticо," "in discredit with all parties, and despised by those who employed him, had acted in such a manner that it could hardly be believed that anybody would employ him for anything." He was appointed, however, by the constitutional ministry, inspector-general of infantry; and, on the defeat of Ballesteros the general of the Cortes by the royalists, on the 23d of January, 1823, raised to the command of all the troops. In an official report, dated the 30th of January, he stated that "he had no hesitation in assuring the ministry that whenever he met with the enemy, *not only* the artillery should remain *in his power*, but the horde of enemies to the liberty of their country should be entirely destroyed." These promises, however, ended in nothing; and, though Abisbal attributed his inefficiency to the bad weather and want of troops, the reputation of boldness and decision which he had gained, and it is said justly, in the

war of independence, was considerably weakened. His character revived, without any exertion of his own, on the invasion of the French under the Duke of Angoulême, when a good general was so much needed that the Spaniards were eager to persuade themselves they possessed one. This was the epoch of his greatest popularity; and the Cortes, on retiring to Cadiz, left Abisbal complete master of Madrid, both as political chief and commander of the forces. His army was far from numerous, and the methods he took for raising money made him unpopular with the citizens; but a desperate resistance was anticipated, till, on the 17th of May, 1824, the people of Madrid were astonished by a proclamation from Abisbal, to the effect that he had resolved on abandoning his post, but that "he would not quit them till the place of his forces was supplied with a French corps capable of affording them protection." The cry of treachery was loudly raised by the constitutionalists at the time; but as Abisbal received no rewards from the absolute government upon its restoration, it has been supposed that his conduct might have its origin in mere weakness of character, and a conviction of the inability of his means to support a protracted resistance. After the restoration of Ferdinand, he retired to the south of France, where he resided almost entirely forgotten till his death, which took place under very peculiar circumstances. His only son, Leopold O'Donnell, had become a colonel in the service of Queen Christina, and, on his way to Pampeluna, to solemnize his nuptials with a rich heiress, had the misfortune to be captured in a skirmish by Zumalacarregui, who ordered him to be shot, by way of reprisal for the recent execution of some of his own officers. The execution of the son, on the 22d of April, 1834, was followed by the death of the father, at Montpelier, on the 17th of May in the same year, of a broken heart. His brother Carlos, who was through all the revolutions of Spain a constant supporter of the royal cause, and acted as governor-general of Old Castile under the French at the time that Abisbal was defending Madrid, is said to have died about the same time, of a broken heart, from a similar cause — the execution of two of his sons in the service of Don Carlos, who had been captured by the Christinos. At the time of his death two other sons, who survived him, were actively engaged as officers on the opposite sides. (Walton, *Revolutions of Spain*, i. 291, &c. ii. 238, &c.; Napier, *History of the War in the Peninsula*, 2nd edit. iii. 136.; Quin, *Visit to Spain in* 1822 *and* 1823, p. 188, &c.; Henningsen, *Twelve Months' Campaign with Zumalacarregui*, i. 154, &c.; *Examen Critico de las Revolueiones de España*, i. 201. 211, &c.; *Biographie des Hommes Vivants*, in which Abisbal's name is stated to be Joseph, i. 3, &c.) T. W.

ABISHAI, (in Heb. אֲבִישַׁי; in the LXX. Ἀβεσσά, Ἀβισαί, or Ἀβεσσαί; in the Vulg. *Abisai*;) one of the three sons of Zeruiah, sister of David, king of Israel. He joined his uncle David with the rest of his kinsmen, when he was in the cave of Adullam, and appears to have continued with him till he ascended the throne. He distinguished himself, with two others, by breaking through the host of the Philistines, then posted at Bethlehem, and bringing away some of the water from the well in that place, for which David had expressed a strong desire. He also accompanied David when he penetrated in the night into the camp of Saul. Abishai would have slain the sleeping king, but was prevented by David, who was contented with taking away his spear and cruise of water.

In the civil war between David and Ishbosheth, Abishai was one of the leaders of David's army, but was subordinate to Joab, his elder brother. He was concerned in the murder of Abner, with whom he had a feud on account of the death of Asahel the youngest son of Zeruiah, whom Abner had slain in battle. [ABNER.] Joab was, however, the principal agent in this murder. In the Syrian war Abishai was again second in command to Joab, and led one of the two divisions of the army. In the Edomite war he appears to have had the active command of the troops, though David was himself present at the seat of war.

In the rebellion of Absalom, Abishai followed David in his retreat from Jerusalem, and would have slain Shimei, who insulted the king in his adversity, but was restrained by David. In the decisive battle of the wood of Ephraim, near Mahanaim, by which that rebellion was crushed, Abishai was one of the three commanders of David's army; and when just after that rebellion Sheba, the son of Bichri, sought to raise another, David appointed Abishai to supersede Amasa, whom he had set over his army. Joab, who had been passed over (possibly because David resented his having slain Absalom), murdered Amasa, took upon himself the command, and put down the revolt.

In a subsequent war with the Philistines, Abishai saved David's life, by slaying his assailant, one of the gigantic race which existed at that time among the Philistines. Abishai is enumerated among the illustrious persons who served David, and is recorded to have lifted up his spear against three hundred men, and have slain them. The time and place of this exploit, which we must suppose him to have performed not alone, but at the head of his retainers, is not stated. Of the chronology of his actions, and the time of his death, we know nothing certain: the reign of David is fixed by Hales as extending from B. C. 1070 to B. C. 1030, and as we hear nothing of Abishai in the closing transactions of that reign, it is probable he did not survive to see its termination.

(The history of Abishai is contained in the two books of *Samuel* and the first book of the *Chronicles*, and in Josephus, *Antiq.* V. xiii., VII. i. vi. ix. x. xi. xii.) J. C. M.

ABLA'BIUS or ABLA'VIUS ('Αβλάβιος), a writer of epigrams, who lived towards the end of the fourth century of our æra. He is only known to us as the author of some epigrams, one of which is contained in the "Anthologia Græca," ix. n. 763. ed. Jacobs. (Fabricius, *Biblioth. Græc.* iv. 457.; Brunck, *Anal.* ii. 3. 296.) L. S.

ABLAINCOURT. [Bruhier.]

ABLAINCOURT. [Perrot, Nicholas.]

ABLA'VIUS, a late Roman historian, whose age is unknown. He wrote a history of the Goths, which Jornandes appears to have made the basis of his work, "De Rebus Geticis," and to which he refers in several passages as his authority. (Jornandes, *De Reb. Get.* iv. 14. 23.; Ant. Sabellicus, *De Vetust. Aquilejæ*, iii.) L. S.

ABLE, THOMAS. [Abel.]

ABLEITNER, BALTHASAR, probably the son of Johann, was court sculptor to the Churfürst (Elector) of Bavaria. He executed the statues of the scourging and derision of Christ in the church of the Theatines at Munich, also the four Evangelists of the altar; the monument of Maria of Ettal; and the brown wooden statues in the sacristy. (Nagler, *Neues Allgemeines Künstler-Lexicon.*) R. N. W.

ABLEITNER, JOHANN, a Bavarian sculptor, lived in Munich in the early part of the seventeenth century, where he executed many good statues, and other works in sculpture. His best works are, a St. Paul, in St. Peter's Church, and a Christ crowned with thorns and bound to a column, in the Herzogspital church; he executed also the high altar of the former church, which is entirely of marble. (Nagler, *Neues Allgemeines Künstler-Lexicon.*) R. N. W.

ABLESIMOV, ALEXANDER ANISIMOVICH, a Russian dramatist of the eighteenth century. He became acquainted with his own poetic talents while acting as amanuensis to Sumarokov, the chief dramatic writer of Russia. His earliest production "the Miller" (Mel'nik), is the first in Russian literature of that class which the Russians and French term vaudevilles; but the author himself styles it a comic opera. It was produced in 1779, at St. Petersburg, and was repeated for twenty-seven nights in succession, and it is still considered the best Russian specimen of that class of composition. The other productions of Ablesimov, "Happiness by Lot" (Schastie po zhereb'yu), an opera; "The Clerk's Revel" (Pod'yacheskaya Pirushka), a comedy; and "Leaving Quarters" (Pokhod's nepremaynnuikh kvartir), also a comedy, are much inferior, and have long been forgotten. He also wrote "The Strangers" (Stranniki), a dialogue for the opening of one of the Moscow theatres, and a number of occasional pieces, &c., which are scattered in different periodicals. The date of his birth is not stated by either Grech or Yazuikov; he died at Moscow, in 1784. He was in the military service, and, according to Grech, had attained the rank of a staff-officer, yet Yazuikov says that at his death he left no property but the three-legged table on which he was accustomed to write. This, he adds, must not be attributed to parsimony on the part of the managers of the Moscow theatre, for they had more than once allowed him a benefit, but he expended all that he could obtain on the education of his only daughter. (Grech, *Opuit kratkoy Istorii Ruskoy Literaturui*, p. 207. &c.; article by Yazuikov in the Russian *Entsiklopedecheskii Lexikon*, i. 36.) T. W.

ABNER or ABINER, (Heb. אבנר or אביר; in the Gr. of the LXX. Ἀβενήρ, or Ἀβεννήρ, or Ἀβανήρ; Ἀβήμαρος, and Ἀβέννηρος in Josephus;) cousin to Saul, first king of the Israelites; Ner, the father of Abner, and Kish, the father of Saul, being brothers. Josephus supposes that he was the uncle of Saul, mentioned 1 Sam. x. 14—16. He was captain of the host to Saul, and commanded under him in the war which was signalized by the victory of David over Goliath. (B. C. 1080?) He was with Saul when he pursued David in the wilderness of Ziph; and David, after he had penetrated in the night into the camp of Saul, and returned undiscovered, rebuked Abner for his carelessness, and declared that he was worthy of death. On the death of Saul and three of his sons, in the battle against the Philistines on Mount Gilboa (B. C. 1070), Abner took Ishbosheth, a son of Saul, who had survived the battle, and retiring into the country east of Jordan, made him king at Mahanaim. The title of Ishbosheth appears to have been acknowledged by all Israel except the tribe of Judah, which adhered to David. If we may trust Josephus, Abner was in the battle on Mount Gilboa, and learning the death of Saul and his other sons, returned to the camp in time to rescue Ishbosheth from the pursuit of the enemy. There is some difficulty in the chronological arrangement of the subsequent events. Most of our authorities suppose that some years, at least two, passed before hostilities broke out between the rival princes; and that five years more, making seven in all, elapsed before the death of Ishbosheth left the kingdom undivided to David. We believe this computation to be quite incorrect, and that the whole reign of Ishbosheth, from his father's death to his own, was only about two years; and that the seven years and a half of David's reign at Hebron include not only the time (two years) of his sovereignty over Judah only, but the earlier part (five years and a half) of his reign over all Israel. According to this view we sup-

pose it to have been soon after the appointment of Ishbosheth and David to their respective thrones, that Abner marched towards Judah to crush the latter. At Gibeon he was met by the army of David, under the command of his nephew and general Joab. An engagement between twelve chosen men of each party brought on a general conflict, in which Abner was defeated. In the flight he was pursued by Asahel brother of Joab, and was compelled in self-defence, though unwilling to preclude himself from an opportunity of reconciliation with Joab, to slay his pursuer. The death of Asahel stopped the pursuit for a time, and enabled Abner to rally a part of his forces, and to induce Joab to recall his men. The war continued for a time longer, Ishbosheth becoming weaker every day, though supported by Abner with all his energy.

A charge made by Ishbosheth against Abner, of having an intrigue with Rizpah, daughter of Aiah and concubine of Saul, led to a violent outbreak of passion on the part of Abner, who threatened to forsake the cause of Ishbosheth and transfer the crown of the whole kingdom to David. For this purpose he negotiated with the elders of Israel; and a journey to Hebron, undertaken for the purpose of restoring to David his wife Michal, daughter of Saul, (a restoration which Josephus tells us had been made by David the pledge of Abner's sincerity, and had been effected by his influence,) gave him an opportunity of conferring with David on the projected revolution. He had set out on his return from Hebron with the intention of bringing over all Israel to the party of David, when Joab, who had been absent from Hebron on a military expedition at the time of Abner's visit, and had just returned, sent a messenger after him to bring him back. Joab professed to David to suspect Abner's sincerity in the overtures he had made; according to Josephus, he was jealous of the influence which Abner might acquire with David; and this jealousy quickened the vindictive feeling with which the death of Asahel had inspired him. He met Abner in the gate of the city and there murdered him, with the assistance, as it appears, of his brother Abishai, about B.C. 1068. As Hebron was a city of refuge, this act of Joab appears to have been a direct violation of the law; but his power was too great for David to punish him. [JOAB.] He honoured Abner with a pompous funeral in Hebron, at which all the people assisted; and lamented to his servants and confidential friends the worth of the murdered chieftain, and his inability to punish those who had slain him. (1 Sam. xiv. xvii. xxvi.; 2 Sam. i.–iii.; Josephus, *Jewish Antiq.* vii. 1. We have followed chiefly the chronology of Dr. Hales.)

J. C. M.

ABNEY, SIR THOMAS. [WATTS.]

ABO'NDIO, ANTONIO, an Italian sculptor, who lived about the beginning of the sixteenth century. He was called l'Ascona, after the place of his birth, upon the Lago Maggiore. Of his works little is known: he made a group of Venus and Apollo for Francis I. of France; and he executed the eight colossal statues which adorn the façade of the house at Milan that belonged formerly to the celebrated sculptor Lione Lioni, the favourite of the emperor Charles V. In the Brackenhofer collection at Strassburg is a basso-rilievo in wax of Cupid kissing Venus, who is reclining upon a couch, which is attributed to Abondio. He was probably the father of the elder Alexander Abondio. (Torre, *Ritratto di Milano*; Füssli, *Allgemeines Künstler-Lexicon.*)

R. N. W.

ABONDIO, ALESSANDRO, a Florentine painter, the son of a painter of the same name, who was a scholar of Michael Angelo, and excelled in representations in wax. They were both the contemporaries of Sandrart, who speaks of them with praise. The younger lived in Munich, where Sandrart became acquainted with him, about the middle of the seventeenth century; he had been with his father in the service of the emperor Rudolph II. at Prague, but had after the death of his father, who died at Prague, entered into that of the Churfürst (Elector) Maximilian of Bavaria, at Munich. Sandrart acknowledges himself indebted to "the celebrated Alexander Abondio" for valuable assistance in the compilation of his great work on the arts and artists of Germany, "Die deutsche Academie der Bau-Bildhauer- und Mahler-Kunst."

R. N. W.

ABOVILLE, FRANÇOIS MARIE, was born at Brest, on the 23d January, 1730, of a family long distinguished in the military annals of France. He entered the artillery in 1744, and served for some time under Marshal Saxe with great credit; he was also engaged in the seven years' war in Germany. In the American revolutionary war he held the rank of colonel in the French auxiliary army under Rochambeau, and directed the artillery with such effect that the Marquis Cornwallis is said to have attributed his surrender at York Town rather to Aboville than to Washington. In France, Aboville was a moderate partisan of the revolution. In 1791 he was one of the officers who adhered to the constituent assembly; and, on Dumouriez' defection, in 1792, he issued an indignant proclamation in his capacity of lieutenant-general of the armies of the north and of Ardennes. But this did not prevent his being imprisoned for some time, as belonging to the nobility. Under Napoleon he became inspector-general of artillery, a senator, and member of the Legion of Honour; he was also, in 1805, commander of the National Guard of the Doubs and Jura, and, in 1807, governor of Brest. He adhered to the restoration, and

was made a peer by Louis XVIII.; but having, during the hundred days, only excused himself from taking his seat in Napoleon's chamber on the plea of illness, he was excluded on the return of the king, and only restored by a special ordinance some time after. He died on the 1st November, 1817. Besides his merit as an artillerist, Aboville had some pretensions as an inventor; his wheels with metallic naves, which received honourable mention from the Institute in 1808, being yet in use for the *velocifères* of Paris. (Rabbe, &c., *Biographie des Contemporains*, i. 32.; *Le Moniteur Universel*, for 1817, pp. 1239. 1279.) J. W.

ABRA'BANEL, DON ISAAC (ר' דון יצחק אברבנאל) called also Abravanel, Avravanel, and Abrabaniel, Ben Judah, by contraction (הרר"א), Haradja, the most celebrated of all the Spanish rabbis, was descended from the ancient and honourable family of Abrabanel, which was of Hebrew origin. Though this family had always adhered to the religion of their forefathers, they had long been held noble in Spain, and permitted to assume the patrician title of Don, which in those times was strictly confined to men of noble descent. Indeed, Abrabanel himself boasts that this illustrious family was of royal blood, and of the house of David, (Preface to the *Commentary on Isaiah*,) and he quotes as his evidence the author of "Shebet Jehuda," who states that this family first appeared in Seville, and then asserts its royal origin, "for," says the Shebet Jehuda, "a certain Spanish king, named Pyrrhus, in the days of Nebuchadonosir, to whose assistance he had led an auxillary force, brought back Hebrew captives into Spain, into that part which is called Andalusia, and came to the city of Toledo; but that portion of the Hebrews who had inhabited within the third wall of Jerusalem, and were of the blood royal, he took to Seville." From Seville this family was dispersed over various parts of Spain and Portugal, but the main branch seems to have settled in Lisbon, then a flourishing city, where Rabbi Isaac Abrabanel was born, A. M. 5197 (A. D. 1437). His parents, who were rich, spared no expense in his education; and he, being naturally of a most acute and ardent disposition, and gifted with a wonderful power of application, became well versed in all the learning of the time, and especially in the Holy Scriptures, and the writings of the rabbis. Nor was he wanting in any of those higher qualities which form a great man, and lead to distinction: to the acuteness and subtlety of the Jewish character he added the gravity and courtesy of the Spanish hidalgo; he possessed a peculiar tranquillity of mind, and an aptitude for business, which are not often joined with profound learning. When he was twenty years of age he began his expositions in the synagogue at Lisbon, and gave lectures on the book of Deuteronomy. These lectures formed the foundation of his valuable commentary on Deuteronomy, though they were lost for many years, and he only recovered them, to his great joy, in the year 1495, at Corfu, at a time when giving up other studies he applied himself with all his power to complete this work. By his profound knowledge and lucid expositions of the Scriptures he earned himself the title of Rav (רב), the most flattering which his nation could bestow. The king of Portugal, Alphonso V., was so convinced of his superior prudence and wisdom, that he had frequent recourse to his advice in time of war. On the death of Alphonso, in 1481, his son and successor John II., moved thereto by the bigotry of the age, or, as Father Bartolocci expresses it, knowing the malice and wickedness of this Jew's disposition, banished him from his presence, together with all the ministers of the late king, under the pretence of their having conspired to deliver the kingdom to the Spaniards. Abrabanel, knowing how little scrupulous Catholic kings were in those days about sacrificing Jews on the slightest grounds, wisely resolved not to await the next move of his enemies, and he fled by night into the kingdom of Castile. By diligent application to business he had acquired great wealth, which was all confiscated; but what seems to have vexed him most was the loss of his books, and among the rest, the MS. of his lectures on Deuteronomy. The fame of his high qualities having accompanied or followed him into Spain, he was in 1484 received with great favour at the court of Ferdinand and Isabella. Here also he applied himself to mercantile speculation, Bartolocci says to usury, and soon acquired a large fortune. It was now at the age of forty-seven that he began his commentaries on the earlier prophets, which he finished in the space of four months: he seems to have lived in Spain with great pomp, assuming all the state of a Spanish grandee, until the year 1492, when the decree was promulgated by Ferdinand and Isabella by which all Jews were banished from their dominions, and their property was confiscated to the crown. Abrabanel, involved in the common ruin, embarked with his wife and children on the Mediterranean, and landed in the city of Naples, then, as now, the capital of the Two Sicilies, where his genius and great political experience soon opened him a way to the court of King Ferdinand, and to the royal favour. Here, at the age of fifty-six, he wrote his admirable commentaries on the books of Kings, while at the same time he was accumulating a new fortune by assiduous and successful application to business. But while Abrabanel was enjoying tranquillity at Naples, and was busy on other works which have preserved his name, the news arrived that Charles VIII. of France was preparing

an expedition for the invasion of Naples. This army, in the bitterness of his mind, Abrabanel calls "Zabob Melek Arphah" ("The flies of the King of France"). (Preface to *Deuteronomy*.) But before the French king arrived, Ferdinand died and Alphonso II. reigned in his stead, A. D. 1494. The French occupied the principal fortresses almost without firing a gun, and gained possession of almost the whole kingdom of Naples. Alphonso, seized with a panic, fled into Sicily, and Abrabanel followed his fortunes, and dwelt with him at Messina, where Alphonso died in the following year, 1495. Abrabanel, quitting Sicily, sailed to Corfu, but he remained there only one year, after which he returned to the kingdom of Naples, and fixed his abode at Monopoli, a maritime town of Apulia. At Corfu he began to write his commentaries on the later prophets. He lived at Monopoli for about seven years in great tranquillity, devoting himself almost entirely to his studies, and here, between the years 1496 and 1503, he completed many of his most celebrated works. In 1508 he left his peaceful home at Monopoli, and sailed to Venice for the purpose of negotiating a commercial treaty between the king of Portugal and the Venetian republic, as regarded the trade in spices. At Venice he wrote his commentaries on Jeremiah, Ezekiel, and the twelve minor prophets, and he remained there until his death, which took place A. D. 1508, or, according to the Jewish computation, A. M. 5268, at the age of seventy-one. His body was carried to Padua, and buried in the ancient cemetery of the Jews without the gates of that city. Within eight days afterwards R. Jacob Mintz departed this life, and was buried by the side of his friend Abrabanel. In the year 1509, the city of Padua being besieged by the Imperialists, the Jewish cemetery was entirely destroyed, and a highway opened through it, so that no vestiges of the tomb of Abrabanel remained.

Don Isaac left three sons by one wife, Judah, Joseph, and Samuel, who all seem to have been worthy of their father. Judah, his first-born, better known as Leo Hebræus, is spoken of as a learned philosopher, a skilful physician, and an elegant poet. Joseph, his second son, though not a man of great learning, was most highly esteemed: he never left his father, even in the seasons of his greatest adversities, and in him the promise annexed to the commandment was fulfilled, for he lived in peace, having survived his father many years. Samuel, who was also celebrated for his learning, became a convert to the Christian religion, at Ferrara, where he was baptized Alphonso, after the duke of that name.

Abrabanel's real greatness and intellectual power are shown in the important works which he has left to posterity; and we must form a high estimate of his abilities when we consider that his life was not that of a retired student, but of a busy man of the world, a courtier, and one who was engaged in the pursuit of wealth, in which he was eminently successful. Even his biographer Bartolocci, while he calls him a man of the most corrupt mind, (vir perspicui, sed pessimi ingenii,) a blasphemer, and other hard names, is evidently struck with admiration of his high qualities; he says that he was a man of a most penetrating mind, indefatigable, much accustomed to fasting, and sleeping little, so that he often passed whole nights at his studies; a diligent, though often false expounder of the Holy Scriptures, and of such facility with his pen, that his expositions of some books of Scripture were written in a few days. But Bartolocci, himself a man of profound learning, could not do otherwise than respect a man like Don Isaac; at the same time he could not forget that he himself was a Cistertian monk of the congregation of St. Bernard, and in that character he could not pass over the severe blows which Abrabanel aims at the Roman Catholic clergy in some of his commentaries, especially that on Daniel and the later prophets. Indeed he spared neither popes nor cardinals, but he derived arguments against Christianity from the scandalous corruptions of the court of Rome. The learned Bernardine is so provoked by these attacks, that he brings the most improbable charges against Abrabanel; for instance, that by his haughty and insolent demeanour he contributed to bring on himself and nation the decree by which they were plundered, and banished from Spain; and yet, when he is speaking of Abrabanel's abuse of Christianity, he adds, "at the same time he was a flatterer of Christian princes, and so far from avoiding a friendly intercourse with Christians, that he courted it, using such mildness, familiarity, ready politeness, and such pleasing conversation, that you would have thought that he too was a Christian." We have thus briefly dwelt on the character of Abrabanel, as Reland and others who have written his life have generally followed the very words of Bartolocci, who after all acknowledges that he compiled his life entirely from Abrabanel's own works, which are certainly the best of all authorities, but by no means warrant the abuse with which he has loaded this learned Jew.

The works of this great writer are characterised by a clear and admirable method of explaining Scripture. Nic. Antonio, in the preface to the "Bibliotheca Hispana," speaks thus decidedly of the character and talents of Abrabanel: "Isaac Abrabanel was gifted by nature with a superior genius, and by study he acquired profound learning; in industry he was indefatigable, but a most bitter enemy to the Christian name." . . And again: "Among the Hebrew commentators, Isaac Abrabanel excels all others for genius and erudition; of

him might well be said what Scaliger has said of Maimonides, that no one ever had so happy a method of unravelling difficulties (δυσνόητα, and ἄπορα,) which were wont to be thought incapable of solution as Abrabanel."

Stephen Souciet (*Dissertations sur divers points de Critique et de Chronologie*) thus speaks of Abrabanel: "Being driven out of Spain, he bent all his mind to the study of the Holy Scriptures, and with such admirable success, that he has been deservedly called the prince of the modern Jews; for he was not only skilled in those studies to which his nation are usually devoted, but was well skilled in gentile literature, whether christian or heathen. Beside the Talmud, he was well versed in Onkelos, Jonathan, Josephus, the "Jezira," "Zohar," and the other cabbalistical writers, as well as "Bereshith Rabba," and the other great commentaries. He had completely mastered the works of Aben Ezra, Solomon Jarchi, Maimonides and his disciples, the book Cosri, R. Abraham, R. Nissim, R. Moses Nachmanides, David Kimchi, Levi Gerson, R. Isaac, and a hundred others, whose opinions he gives with perspicuity and accuracy, and adopts or refutes as he finds them true or false. He was familiar with Aristotle and Plato; he also quotes Pliny and St. Augustine; he shows great knowledge of philosophy, and indulges to excess in metaphysics. His diction is pure, but diffuse and ornate; he feels deeply for his nation and religion; and, on the other hand, repels and refutes with fervour and solid reasoning all loose and dangerous interpretations of Scripture, from whatever quarter."

Of his wonderful facility in writing, some singular instances are given in the prefaces to his various works. For instance, when he first entered the kingdom of Castile he beguiled his exile by writing his commentaries, and finished that on Joshua between the 10th and 26th days of the month Chesvan (October), and his commentary on the book of Judges from the 1st of Chislev, or November, to the 25th of the same; then beginning his commentaries on Samuel on the 1st of Tebeth (December), he finished them on the 13th of Adar (February) following, completing the whole of those important works in the space of four months of the same year, 1484. While he was making preparations for his commentary on the books of Kings he was summoned to the court of King Ferdinand the Catholic, in whose service he remained for eight years, until 1492, the year of the expulsion of the Jews, when in the space of three months more than three hundred thousand Jews left Spain.

The works of Abrabanel are: 1. "Perush al Hattorah" ("A Commentary on the Law"). This is for the most part a literal explanation of the text of the Pentateuch, in which the author shows himself well versed in the scholastic divinity of the time. He commences by proposing questions on the sacred history and the text on which he is commenting, for the most part taken from Christian writers: he then carefully examines each, offers his own opinion, and finally answers objections. This work was first printed at Venice, in the small rabbinical character, A. M. 5339 (A. D. 1579), in folio, edited by R. Samuel Archivolti; and again, A. M. 5364 (A. D. 1604). This commentary was completed by Abrabanel, at Monopoli in Apulia, on the 2nd day of the month Shevat or Shebet (January), 1496, four years after his expulsion from Spain, as appears from the end of the Venetian edition first mentioned. He was enabled to complete this work by the unexpected discovery of his lectures on Deuteronomy, in the previous year, 5255 (A. D. 1495), in Corfu, as related above. Leaving his other studies, he applied himself indefatigably to his commentary on that book, which was afterwards added to the commentaries on the first four books of the Pentateuch, though with a separate title.

2 "Mirkeveth hammishne," ("The second Chariot.") (*Gen.* xli. 43.) This work, which is the admired commentary on Deuteronomy above mentioned, was also printed by itself, at Savona in Italy, by Tobias Phoah, A. M. 5301 (A. D. 1541), with a copious index of texts of Scripture, and references to the Talmud and other authorities.

3. "Perush al Nebieim Rishonim" ("A Commentary on the earlier Prophets"). This work was begun while he was an exile in Castile, the commentary on Joshua being finished in sixteen days, as mentioned above, and all as far as the end of Samuel in four months. He wrote the commentary on the books of Kings, at Naples, the year after his banishment from Spain, as we find from his preface to those books. When these commentaries on the early prophets were finished, they all appeared together, in the same year, A. M. 5253 (A. D. 1493), with a motto from Exodus (xxii. 24.) "Gerim ejithem" ("Ye were strangers"). They were published, in folio, by the heirs of Soncini, who was one of the earliest Jewish printers in Italy, and carried on his business at Bologna, Rimini, Pesaro, and in Lombardy.

4. "Perush al Nebieim Acharonim" ("A Commentary on the later Prophets, namely, on Isaiah, Jeremiah, Ezekiel, and on Thereassar, or the twelve minor prophets"). All these were printed in one collection, by the Soncini, A. M. 5280 (A. D. 1520), in folio, in the large Hebrew letter, the holy text being pointed. It was afterwards published in an improved form, with a double index:—1. Of texts of Scripture; 2. Historical and doctrinal, referring to both the Talmud of Jerusalem and of Babylon, as well as the Midrash Rabboth, Midrash Hagadah, and other rabbinical writings. At the beginning there is a copy of verses in praise of the

book and the author, by R. Judah, his son, which are an acrostic, the initial letters forming Judah Ben Isaac Abrabanel. This edition has not the name of the place where it was printed, but it is supposed to be an Amsterdam edition, from the superior elegance of the type: it was printed A. M. 5401 (A.D. 1641), in folio. In many parts of this work Abrabanel is very severe on the Christian religion, and especially on the Roman Catholic church; and the Jews of Rome, Spain, and other countries where the papal authority prevailed, were forbidden to read it, or to have it in their houses. His commentary on Isaiah, from verse 13 of chapter lii. to chapter liv., wherein he undertakes to prove the error of the Roman Catholic church in its application of these passages to the passion and death of Christ, was answered by Constantine l'Empereur, in a tract entitled, "Contra Abravanelem in Isaiam," printed at Leyden, A. D. 1631, in 8vo.

5. "Maajene Hajeshuah" ("The Fountains of Salvation"). (*Isa.* xii. 3.) This is a commentary on the prophecies of Daniel, in which the author attacks Christianity, and the Roman Catholic hierarchy in particular, with great virulence: it is divided into twelve fountains, and seventy palm trees; it has a preface by Rabbi Baruch, which gives a very full account of the life of Abrabanel, from which many facts in this short notice are taken. It was printed A. M. 5311 (A. D. 1551), in 4to., but at what place does not appear. Buxtorff, who calls it "commentarius pulcherrimus," says Constantinople; but Bartolocci says that the paper, type, and ornamented title characterise the typography of the Soncinati. Plantavitius says it was printed at Ferrara, in A. D. 1550. It was again published at Amsterdam, A. M. 5404 (A. D. 1644), by Immanuel Benbenaste, in 4to., and again, A. M. 5407 (A. D. 1647), by David Bar Abraham de Castro. Ant. Hulsius printed it, with a Latin translation by himself, in the appendix to his work on the Messiah, "Theologia Judaica de Messia," Breda, 1653, in 4to. At the end of the work are these words, by the author: "Begun and completed in the maritime city of Monopoli in Apulia, in the kingdom of Naples; it was finished on the first day of the month Tebeth (December), A. M. 5257 (A. D. 1497).

6. "Mashmia Jeshuah" ("The Preacher of Salvation"). (*Isa.* lii. 7.) It comprises various prophecies concerning the Messiah, taken from Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Micah, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, and the book of Psalms, from which he undertakes to prove that these prophecies are not to be understood as predicting the advent of the Messiah in the time of the second Temple, as the Christians understand and explain them; and he also attacks Christianity with great fierceness; "wherefore, in my opinion," says Father Bartolocci, "the reading of this book, as well as the last (Maajene Hajeshuah) should on no account be permitted to the Jews." This work was also written at Monopoli, in the following year, A. M. 5258 (A. D. 1498). It was printed A. M. 5286 (A. D. 1526), by R. Judah Ghedaliah, in folio, without notice of place, and at Amsterdam, by Immanuel Benbenaste, A. M. 5404 (A. D. 1644), in 4to., with a table, at the end, of all the prophecies explained in the work.

7. "Jeshuoth Meshicho" ("The Salvation of his Anointed One"). (*Psalm* xxviii. 8.) This work explains all the mystical doctrines and sayings of the ancient rabbis which are found in the Talmud concerning the Messiah. It does not appear where the author wrote this work; but in the catalogue of his own works given by Abrabanel himself, which is quoted by Bartolocci from the "Shalshelleth Hakkabbala," (p. 44.) he gives the common title of "Migdol Jeshuoth" ("The Tower of Salvation") (2 *Sam.* xxii. 5.) to the Maajene Jeshuah, Mashmia Jeshuah, and Jeshuoth Meshico.

8. "Atereth Zekenim" ("The Crown of old Men"). (*Prov.* xvii. 6.) In this book is explained the passage of Deuteronomy which relates to Exodus, xxiii. 20. and the following verses; also the text, "Behold I send my angel, and he shall prepare the way." (*Malac.* iii. 1.) This work was written when Abrabanel was very young, as he informs us in "Rosh Amana" ("The Head of Faith"). (*Song of Songs*, iv. 8.) It was printed at Savona in Italy, under the patronage of the prince Vespasian Gonzaga, A. M. 5317 (A. D. 1557), in 4to. by Tobias Ben Eliezar Phoah.

9. "Rosh Amana" ("The Head of Faith"). (*Song of Songs*, iv. 8.) In this work Abrabanel explains the principles of the Jewish religion. It is divided into twenty-four heads, or chapters, in which he principally attacks the thirteen articles of faith of R. Moses of Egypt, [MAIMONIDES,] against whom this book appears to have been written. Plantavitius, and those who have relied on him, (Plantavitius, *Biblioth. Rabb.* No. 632.) say that it treats chiefly on the Paschal sacrifice, and the inheritance of the patriarchs. It was printed at Constantinople, together with the "Zebach Pesach," and "Nachalath Aboth," A. M. 5266 (A. D. 1506), in 4to. by R. David and R. Samuel Nachmiash, during the reign of the sultan Bajazet, two years before the author's death. It was also printed at Venice, by Marco Antonio, on the Rialto, A. M. 5315 (A. D. 1545), in 4to. This work was translated into Latin by Vorstius, with notes on chapters xiii. and xiv. and printed at Amsterdam, 1638, in 4to.

10. At Monopoli, A. M. 5256 (A. D. 1496), on the eve of the Passover, he completed his "Zebach Pesach" ("Sacrifice of the Passover"). This work contains a full and clear explanation of the preparation for this feast,

which is contained in the narrative of the exodus of the children of Israel out of Egypt, called "Hagadah Shel Pesach" ("The Mystical Narration of the Passover"); to which he prefixed a long and learned preface, in which he explains the plan of his work, and divides it into a hundred measures (shaarim),* in allusion to Genesis, xxvi. 12., "And Isaac served in that land, and the same year received a hundred fold." It was first printed at Constantinople, A. M. 5266 (A. D. 1506), as mentioned above; next at Venice, by Marco Antonio Justiniani, A. M. 5305 (A. D. 1545), in 4to.; this is a very elegant edition; thirdly, at Cremona, A. M. 5317 (A. D. 1557), in 4to. with the text pointed; and lastly, at Trent, A. M. 5321 (A. D. 1561), in folio, edited by R. Jacob Markaria.

11. "Nachalath Aboth" ("The Inheritance of the Fathers"). This work is a commentary on "Pirke Aboth" ("The Chapter of the Fathers") of the Mishna, which he began at Monopoli, A. M. 5256 (A. D. 1496), and finished on the 11th day of Thammuz (June) of the same year. He dedicated it to his youngest son, Samuel. This is a treatise on Jewish antiquities, in which he records the ancient fathers of the synagogue, with their names, acts, and intellectual character, which renders this work well worth reading by all who are curious in Jewish antiquities. There is an elegant copy of verses prefixed, by his son Judah, to this volume, which was published at Venice, in 4to., A. M. 5305 (A. D. 1545), with the commentary of Maimonides on "Pirke Aboth," and the text in the square Hebrew letter (litteræ quadratæ) between the two commentaries. It was again printed at Venice, A. M. 5327 (A. D. 1567), in folio.

12. "Sepher Shamajim Chadashim" ("The Book of the New Heavens"). Of this work the author himself says it was written to direct attention to the wonders of creation, with an elucidation of cap. xix. part ii. of the "Moreh" of Maimonides.

13. "Miphaloth Elohim" ("The Works or God"). (*Psalm* lxvi. 5.) Here the author treats of the works of the Creator; of the world, the angels, the Mosaic law, &c.; and he argues powerfully against the ancient peripatetic philosophers and modern materialists on the creation, and he refutes their arguments for the perpetual existence of the world. It is divided into ten maamaroth, or treatises. In this work he also defends Maimonides against the arguments of the author of "Ikarim," [JOSEPH ALBO,] in which the "Moreh" of that author is attacked; though he did not himself spare Maimonides, when he thought him in error, as we have already shown.

14. "Tzedek Olamim" ("The Justice of Ages"), in three maamarim, or treatises. The first is on rewards and punishments; the second on the world of souls; the third on the resurrection and final judgment. This work he left incomplete, intending to finish it at his leisure, as he mentions in the "Nachalath Aboth." The work appears to be lost.

15. "Lahakath Hannebieim" ("The Congregation of the Prophets") (*Sam.* xix. 20.); a treatise on the prophecy of Moses, on which he had treated in the

16. "Machaze Shaddai" ("The Vision of the Omnipotent"), which was lost in some of his various banishments and migrations, and in place of which he wrote the above work, in which he frequently attacks the "Moreh" of Maimonides.

17. "Sepher Jemoth Haolam" ("The Book of the Days of the World"). This is a chronology, in which he promised an account of the persecutions suffered by his nation, "from the day on which Adam, the first man, was born, even to this day." He writes this in the "Maajene Jeshuah," fountain 2. palm 3. But this work cannot be found, and was probably never finished.

18. A Dissertation against Maimonides, on the vision of Ezekiel, in the "Moreh," which he speaks of in the "Maajene," fountain 2. palm 2. This work also seems to be lost.

19. "Kitzur al Pirke Aboth, vesi Haggadah Shel Pesach." This is an epitome of the commentary on the "Pirke Aboth," and on the mystical announcement of the Passover. This epitome of two of Abrabanel's works is not by himself, though generally enumerated among his works, but by R. Jacob Bar Eliakim. [JACOB BAR ELIAKIM HAIJELPRON.]

20. An answer to twelve questions on philosophical subjects proposed to him by R. Saul Cohen, called Ashkenazi, or the German, the manuscript of which is said to be in the library at Leyden, among the Warnerian collection, and which the author of "Shalshelleth Hakkabbala" says he saw in print.

Of these works many selections have been translated into Latin, and among the translators of them the younger Buxtorff holds the first rank. Among others, he translated the whole of the commentary on Daniel. (Bartoloccius, *Biblioth. Mag. Rabb.* iii. 874—888.; Wolfius, *Biblioth. Hebr.* i. 627—640. iii. 540—544. iv. 877.; Le Long, *Biblioth. Sacra*, ii. 802.; Antonio, *Biblioth. Hispana*, i. 627. iii. 663.; Bayle, *Dict. Hist. et Critique*; Abrabanel, Preface to the *Commentary on Daniel*, and Preface to the *Commentary on Hosea*; Etienne Souciet, *Dissertations, &c. de Critique et Chronologie*, i. 343. ed. 1715.)

C. P. H.

ABRADA'TAS (Ἀβραδάτας), a king of Susa, and contemporary of Cyrus the first king of Persia. In the war of Cyrus with Assyria, Abradatas was the ally of the Assyrians, and when their camp was taken,

* Some authors have translated שערים (Shaarim) "gates," but they evidently did not perceive the author's drift.

Panthea, the wife of Abradatas, fell into the hands of Cyrus, while her husband, who happened to be absent on an embassy to the king of the Bactrians, escaped the fate of his wife. Cyrus not only treated the captive queen honourably, but also protected her from the attempts which Araspas made upon her honour. Panthea, in gratitude for this, persuaded her husband to become the ally of Cyrus. In the war of Cyrus against Crœsus, Abradatas was presented by his wife with a magnificent armour, and exhorted to fight bravely. He and his men were arrayed against the Egyptians, and he fell in battle. His body was rescued by his wife, who carried it to a solitary place on the river Pactolus, where she wept and mourned over his fate. Notwithstanding the entreaties and the kind promises of Cyrus, Panthea put an end to her own life, having ordered her nurse to wrap her up in the same cloak which covered the body of her husband. Three faithful eunuchs followed her example. When Cyrus heard of this catastrophe, he was deeply moved, and commanded a high mound to be raised in honour of the dead: on the top of it he had two pillars erected; one, standing somewhat higher than the other, bore in Syriac characters the name of Abradatas; the lower, that of his wife Panthea. At the foot of the mount he had three smaller pillars placed in honour of the faithful eunuchs, which bore the inscription σκηπτούχων. This monument was said still to exist in the time of Xenophon.

The tragic story of Abradatas, and of the death of his wife, forms one of the most beautiful episodes in Xenophon's "Cyropædia," but whether it is founded upon historical facts, or whether it is a mere fiction of Xenophon, cannot be decided, though the latter is more probable, as no other historian alludes to it. (Xenophon's *Cyropædia*, v. 1. 3. vi. 1. 45. &c. vi. 4. 2. &c. vii. 3. 2. &c.; Lucian, *Imag.* 20.) L. S.

ABRAHAH IBNU-S-SABA'H, surnamed Al-ashram, or the slit-nosed, and Abú Makhzúm (the slashed), king or viceroy of Yemen before the birth of Mohammed, was an Ethiopian, who professed the Christian religion. Wishing for the diffusion of his faith, and with a view to attract to his dominions the pilgrims who annually visited the temple of Mecca, he erected a magnificent church in his capital, the city of San'ah. The tribe of Koraysh, who were the natural guardians of the Ka'abah, finding that the concourse of pilgrims diminished every year, sent to San'ah a man named Nufayl, of the tribe of Kenánah, who having gained admittance into the church by night, defiled the altars and the walls with excrements. Abrahah, highly incensed at this profanation, vowed destruction to the Ka'bah, and set out against Mecca at the head of a considerable force, and with thirteen elephants, which he had lately received from the king of Ethiopia. Abrahah himself was mounted upon an immense white elephant, named Mahmúa. At the approach of this formidable host, the Meccans retired to the neighbouring mountains; and Abrahah would have entered the city without opposition, if the elephant on which he rode, as well as all the others, had not suddenly refused to advance, and wheeled round upon the host, which was thrown into confusion. The Meccans then came down from the mountains and gained an easy victory. The Arabian writers relate several prodigies respecting this defeat. They say that a large flock of birds, like swallows, came flying from the sea coast, each carrying three stones, one in each foot, and one in the bill, which they let fall on the heads of Abrahah's men, all of whom were thus killed, except Abrahah himself, who fled to Ethiopia, but died soon after his arrival there. This remarkable defeat of Abrahah happened the very year of Mohammed's birth, and is alluded to in a short súrah or chapter of the Korán, entitled Al-fíl (the elephant). The war itself is called "Harbu-l-fíl" (the war of the elephant); and it constituted an æra, which was superseded by the Hijra, or flight. (Abú-l-fedá, *Hist. Arab. ante Mohammidem;* Sale's *Korán*, p. 501.) P. de G.

ABRAHAM, (in Heb. אַבְרָהָם, i. e. *the father of a numerous people;* in the LXX. Ἀβραάμ; in the N. T. Ἀβραάμ; in the Vulg. *Abraham;*) the father of the Jewish nation.

Of the birth of this eminent person the Scripture gives us no account; but at the time of the earliest notice of him his family were resident in "Ur of the Chaldees," or "Chasdim," a place with respect to which nothing seems to be ascertainable, except that it was in Mesopotamia. He was the son of Terah, a descendant of Shem; and, from a comparison of ages and other circumstances, was probably the youngest son. His brothers were Nahor and Haran. His original name was Abram, (in Heb. אַבְרָם, i. e. *exalted father;* in the LXX. Ἄβραμ; in the Vulg. *Abram;*) which was afterwards by Divine appointment changed into Abraham. He was called by God to leave his country and kindred, and set out for a land to be afterwards pointed out; and in consequence of this, the tribe of which Terah was the head left Ur of the Chaldees, and migrated to Haran or Charran, which was situated in "Padan Aram" ("the plain of Aram"), and is generally agreed to be the Carrhae of Roman writers. Haran died in Ur, before this first migration of the family; leaving one son, Lot, whose history is intimately connected with that of Abram; and two daughters, Milcah, who married Nahor, and Iscah, whom Josephus identifies with Sarai, wife of Abram. An early tradition, common to the Jews and other oriental nations, and noticed in the book of Judith, represents Abram as having been persecuted by the Chaldæans on account of

his opposition to idolatry. The tradition is countenanced by the Vulgate version of Nehemiah, ix. 7. where what our English translators have rendered "out of Ur of the Chaldees," is translated "ex igne Chaldæorum," "out of the fire of the Chaldees." The ambiguity of the Hebrew word (אוּר), which admits of either rendering "Ur" or "fire," has been possibly the source of the tradition, with respect to which the canonical Scriptures are otherwise silent. Abram's opposition to idolatry, and the tumult which it excited, are noticed by Josephus (*Jewish Antiq.* i. 7. 1.); but his account seems to fix these transactions at Haran rather than Ur.

In Haran, Abram received a second Divine notice to migrate to the land which God would point out. The duration of Abram's stay at Haran is not mentioned. At the time of the second notice, Terah was dead. (*Acts*, vii. 4.) A division of the family consequently took place. Abram, with his wife Sarai and his nephew Lot, in obedience to the Divine command, proceeded to the land of Canaan; while Nahor remained at Haran, where his descendants continued to dwell. In this second notice to Abram, the promise of the Divine favour and of a numerous posterity was distinctly given, with the emphatic addition "that in his seed all the families of the earth should be blessed," which most interpreters understand as a promise of the Messiah. Abram was seventy-five years old at the time of this second migration.

Abram's first recorded resting-place in the land of Canaan was near the site afterwards occupied by the city of Shechem or Sychar, in what our translators call "the plain of Moreh," but which we are disposed to render "at the terebinth tree of Moreh." From thence he removed to a spot between Luz, afterwards called Beth-el, and Ai or Hai; subsequently he proceeded still further south; and, being pressed by famine, removed to Egypt, — a circumstance which shows the early reputation of that country for fertility in corn. At Moreh and Beth-el he built altars for the worship of God; and at Moreh the Lord appeared to him, and gave him the first recorded promise that his seed should inherit that land. The Canaanites were already in the land when Abram reached it, having migrated, as it appears, from the parts adjacent to the Persian Gulf, which seem to have been the first seat of the descendants of Ham, of whom they were a portion. (Herodotus, i. 1.; Justin, *Ex Trogi Pompeii Historiis Externis*, lib. xviii. 3.).

In Egypt Abram was near losing his wife, whom he had by a culpable equivocation represented as his sister, and who was taken from him and placed in the house of Pharaoh. A Divine judgment upon the house of Pharaoh, the nature of which is not explained, prevented any injury to Sarai, who was restored to her husband with a message of mingled apology and reproach. Abram immediately returned to the land of Canaan.

His first place of rest in Canaan was in the south, whence he removed to his former encampment between Beth-el and Hai. Here the increase of his cattle, which had been augmented by gifts from Pharaoh, led him to separate from his nephew Lot, who had hitherto accompanied him. The kindness which Abram manifested to his young kinsman on this occasion forms an interesting trait in his character. Lot settled in the plain or valley of Jordan, near the city of Sodom; while Abram removed to "the plains," or rather "the terebinth trees" of Mamre (so called from a native chieftain, confederate with Abram); and there building an altar, made it his permanent abode. This encampment was adjacent to Kirjath Arba (or the city of Arba), afterwards better known as Hebron, now Habroun, about twenty-seven miles south of Jerusalem. Immediately after his parting from Lot, Abram received from God a confirmation of the promise of a numerous posterity, who should receive the land of Canaan for an everlasting inheritance.

Chedorlaomer, king of Elam, with three allied princes, having invaded Canaan and plundered Sodom, carried off Lot and his family among their captives. The intelligence of this disaster being brought to Abram, he immediately armed his servants, and pursuing the victorious princes, who were returning to their own land, came up with them at Dan, by which Josephus understands one of the springs of Jordan, but which more likely means the site afterwards occupied by the town of Dan. Abram completely defeated them; and, having recovered his nephew and the other captives and the plunder, returned to his dwelling-place near Hebron. On his return he was met by Melchizedek, king of Salem, which most commentators after Josephus identify with Jerusalem, (comp. *Psalm* lxxvi. 2.) who brought him and his men refreshment. Melchizedek was a priest as well as a king, and bestowed his benediction upon Abram, who gave him a tenth of the recovered booty. Abram restored the captives and the spoil to the king of Sodom, from whom they had been taken, except what had been consumed by his little army, and what by the usage of war was due to the Canaanite brothers, Aner, Eshcol, and Mamre, who had acted as auxiliaries in the expedition.

In a communication from God, made under circumstances of peculiar solemnity, Abram received the renewal of the Divine promises, accompanied by a prophecy of the bondage and sufferings of his descendants for four centuries in a foreign land. Ten years had now elapsed since his removal from Haran; and Sarai, impatient that she was childless, bestowed upon Abram her servant Hagar, an Egyptian, for his wife. Hagar being preg-

nant, became insolent to Sarai, to whom she still remained in servitude; and, being severely treated in consequence of her insolence, fled. By a Divine intimation, she returned; and in due time brought forth Ishmael, the eldest of Abram's children. Thirteen years after this, when Abram was ninety-nine years old, God again appeared to him, and commanded that his name should be changed from Abram to Abraham, and that of his wife from Sarai, (in Heb. שָׂרַי, in the LXX. Σάρα, in the Vulg. *Sarai*,) a name of uncertain meaning, to Sarah, (in Heb. שָׂרָה, in the LXX. Σάῤῥα, in the Vulg. *Sara*,) that is, "princess." A promise was added, that though Sarah was now in the course of nature past child-bearing, she should bear a son, who should inherit the promises which had been made to Abraham; while to Ishmael (for whom Abraham had interceded), a promise was made that his posterity should be numerous. It was on this occasion that circumcision was instituted as the token of the covenant which God had made with Abraham, who, with all the males of his household, submitted to the rite.

Very shortly after this, the Lord appeared again to Abraham: this time he appeared in a bodily form, and renewed the promise of a child by Sarah, fixing the time of its accomplishment. The Lord also announced to Abraham the awful destruction which impended over Sodom; Abraham interceded; but the conditions on which pardon was promised could not be fulfilled, and Sodom and the adjacent cities were destroyed. Lot was, however, delivered, on account both of the Divine favour to Abraham, and of his own righteousness.

The birth of a son by Sarah took place at the appointed time; and Abraham called the child Isaac. Just before the birth of this son the Scripture records an adventure by which Abraham, who was then sojourning in Gerar, was near losing his wife, just in the same manner as in Egypt, and owing to the same culpable equivocation. The two cases present a remarkable similarity, except that the person concerned in the latter was Abimelech, king of the Philistines of Gerar. From the circumstances of the history, as compared with the now advanced age of Sarah, it is probable that the incident is misplaced in respect of time, and ought to be referred to the period of Abraham's residence in the south, just before or just after his visit to Egypt. He was, however, at Beer-sheba, near Gerar, about the time of Isaac's birth, and entered into a treaty or covenant with Abimelech. The birth of Isaac appears to have excited the jealousy of Ishmael; and this led to the expulsion of Hagar and her son from the tents of Abraham; to which, however, Abraham did not consent, though urged by Sarah, until it was sanctioned by a divine command, and the safety of the lad assured by a divine promise, "because he was Abraham's seed." Hagar and her son "wandered in the wilderness of Beer-sheba," which renders it probable that Abraham was then encamped there; and this enables us to make some approximation to the time of his removal from Hebron; for at the destruction of Sodom, about a year before Isaac's birth, he was still at the terebinth trees of Mamre: but whether his removal from Hebron to Beer-sheba took place before or after Isaac's birth we have no means of ascertaining.

The faith of Abraham was now called to undergo its severest trial. He was required by God to offer up Isaac, the child of promise, as a burnt-offering. Obedient to the command, he proceeded with his son to the appointed place, the land of Moriah, and was on the point of slaying his son, when a voice from heaven stopped his hand. It was declared that God was satisfied; and the promises were solemnly renewed. The date of this transaction appears no further than from the fact that Isaac was old enough to be able to carry the wood for the altar on which he was to be offered, and that Abraham was still resident at Beer-sheba.

The patriarch afterwards returned to his former place of residence at or near Hebron. Here Sarah died, aged a hundred and twenty-seven; and Abraham, to secure a family burial-place, purchased the cave and field of Machpelah, near Hebron, in which Sarah was buried. It was soon after this that he sent his servant, Eliezer of Damascus, to Haran, to the city or settlement of his brother Nahor, to take a wife for Isaac from among his own kindred. Eliezer fulfilled his commission; and having arranged the preliminaries for a marriage between Isaac and Rebekah, daughter of Bethuel, and granddaughter of Nahor, brought her home with him; she was immediately married to Isaac, who was at this time forty years of age, Abraham himself being just a century older. He survived this event several years, dying at the age of a hundred and seventy-five; and was buried in the cave of Machpelah, by his sons Isaac and Ishmael.

He had several other sons by a third wife, Keturah. This marriage is not noticed in Scripture till the close of Abraham's history. But that Abraham, who at Isaac's birth deemed himself too old to be a father, should marry forty years after, and have a large family, is scarcely credible: we must therefore refer the marriage and its fruits to an earlier but unascertained period. Abraham portioned all his sons by Keturah, and sent them into the country east of Canaan before his death.

The æra of Abraham is not exactly settled. The chronology in the margin of our common Bibles assigns his "call" (*i. e.* his second call, when he migrated from Haran to the land of Canaan) to the year B. C. 1921: Calmet as-

signs it to B. C. 1917; and Hales to B.C. 2078. While disposed in general to adopt Hales's chronology, we have to move back the dates of all events previous to the sojourn of the Israelites in Egypt, from a conviction that he has, with many others, improperly shortened that period by two hundred and fifteen years: we should therefore fix the call of Abraham *in* B. C. 2293; and as Abraham was then seventy-five, this date will determine the period of all events which can be referred to any year of his life.

The name and reputation of Abraham are very widely diffused. He was father, by Ishmael, of the Ishmaelites, who constituted a considerable portion of the Beduin race; by Isaac, of the Jews and Edomites; and by the sons of Keturah, of the Midianites. The Moabites and Ammonites deduced their origin from his nephew Lot. Both Arabians and Jews have many traditions respecting him, of which some are sufficiently absurd. Josephus quotes some notices of him from Berosus, Hecatæus, and Nicolaus of Damascus; the last of these makes him to have reigned for awhile in Damascus; and Justin (*Ex Trogi Pompeii Historiis Externis*, lib. xxxvi. 2.) seems to refer to a similar tradition. A village in the territory of Damascus, named from him, was shown in the days of Josephus. A tomb supposed to be that of Abraham and the other patriarchs is said to have been discovered in the year of the Hijra 513 (A. D. 1119), and is accounted by Mohammedans the fourth place of pilgrimage, being held in reverence next after Mecca, Medina, and Jerusalem.

Many works have been ascribed to Abraham, some of which are quoted by the fathers. The Arabs call him Ebrahim, the Persians and Turks Ibrahim. Many of the oriental traditions and tales respecting him are noticed in the dictionaries of Bayle and Chaufepié, and in the "Bibliothèque Orientale" of D'Herbelot. The only authentic account of him is in the book of Genesis; the additions and amplifications of Josephus are of little value. J. C. M.

ABRAHAM, in Russian Avraamy, was bishop of Suzdal, between the years 1431 and 1458, an important period in the history of the Russian church. The metropolitan Isidore, a Thessalonican by birth, had been appointed by the patriarch of Constantinople, and he seconded the views at that time entertained by the Greek emperor John Palæologus for the union of the Greek and Latin churches, with the hope of engaging the Catholic princes of the West in the defence of the tottering empire of the East, against the Turks. The Grand Duke Basil, or Vassily, found himself unable to prevent the metropolitan's intended journey to the council of Florence, which was assembled with the purpose of effecting the union, but Abraham of Suzdal was sent along with him. On the 6th of June, 1439, the act of union took place, in the cathedral of Florence, and the Russian metropolitan was one of the contracting parties. On his return to Russia, the Grand Duke assembled a council of bishops, of whom Abraham of Suzdal was one, and commanded them to examine the whole question, when the result was their adherence to the Greek church, and the rejection of the concessions to the Latin church which Isidore had made. This decision may probably be attributed in a great degree to the advice of Abraham. (Article by Sidonsky, in Russian *Entsiklopedichesky Lexikon*, i. 89.; Strahl, *Geschichte der Russischen Kirche*, i. 446, &c.) T. W.

ABRAHAM (ר' אברהם), a Jewish writer, of whom we find no other notice than that he is the author of "Sepher Tzephuni" ("The Book of the Hidden Treasure"), a commentary on the Song of Solomon, which was published at Prague, A. M. 5371 (A. D. 1611), according to the "Siphte Jeshenim" of R. Shabtai, and at Sabionetta in Italy, A. M. 5318, A. D. 1558; which edition is in Oppenheimer's collection. The manuscript is in the Vatican library, on vellum. (Wolfius, *Biblioth. Hebr.* i. 22.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 736.; *Bibliotheca Vaticana.*) C. P. H.

ABRAHAM (ר' אברהם), a rabbi, whose commentary on the Pentateuch, which is honoured by the learned Wolff with the epithet of "luculentissimus," is numbered among the folio manuscripts in the catalogue of the library of Trigland. (*Codd. Or.* p. 63.) The greater part of it appears to be composed of the dogmas of the Cabbala, though they are generally made to bear some application to the Pentateuch, with short notes on the five Megilloth.* Trigland quotes it in his dissertation on the Karaites. (*De Karæis*, p. 188.) We find no notice of the time at which this rabbi lived and wrote. (Wolfius, *Biblioth. Hebr*, iii. 17.) C. P. H.

ABRAHAM (ר' אברהם). The learned Oppenheimer had in his library, which now forms a part of the Bodleian library at Oxford, a folio manuscript called "Beth Abraham" ("The House of Abraham"), which treats of what happened to Abraham before the expulsion of Hagar from his house. The au-

* The five Megilloth are five small rolls on vellum, each comprising one of the holy books appointed to be read through in the synagogue at fixed times of the year. 1. The "Shir Hashirim" (Song of Songs), on the Feast of the Passover, on the last or eighth day of the feast, in memory of the Exodus, and of the expected deliverance by the Messiah hereafter. 2. "Ruth," on the second day of the Feast of Weeks or Pentecost; because it declares the genealogy of David. 3. "Ecah" (the Lamentations), on the ninth day of the fifth month, Ab (July), on account of the Babylonian captivity and the destruction of the Temple. 4. "Koheleth" (Ecclesiastes), on the third day of the Feast of Tabernacles, in commemoration of the cloudy pillar, and the Divine protection in the desert. 5. "Megillath Esther" (the Book of Esther), which is also called "Megillath" (the volume or roll); it is read on the 14th and 15th days of the month Adar (February), in commemoration of the discovery of Haman's treachery and the escape of the Jews.

thor is stated to be Rabbi Abraham; but whether one of the Abrahams before referred to, or another person of the name, cannot be ascertained. (Wolfius, *Biblioth. Hebr.* iii. 17.) C. P. H.

ABRAHAM (ר' אברהם), the disciple of האר"י, *i. e.* R. Isaac Luria. [ABRAHAM THE LEVITE THE ELDER.]

ARRAHAM BEN AARON DE BOTON (ר' אברהם בן אהרון די בוטון) edited the work of his relative R. Abraham de Boton called "Leehem Rab," which was printed at Smyrna, A. M. 5420 (A. D. 1660), in folio. [ABRAHAM DE BOTON.] (Wolfius, *Biblioth. Hebr.* iii. 20.) C. P. H.

ABRAHAM AARON (ר' אברהם אהרון), BEN MENACHEM, MIN BACHRACH, which latter appellative Wolff supposes to mean Bacharacensis, and would make him a native of Bacharach on the Rhine. This is most probably the true interpretation of the Hebrew appellative, as many Jewish families have long been established in that part of Germany. He is also called R. Aaron Chasan. He wrote "Urim Vethummim," "Urim and Thummim" (*Light* and Perfection), (*Exod.* xxviii. 30.) an ascetic and moral treatise, which has some forms of prayer at the end; it was published at Amsterdam, A. M. 5413 (A. D. 1653), in 4to. It is most probable that this author was contemporary, or nearly so, with the publication of his book, as we find no notice of the manuscript in any of the great libraries, either public or private, nor any editor's name to his work. (Wolfius, *Biblioth. Hebr.* iii. 20.) C. P. H.

ABRAHAM ABEN MEGAS (ר' אברהם אבן מיגש), a Spanish rabbi, whom the "Siphte Jeshenim" calls מגעש, a difference which, though in Hebrew very considerable, we can only express by a strong guttural accent on the last syllable, Meghas. Morinus, in his "Exercitationes Biblicæ," (p. 145.) has changed his name into Abraham ben Bigas; and the author of the "Bibliotheca Colbertina," into Abraham ben Nigas. He was a descendant of R. Joseph ben Meir Levi ben Megas, who was preceptor to the great Maimonides. His works are: 1. "Kebod Elohim" ("The Glory of God"), (*Ezekiel*, ix. 3.) which consists of discourses on the Pentateuch, and was printed at Constantinople, A. M. 5365 (A. D. 1605), in 4to. 2. "Emeck Hassiddim" ("The Vale of Siddim"). (*Gen.* xiv. 3.) This work, which is in manuscript, is thus named by Buxtorff, and after him by Bartolocci and R. Shabtai, and finally by Wolff, without any notice of the subject on which it treats. It was in the possession of Oppenheimer. We find no notice of the time when the author lived or died; but he was most probably the editor of his own book, and consequently was living in the latter part of the sixteenth and beginning of the seventeenth centuries. (Wolfius, *Biblioth. Hebr.* i. 87. iii. 52. iv. 766.; Bartoloccius *Biblioth. Mag. Rabb.* i. 41.; Morinus, *Exercitationes Biblicæ*, p. 145.; *Biblioth. Colbertina*, part ii. 4974.) C. P. H.

ABRAHAM ABLI, or ABBALI (ר' אברהם אבלי), Ben Chajim the Levite, who is also called simply Abraham סג"ל, Segel, a rabbi, born at Kalish, in Great Poland, early in the seventeenth century. After his death, which according to the "Schedæ Ungerianæ," quoted by Wolff, (vol. iii. p. 20.) took place in the year A. M. 5443 (A. D. 1683), in the month Tisri (September), the following works by him were published: "Zajith Raaban" ("The Green Olive Tree"), (*Jer.* xi. 16.) which, is a commentary on the "Jalkuth Shemoni" of R. Simeon Haddarshan. [SIMEON HADDARSHAN.] The author does not, however, confine himself to a mere explanation of the work of R. Simeon, but quotes largely from the Talmud, the Midrashim, and other books, and not unfrequently draws largely from his own stores, by which he makes up for the want of industry displayed by Simeon and his commentator R. Abraham ben Gedalia. His book may, accordingly, be called a supplemental volume to the "Jalcuth Shemoni," rather than a commentary on it. It was published at Dessau, A. M. 5464 (A. D. 1704), and not in 5444, as Le Long has printed it, an error which Wolff has also fallen into, in his first volume, and which he made more apparent by altering it in his third to 5446; but it is set right in vol. iv. where he says the year is expressed on the title by נכות, (*Ezekiel*, xl. 21.) which here signifies 5464. At the end of the volume there is a tract called "Shemen Sisson" ("The Oil of Gladness"), occupying nine leaves, in which are contained a commentary on certain paragraphs (parashas) of Genesis. At the end of the "Shemen Sisson" we are informed that the author has written on the whole of the law. The "Magen Abraham" ("The Shield of Abraham") (*Gen.* xv. i.) is an illustration of the "Orach Chajim," or first order of the "Arba Turim." [JACOB BEN ASHER.] It was published at Dyhrenfurt, A. M. 5452 (A. D. 1692), and a second edition in A. M. 5462 (A. D. 1702). This author, Abraham Abli, is better known among the Jews by the name of Abraham גומבינה (Gombina). (Wolfius, *Biblioth. Hebr.* i. 31. iii. 20. iv. 754.; Buxtorfius, *Bibioth. Rabb.* 276.; Le Long, *Biblioth. Sacra*, ii. 572.) C. P. H.

ABRAHAM ABOAB (ר' אברהם אבוהב), a rabbi, who edited the works of R. Nathan Spira, at Venice, as appears from the notice to the reader by Victorinus ben David, at the beginning of the "Tob Haaretz" of Nathan Spira, which work was published at Venice, 1655, and Abraham Aboab is named in it as the person to whom the care of the edition was entrusted, as he also is in the præmonition to the "Metzath She-

morim" of the same author, published at the same place, in 1665. [NATHAN SPIRA.] (Wolfius, *Biblioth. Hebr.* iii. 19.) C. P. H.

ABRAHAM BEN ABRAHAM (ר' אברהם בן אברהם אינדרינאפל), a rabbi, a native of Adrianople (אינדרינאפל), lived in the early part of the last century, and edited the book called "Urim Vetthummim," or "Urim and Thummim," ("Light and Perfection.") (*Exod.* xxviii. 30.) This work is placed among the books of anonymous Hebrew writers in the second volume of the "Bibliotheca Hebræa" of Wolff, and as being still in manuscript. It was published at Dyhrenfurt, A. M. 5488 (A. D. 1728), under the editorship of and by Abraham ben Abraham, in 8vo. The title is a curious one, and contains an account of the work; the following is a translation of it from the Hebrew: "The book Urim and Thummim, that is, the book of lots (גורלות) Goraloth, which was brought out of the Holy Land, which was also used by the Israelites under the second Temple, heretofore adorned by the seventy elders who lived in the time of king Ptolemy, the like of which eye hath not seen, from which time the Temple has been destroyed unto this day. To which is added the art of chiromancy, with other parts of the like wisdom, as also rare medicaments from the books of the physicians, and other matters." The preface contains the following history of this curious little book: "It is stated that at the destruction of the second Temple the Greeks sought to destroy the Book of the Law, and other books, whence it came to pass that the Israelites hid them, and among them this little book, which at length, by prayer to God, and by the direction of a certain elder, was discovered and taken out of a cave at Tiberias." (*Siphte Jeshenim, in Spicilegio*, p. 93.) Then follows a discourse on the manner of using it. The foundation of the art is contained in seventy-two letters, which comprehend the names of the twelve tribes, as they were engraved on the twelve gems in the breastplate of Aaron; the names of the twelve tribes, namely Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, Asher, and Joseph, are first placed in their order, and against each the question, whatever it may be, to which an answer is sought, always taking care that it begins with one of the letters in the name of the tribe. The answer to the question must be sought out by inspection in the tables which follow. The following is an example of the plan of divination: — In the first rank is the precious gem Adam and the name Reuben, the first letter of which is ר; against which we suppose the following question to be placed: "Rachoek jabo machara o jachar?" "Will the absent one return to-morrow, or will he delay?" against the א, in the same name, "Ishahzu im hie Harah?" "This woman hath she conceived?" It must be remarked, that in the Hebrew this latter question begins with א, which is the second letter in the name Reuben; and thus questions are put to every letter. After the tables of inspection there are numerous recipes for the cure of diseases; some in Hebrew, and some in the German-Hebrew dialect. Then follows the "Sidurah Desihra," which teaches what to undertake and what to omit on each day of the week. Finally comes the "Sepher Haatidoth," or book of divination, which contains the art of chiromancy, in four leaves. This little book, says the collector, having been perfected and put to the proof by the philosophers of India, has also found faith among other nations. Oppenheimer had a book in manuscript with the same title, vellum, in 12mo., the roll being about the width of two fingers, which treats of the manner of this divination by the gems. (Wolfius, *Biblioth. Hebr.* ii. 1039. iii. 1258. iv. 754.) C. P. H.

ABRAHAM ABULAPHIA (ר' אברהם אבולעפיא), a Spanish rabbi, who is improperly called Abraham Bulaphia in the "Siphte Jeshenim," as well as by Rabbi Judah Chajit, in the preface to his commentary on the "Meraketh Haelchoth." In this preface Abraham is ridiculed for calling himself Hammorah, that is, the learned, while he writes in a style so absurd and full of error; and his folly is pointed out in that he wrote a cabbalistical commentary on the "More Nevochim" of Maimonides, which was totally opposed to the meaning of his author. It is added that he wrote "Sepher Hashem," that is, "The Book of the Great Name," in which he seeks to explain the name cabbalistically by the seventy-two letters of the twelve tribes, but which he does most absurdly; and this his judgment R. Judah confirms by a reference to the solutions of the same question by R. Solomon ben Addereth, in his "Questions and Answers." We are told that Abulaphia was an assiduous student of the Cabbala, and that he dwelt a long time in Sicily, but we have not been able to ascertain when he lived. His writings are: 1. "Or Hashekel" ("The Light of the Intellect"), in which the great Tetragrammatic name יהוה (Jehovah) is cabbalistically explained; it is among the the Hebrew manuscripts in the Vatican library. 2. "Sithre Torah" ("The Hidden Things of the Law"), called also "Maejan Majim Chajim" ("The Fountain of Living Waters"). The manuscript of this is also among the Hebrew manuscripts of the Vatican. It treats of the mysteries of the Mosaic law, and of prophecy and its various manners and degrees, and also treats these subjects cabbalistically. R. Shabtai mentions both these works, but substitutes, erroneously, Gonim for Chajim, in the title of the latter; but in addition he enumerates, 3. "Moreh Hammoreh" ("The Instructor of the Learned"), which he says contains a cabbalis-

tical commentary on the "More Nevochim." Abraham also wrote, 4. a commentary on the "Jezira," of which we have not the name, but from which Jo. Steph. Rittangelius (p. 19. ad lib. *Jezira*, as well as elsewhere,) has made considerable extracts, in which he calls our author Abraham Alaphia. The manuscript of his "Sithre Torah" was in the possession of Isaac Aboab, as appears from the catalogue of his library. (p. 16. No. 5.) It was also in the Oppenheimer library, in 4to. as well as the "Moreh Hammoreh." (Wolfius, *Biblioth. Hebr.* i. 30. iii. 19.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 14.) C. P. H.

ABRAHAM AKRA (ר׳ אברהם אקרא) BEN SALOMON, a rabbi who lived in the fourteenth century, and wrote the following works: 1. "Kille Medrash Rabba" ("Rules of the Great Exposition"), that is, of the commentary on the Pentateuch, which is called "Medrash Rabba," or the "Great Commentary," and in which the rules are explained by which that commentary has been formed. It is contained, together with other tracts, in the book called "Artze Lebanon," which was published at Venice, A. M. 5371 (A. D. 1611), and at Cracow, A. M. 5408 (A. D. 1648). Bartolocci says that this little work is necessary to the understanding of the language used in the "Rabboth." 2. "Meharre Nemarim" ("From the Mountains of the Leopards"), (*Cant.* iv. 8.) wherein he explains the style of commenting adopted in the "Ghemara," after many former writers, with some novel expositions of certain books of the Talmud, among which are "Bava Kamma," "Bava Metzia," "Shevuoth," and "Ketuvoth:" it was published at Venice, A. M. 5391 (A. D. 1631), in 4to. Rabbi Nissim Shushan mentions that the title of this book seemed to him to have been the cause why the Jews usually call Abraham Akra, Abraham Mehabar. The two must not be distinguished, although Rabbi Shabtai, in the alphabetical list of writers to his "Siphte Jeshenim," makes them two different authors. It is certain, therefore, that Plantavitius is in error, who, in his "Bibliotheca Rabbinica," No. 165., affirms that the "Harre Nemarim" is a book of sermons by R. Naman ben Salomon. This work, however, must not be confounded with another of the same title, by R. David ben Zimri, as to which see the "Theatrum Placcianum," p. 704. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 4.; Wolfius, *Biblioth. Hebr.* i. 96. iii. 58.) C. P. H.

ABRAHAM BEN ALEXANDER (ר׳ אברהם בן אלכסנדר), a rabbi who lived during the latter part of the sixteenth and at the beginning of the seventeenth century; he published the Hebrew commentary on the wonderful history of Judith, which was printed at Venice, A. M. 5366 (A. D. (1606), in 8vo. (Wolfius, *Biblioth. Hebr.* iii. 20.) C.P.H.

ABRAHAM ALIA'GARI, or ALE'GRI (ר׳ אברהם אליגרי), a rabbi, who lived and wrote in the early part of the seventeenth century, and who was either a native of Italy or belonged to an Italian family, as is shown by his name printed in Hebrew as above in the title of his own book, the proper reading of which is Alegri; Aliagari is only the corrupted pronunciation of the Slavonian Jews. He wrote a book called "Leb Shamaach" ("The Joyful Heart"), (*Prov.* xv. 13.) which is a commentary on the book of Maimonides "De Præceptis," that is, "On the Commandments of the Law," wherein he also defends Maimonides against the attacks of Nachmanides and others, who had written against the "Manin Hammatzvoth" ("The Number of the Commandments"), and the fourteen "Sheroshim" ("Roots, or Principles,") of Maimonides. The "Leb Shamaach" of Abraham Alegri was edited and published at Constantinople, A. M. 5412 (A. D. 1652), by his son-in-law Levi Tiljin (טילין), who wrote the preface, at the conclusion of which he expresses a wish that he may at some future time be permitted to publish the rest of the author's writings on the Aggadoth, Pesakim, and Halacoth (the Treatises, Decisions, and Institutes), we suppose also of Maimonides, or else of the Talmud. (Wolfius, *Biblioth. Hebr.* i. 32. iii. 21. iv. 754.) C. P. H.

ABRAHAM ALMO'SENI (אברהם אלמושני), a Jewish transcriber of the fifteenth century, who made a manuscript copy of the "Mickra Ghedola" ("Great Book"), or, as the author himself called it, "Seder Olam" ("Order of the Universe"), of Aben Ezra. This manuscript is in the library of the Neophyte college at Rome; it is in folio, written on vellum in most elegant characters, and very easy to read, though of the rabbinical form. It appears to have been written for Rabbi Theodore Kostantini of Constantinople, in the year A. M. 5234 (A. D. 1474). (Bartoloccius, *Biblioth. Mag. Rabb.* i. 37.) C. P. H.

ABRAHAM ARJ'EH (ר׳ אברהם אריה). [ABRAHAM BEN DAVID MISHA'AR ARJE'H.]

ABRAHAM BEN ARJ'EH LÖW* (ר׳ אברהם בן אריה ליב בלמנכאס), KALMANKAS, a rabbi, who wrote "Maejan Hachokmoh" ("The Fountain of Wisdom"), which is a key and introduction to the doctrines of the Cabbala, gathered chiefly from the writings of Rabbi Isaac Luria, to which he has added a short dissertation on the work of creation and its mysteries: it was published at Amsterdam, A. M. 5412 (A. D. 1652), in 4to., by Immanuel Benbeniste; the manuscript was in the possession of the learned professor

* Arjeh and Löw are both the same name, and both mean "lion;" the former in Hebrew, the latter in German (löwe). This practice of translating the name, and adding the translation to the original, is very common among the Jews.

Uffenbach, as appears from the catalogue of his celebrated library. This little work was thought of some value by the learned men of the time, and was translated into German by the Rev. Daniel Springer, as may be seen in the preface to his German translation of Menasse ben Israel on the immortality of the soul. We find no further notice of this author, or of the time at which he lived, which was probably in the early part of the seventeenth century. (Wolfius, *Biblioth. Hebr.* i. 34. iii. 22.; *Bibliotheca Uffenbachiana*, part i. 105.) C. P. H.

ABRAHAM BEN ASHER (ר׳ אברהם בן אשר), who is also called Rabbi Abba (אבא), which is an appellation composed of the initials of his name, was a celebrated rabbi, a native of Sapheta in Upper Galilee. He wrote the work called "Or Hashekel" ("The Light of the Intellect"), in the preface to which he calls himself Rabbi Abraham ben Gedalia ben Asher. His work was intended to be a commentary on the "Midrash* Rabba;" but is only found to the midrashim on Genesis, and has a separate title, being called "Maerane Melek" ("The Delight of the King"). It was published, at Venice, under the editorship of R. Judas of the family of the Falconi, by Jo. Gryphius, A. M. 5327 (A. D. 1567), (according to Bartolocci) in folio. The centre of the page contains the text, and on one side is the commentary of Rashi, [SOLOMON JARCHI,] and on the other, the commentary of Abraham Asher. The "Siphte Jeshenim" gives the date of publication as A. M. 5321 (A. D. 1561); but the testimony of Bartolocci seems preferable, not only on account of his general accuracy, but because Wolff has taken great pains to show that he is correct in this particular instance. Besides the "Maerane Melek," there is a commentary on the "Shemoth Rabba" or "Book of Exodus," by the same author, in manuscript, in the library of the Neophyte college at Rome. Oppenheimer's library contained this commentary, both on Genesis and Exodus, in manuscript; the commentary on Genesis and that on Exodus having each a separate title: the title "Or Hashekel" is a general title, belonging to the whole work, which was written by the author, and consisted of a commentary on the "Rabboth," or five books of Moses, and on the five Megilloth. In the catalogue of the Bodleian Library, the author of this work is called R. Abraham ben Chasdai, and the work is said to contain certain explanations of the law, or of the Midrash Rabboth. In the "Theatrum Placcianum," Buxtorff is criticised for having said that this book was a cabbalistical work, of little or no value, which is often cited in the book called "Neveh Shalom." Buxtorff, however, is, as usual, right; for he does not, in the instance cited, allude to the "Or Hashekel" of Abraham ben Asher; but to another work, with the same title, written by R. Abraham Abulaphia. [ABRAHAM ABULAPHIA.] (Wolfius, *Biblioth. Hebr.* i. 33. iii. 22.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 16; Le Long, *Biblioth. Sacra*, ii. 593.; *Catal. Bodleian*, p. 157.) C. P. H.

ABRAHAM BEN AVI EZRI SELIG (ZEALIG) (אברהם בן אבי עזרי זעליג), a Jewish writer who was living in the beginning of the last century, wrote an historical romance in German-Hebrew, in which he relates how the emperor Octavianus banished his wives into various lands, and how they all wonderfully met together again at the court of King Dagobert in France. It is called a translation from the German; but whether it is so, or an original, we cannot ascertain, as the original German title of the work is not given, but only the Hebrew title, which is as follows: "Kaisar Octaphianus." Though the Hebrew character appears in the title, the work is written in the German-Hebrew, or, as it is more properly designated by Wolff, the Judæo-Germanic language. It was printed at Hamburg, A. M. 5490 (A. D. 1730), in 8vo. (Wolfius, *Biblioth. Hebr.* iv. 754.) C. P. H.

ABRAHAM BEN AVIGADOR, (ר׳ אברהם בן אבינדור), a Jewish physician and rabbi, who lived in the latter part of the fourteenth century, as Wolff gathers from his preface to the medical treatise of R. Gilbert de Sola, which Abraham Avigador says he met with at Montpellier in France, and translated into Hebrew in A. M. 5139 (A. D. 1379). He wrote a cosmography, which is among the Hebrew manuscripts in the Bodleian library at Oxford, No. 6260. in the catalogue, and No. 514. of the Huntington collection; but the author is there improperly called Abraham Abigedon. He also wrote the medical rules gathered from the works of R. Gilbert de Sola, which is among the Hebrew manuscripts in the library at Turin in Italy, and of which, or at least some part of it, Wolff had a copy. (Wolfius, *Biblioth. Hebr.* i. 30. iii. 20. 171. iv. 754.) C. P. H.

ABRAHAM BEN AVIGADOR (ר׳ אברהם בן אבינדור), chief rabbi of the synagogue at Prague. He is also called R. Abraham Phrag, that is, (פראג) "Prague." He presided over the synagogue of Prague for more than twenty years, and died in A. M. 5390, on the 24th day of the month Tisri (September, A. D. 1630), at a very advanced age, if we are to place any reliance on the "Siphte Jeshenim," in which work it is

* Midrash (plural, Midrashim,) are the allegorical and historical commentaries which occupy the margins of the rabbinical editions of the Hebrew Scriptures: they are found on almost all the books of the Old Testament. The midrashim on the five books of Moses are called "Midrash Rabba." The great Midrash, and the books of the Pentateuch themselves, are called "Rabboth." Besides the "Midrash Rabba," there is "Midrash Ruth," "Midrash Samuel," "Midrash Tillim" (Psalms), and other midrashim.

stated that he was alive in A. M. 5303 (A. D. 1543). Rabbi Shabtai, in the same work, says that he is the author of "Biur,"* or a commentary on Rashi (R. Solomon ben Isaac); Animadversions on the "Arba Turim," [JACOB BEN ASHER,] bearing his name, are printed in the folio edition of that work published at Prague, A. M. 300 (A. D. 1540); but we cannot suppose that this commentary, printed in 1540, can be by Abraham ben Avigador of Prague, of whom Wolff states positively that he died in the latter part of the year 1630. This commentary on "Arba Turim" is more probably, though not enumerated among his works, a work of the other Abraham ben Avigador. The Silichah, or prayer-book, in common use in the beginning of the last century, which begins "Ana Elohe Abraham," is by Abraham ben Avigador of Prague: it was published at Prague, in folio, but the year is not mentioned. (Wolfius, *Biblioth. Hebr.* i. 31. iii. 20.; Le Long, *Biblioth. Sacra*, ii. 593.; Buxtorfius, *Biblioth. Rabbinica*, p. 313.) C. P. H.

ABRAHAM AZULAI (ר' אברהם אזולאי). [AZULAI.]

ABRAHAM BEN AZUR (ר' אברהם בן אצור). Hendreich, in the Brandenburg Pandects, assigns to this rabbi the "Minchath Abraham" ("Sacrifice of Abraham"), a commentary on the book "Siphra" (so we must understand it, for the Pandects have "Siphna"); but Ben Azur is only another name for R. Abraham ben Dior. [ABRAHAM BEN DIOR.] (Wolfius, *Biblioth. Hebr.* i. 33.) C. P. H.

ABRAHAM BADRESHI (ר' אברהם ברדשי), or Bedresensis, a rabbi who lived about the middle of the thirteenth century, and was the father of R. Jedaja Happenini, who lived at Barcelona, A. M. 5058 (A. D. 1298). He is the author of a grammatical work called "Chothem Tabnith" ("Sealing up the Sum"), (*Ezek.* xxviii. 12.) which is a sort of dictionary of Hebrew synonymes arranged alphabetically. This work appears in manuscript in the "Bibliotheca Leidensis," p. 284. No. 10., where it is called "Sigillum Syntaxeos" ("The Seal of the Syntax"); but this title does not answer either to the matter contained in the work, nor is it a correct version of the title. Hendreich, in the Brandenburg Pandects, has made two authors out of this Abraham, one of whom he calls Abraham Badrescht, and the other Abraham Bedersensis. The "Chothem Tabnith," also a MS., is in the Oppenheimer collection at Oxford. At the end of the "Bechinath Olam" of his son, Jedaja Happenini, printed at Mantua, A. M. 5316 (A. D. 1556), there is Sier (a poem), consisting of three leaves, every word of which contains the Hebrew letter ל. Wolff says that he had in his possession three little books forming part of the "Bechinath Olam," from the library of Christopher Unger. The first of them is written on paper, and is of the ordinary octavo form, and all the words have the vowel points. At the beginning of it are two Hebrew poems, or rather copies of verses, one of which is the singular composition above mentioned: it is entitled, "Backshah Sheckolah Sheashah Hachakam R. Abraham Badreshi;" that is, "A measured or metrical Prayer of the wise Singer (Poet) R. Abraham Badreshi;" and it goes on to say, the author is Abraham, the father of Jedaja, who composed it as a prayer to be offered upon the great penitential day which is called Jom Capphor. The title of the poem affixed to it by the author is "Batthe Hannephesh" ("The Houses of the Soul; that is, a penitential confession, select and divine, for the expiatory fast-day.") He says, "I have called it 'Beth Elohim' ('The House of God'): all its words (which are in number equal to the number of the word Beth (בי"ת) are formed of the letters of the alphabet from the letter א onward to the letter ל; nor does any letter occur in it which comes after ל; but all the words contain ל." The number of the word (בי"ת) "house," above mentioned, refers to the number of words made use of in this little poem; for, according to the Jewish mode of numeration, which admits of taking the numeral letters backwards as well as forwards, the word בי"ת will produce the number 412, and just so many words are comprised in the poem. (Wolfius, *Biblioth. Hebr.* i. 34. 60. 401. iii. 22. 284—286.) C. P. H.

ABRAHAM DE BALMES (ר' אברהם די בלמיס). [ABRAHAM BEN MEIR DE BALMIS.]

ABRAHAM BARCELLO'NIUS (ר' אברהם ברצילוני). [ABRAHAM BAR JUDAH BARCELLONIUS.]

ABRAHAM BEN BARUCH (ר' אברהם בן ברוך), the brother of Rabbi Meir ben Baruch, [MEIR BEN BARUCH,] a rabbi who lived about the end of the thirteenth century, and, perhaps, in the beginning of the fourteenth, as we find by referring to the death of his better-known brother, Rabbi Meir, who died in A. M. 5065 (A. D. 1305); or, as some writers say, A. M. 5070 (A. D 1310). The learned Johann Georg Abicht, who was a professor in the university of Wittenberg, in the beginning of the eighteenth century, was in possession of a very fine manuscript by this author, on vellum, called "Sepher Sinai" ("The Book of Sinai"). The manuscript states that it was written by the bookseller (librarius), the son of R. David, in A. M. 5151 (A. D. 1391), on the fifth day of the month Abb (July). It is a sort of commentary on the "Jad Chasaka" of Maimonides. This

* Biur, an elucidation from (אור) "light," (plural, Biurim,) almost always signifies a supercommentary on one of the greater commentaries; they are frequent on those of Rashi (Rabbi Solomon), Rambam (Maimonides), and Aben Ezra.

account of the work is from Wolff, who received it from professor Abicht himself. (Wolfius, *Biblioth. Hebr.* iii. 669. iv. 757.)

C. P. H.

ABRAHAM BEN BEHR (ר׳ אברהם בן בער), a rabbi, a native of Lissa in Dalmatia, lived in the beginning of the last century, and edited the "Jesh Nochalin" of R. Abraham Horwitz Hallevi, to which he wrote the preface, and added to it the will of R. Shaptiel ben Jeshaja: it was printed at Amsterdam in 1701, in 4to. (Wolfius, *Biblioth. Hebr.* iii. 23.) C. P. H.

ABRAHAM BIBA'GO (ר׳ אברהם ביבאגו), who is also called in the "Siphte Jeshenim" Bivatz (ביבצ), the son of R. Shem Tob; and by Bartolocci, Bivash (ביבאש), or Vivax. Theodore Dassovius, in an epistle prefixed to his tract on the Resurrection, calls him Bilbag. He was an Aragonese philosopher, of the Jewish persuasion, and a rabbi, who was living in the year 5249 (A. D. 1489), according to R. Shabtai and R. David Ganz; and, according to Bartolocci and the "Shalshelleth Hakkabbala," in A. M. 5252 (A. D. 1492). Wolff conjectures, from his surname, that he was a native of Bilboa, in Spain. His works are: "Derek Emunah" ("The Way of Faith"); the subject matter of which appears to answer to the title, as the "Siphte Jeshenim" says that it treats of faith by a more divine philosophy: it was printed at Constantinople, A. M. 5282 (A. D. 1522), in folio. Morinus, in his "Exercitationes Biblicæ," calls the author of "Derek Emunah" Abraham the son of Laduni; but this mistake is easily accounted for, as he probably had seen him cited as Abraham ben Ladonai (לאדוני) Shem Tob, that is, son of my lord Shem Tob. 2. "Zeh Jenachamenu" ("This one shall console us"). (*Gen.* v. 29.) This is a collection of philosophical sermons; Wolff says they were published at Thessalonica, but does not give the year. 3. "Sepher Mopheth" ("The Book of Demonstration") is a commentary on the "Analytica Priora" of Aristotle, with notes from the commentary of the celebrated Arabian philosopher Averroes on the same work. This commentary is in manuscript, in the Vatican library, and the author is called in it Bivag. Bartolocci has made the author of this commentary a separate writer, and calls him Abraham ben Jom Tob Bivas. 4. "Etz Chajim" ("The Tree of Life"). (*Gen.* ii. 9.) This is also a philosophical work, which has never been published. Wolff is also inclined to attribute to this author the work called "Lackute Rephuah" ("Medical Collections"), which is, or was, among the inedited manuscripts in the library of the Sorbonne at Paris: it is written on vellum. (Wolfius, *Biblioth. Hebr.* i. 30. iii. 24. iv. 755.; Bartolocius, *Biblioth. Mag. Rabb.* ii. 17. 29.) C. P. H.

ABRAHAM BOIZA (ר׳ אברהם בויזא), a rabbi, who wrote a work called "Shaare Haggilgulim Lehanishamah" ("The Gates to the Revolutions of the Soul"), a treatise on the metempsychosis, or transmigration of souls; which is in manuscript, and in the collection of Oppenheimer, now in the Bodleian library. We have not been able to discover anything more concerning this author. (Wolfius, *Biblioth. Hebr.* i. 23.) C. P. H.

ABRAHAM BEN BONET (ר׳ אברהם בן בונט), a rabbi, whose commentaries on Midrash, Tanchuma, and on Rabboth (the five books of Moses), are in the Vatican library, MS. in 4to. This work altogether forms a great commentary on the Pentateuch. Bartolocci calls the author Abraham Aben Bonet. "Tanchuma," which means consolation, is a loose commentary, pretty well known, on the Midrash Rabba, or great commentary on the five books of Moses. It is also called "Jelamadenu" ("It teaches us"), because it frequently makes use of that expression when it brings forward the doctrines of former commentators. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 17.; Wolfius, *Biblioth. Hebr.* i. 35.; Le Long, *Biblioth. Sacra*, ii. 593.)

C. P. H.

ABRAHAM DE BOTON BEN MOSES (ר׳ אברהם די בוטון בן משה), or, according to the "Siphte Jeshenim," de Botin (די בוטין), lived in the beginning of the seventeenth century. Immanuel Aboab praises him in his "Nomologia" (p. 311.) as a contemporary writer. Towards the close of his life he called himself Chaija Abraham. He is the author of "Lechem Rab" ("Much Bread"), which is a collection of what the Jewish writers call Sheeloth Uteshuvoth; that is, questions and answers on the law. It is a sort of report of cases decided according to the canon of the Talmud, and supplies a rule to the doctors of the law for deciding the cases or questions which arise daily among private individuals. It was published at Smyrna, A. M. 5420 (A. D. 1660), in folio, by Abraham ben Jedidja Gabbai, and was edited by Abraham ben Aaron de Boton, the author's grandson. 2. "Lechem mishne" ("Twice as much Bread"). (*Exod.* xvi. 22.) This is a commentary on "Mishne Torah," or "Jad Chasaka," of Maimonides, and on all former commentators on that work: it is divided into two parts, of which the first reaches to "Halacoth Shevuoth," which treats of oaths, and is the first division of the sixth book of the "Mishne Torah," and the second finishes the work. It was published at Venice, A. M. 5366 (A. D. 1606), in folio, with a preface by R. Joseph ben R. Judah ben R. Samuel ben R. Joseph de Nubis. It was also printed at Amsterdam in A. M. 5463 (A. D. 1703), by Immanuel ben Joseph Athias. 3. His original expositions on certain books of the Talmud are extant in the book called "Meharre Nemarim" ("From the Mountains of the Leopards"), [ABRAHAM AKRA] published at Venice, in 1599, in 4to. (Wolfius, *Biblioth. Hebr.* i. 34.

iii. 22. iv. 755.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 16.) C. P. H.

ABRAHAM BRODT or BRUDA BEN SAUL (ר׳ אברהם ברוט או ברודא בן שאול), a native of Pomisla, a small town near Prague in Bohemia, lived during the latter part of the seventeenth and the beginning of the eighteenth centuries. He was chief of the synagogue of Nicholasburg, then of Prague, and finally of Frankfort on the Main, where he succeeded R. Naphtali Cohen, on his ejection from the presidency, and where he died, on the 11th April, 1717, having obtained great honour among his own nation, as well for his learning as for his liberality to the poor. That he is a distinct person from the Rabbi Abraham Bruda of Constantinople is sufficiently proved by the fact of his having licensed the "Bircath Abraham" of the latter with his rabbinical authority, when presiding at Prague, A. M. 5456 (A. D. 1696), an office which he performed for the books of many other Jewish writers of that period. He does not appear to have left any important work behind him, notwithstanding his high reputation for learning. But various wise sayings and observations of his, as taken down from his own mouth, are published in the "Asiephath Chakmim" ("The Excerpta of the Wise"), printed first at Offenbach, A. M. 5482 (A. D. 1722), in 8vo. and frequently reprinted. There are also observations of his, supposed by Wolff to have been delivered orally, on various passages of the books of the Talmud, called Bava Kamma, Bava Metzia, and Sanhedrim, which are inserted in "Chiddushe Geonim," which was published anonymously at Frankfort on the Main, A. M. 5485 (A. D. 1725), in 8vo. In this work he is called late chief of the synagogue of Frankfort. (Wolfius, *Biblioth. Hebr.* ii. 24. iv. 756.; Schudtius, *Memorabilia Judaica*, p. 81. and Append. 45.) C. P. H.

ABRAHAM BRUDA (ר׳ אברהם ברודא), also called Broda and Brodo (ברודו), a rabbi of Constantinople, who died A. M. 5470 (A. D. 1710), as appears from a letter of R. Jacob Aboab, quoted by Wolff. He is the author of "Bircath Abraham" ("The Blessing of Abraham"), (*Gen.* xxvii. 4.) a commentary, which Wolff calls elegant, on Genesis. It was printed at Venice, by the Bragadini, A. M. 5456 (A. D. 1696), in 4to. The author in his preface says that he composed this commentary at a time when he was detained at Amsterdam by the severity of the winter; and being entirely destitute of books, he employed himself by recalling to mind his former reading, as well as the substance of the expositions which he had delivered both at Constantinople and Adrianople, adding what was suggested to his mind at the time. At the end he expresses a wish that he might be furnished with the means of printing all his commentaries on various books of the Holy Scriptures, together with his answers to questions on the Law, some of which are in print, in the "Pene Moshe" ("Face of Moses") of R. Moses Benbeniste. In the Censura or permission for printing prefixed to the "Bircath Abraham," we find the title of his book to run thus: "Benedittioni di Abraham, di Abraham Chialisi; data li 14 Ottobre, 1696." In the catalogue of Hebrew manuscripts of the library of Turin (A vi. 19.) there is enumerated a book of surgery, "Liber Chirurgiæ Magistri Brodt." 8vo.; there is little doubt that the author of this surgical work must have sprung from the same Jewish family of Broda. (Wolfius, *Biblioth. Hebr.* iii. 23. iv. 756.) C. P. H.

ABRAHAM CARDO'SO (ר׳ אברהם קרדוסו), a Jewish rabbi and physician, the brother of Isaac: he was chief physician to the bey, or dey, of Tripoli in Africa. Barrios, in his account of the Spanish poets, attributes to him the book called "Jacob's Ladder," and other works. (Wolfius, *Biblioth. Hebr.* iii. 63.) C. P. H.

ABRAHAM CASLA'RI (ר׳ אברהם כשלארי), a rabbi and physician, who wrote a medical work, called "Mekalkel Machalah" ("The Support of Sickness"). (*Prov.* xviii. 14.) This work is mentioned both by Bartolocci and by R. Shabtai, in the "Siphte Jeshenim." There is also a manuscript treatise on fevers, by the same author, among the Warnerian collection in the library at Leyden, p. 288. n. 59. of the catalogue. (Wolfius, *Biblioth. Hebr.* i. 67.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 30.) C. P. H.

ABRAHAM CASTANHO (ר׳ אברהם קשטנהו), a Portuguese rabbi who lived in the latter part of the seventeenth century. He wrote a copy of Spanish verses in memory of Abraham Nuñez Bernal, a Spanish Jew, who was burnt alive by the Inquisition, on account of his religion. This poem forms one of a collection of poems chiefly written on similar occasions, in the Spanish language. [JACOB BERNAL.] (Wolfius, *Biblioth. Hebr.* iii. 65.) C. P. H.

ABRAHAM CHAI ORTO'NA (ר׳ אברהם חי אורטונה), Ben David, a rabbi who had the management of the Hebrew press at Verona during the middle of the seventeenth century. He edited and wrote a preface to R. Solomon ben Isaac's commentary on Isaiah called "Tikkun Olam" ("The Order of the Universe"), [SOLOMON BEN ISAAC DE MARINO,] which he published at Verona, A. M. 5412 (A. D. 1652), 4to. (Wolfius, *Biblioth. Hebr.* iii. 31.) C. P. H.

ABRAHAM CHAIJON (ר׳ אברהם חיון), a Portuguese rabbi. Wolff says that he saw in the library of Oppenheimer a work by this rabbi called "Amaroth Taharoth" ("Pure Words"), published by Abraham Oshki, commonly called Abraham Usque, at Ferrara, A. M. 5316 (A. D. 1556), in the title of which the author is called the son of Don Nissim Chaijon (חיון), of Lisbon. [NISSIM

BEN R. JACOB.] At the end of the work, from page 37. to the conclusion, is an epistle of a certain Joseph Gecatilja. We find no further notice of this writer, or of the time at which he lived; but he was most probably contemporary with the publication of his book. (Wolfius, *Biblioth. Hebr.* iii. 31.)
C. P. H.

ABRAHAM (אברהם) BEN CHAJA, distinguished by the patronymic בר׳ חייא (Ben Rabbi Chija, or Chaja, or Haija), *i. e.* the son of Rabbi Chaja, or by the epithet הנשיא (Hannasi), *i. e.* the Eminent, lived in Spain, probably at Barcelona, (Wolfius, *Biblioth. Hebr.* iii. p. 32.) at the close of the eleventh and beginning of the twelfth centuries. Jewish writers fix his death A. D. 1105; but the correctness of this statement is not certain. His writings are as follow:—1. "Megillath Hamegaleh" ("The Volume of the Revealer"). This work consists of five parts, or sections; and treats, in sec. 1. of time and of the beginning and end of the world; s. 2. of the period (or duration?) of the world (dies mundi) and the time of the Messiah's advent, according to the law; s. 3. of the resurrection of the body; s. 4. of the time of the resurrection, from the prophecy of Daniel; and s. 5. of the year of the Messiah's advent, from astrologieal computations. (Urus, *Biblioth. Bodl. Catalog.* A. D. 1787.) Wolff supposes this to be the work "The Book of the Times" which Azarias de Rubeis ascribes to our author, in his work "Meor Enajim." 2. "Tzurath Haarets" ("The Globe of the Earth"), a treatise on the figure of the earth, the arrangement of the celestial orbs, and the motions of the heavenly bodies. This was printed at Basle, by Henry Peters, with notes by Sebastian Münster, and a Latin version by Oswald Schreckenfuchs, in small 4to. The copy from which this edition was printed was so mutilated and incomplete as to be nearly worthless. Mordecai Japhe, a Jewish rabbi of later date, has a commentary on this treatise in his work, "Regal Clothing." 3. "A very large work on astronomy," as Bartolocci and after him Wolff describe it. 4. "Sepher al Chesbon Haibbur;" a work on the calculations of astrology, which Wolff suspects may be the same as No. 3., though they are enumerated as distinct works by Bartolocci. 5. A treatise on the planets, spheres, and the calendar of the Greeks, Romans, and Ishmaelites. (Arabians?) 6. A treatise on geometry, spherical triangles, &c. 7. A treatise on music.

Beside these scientific works, he was the author of a work entitled "Higgaijon Hannephesh haatzuva bedaphka dalthe hatheshuva" ("The Meditation of the sorrowful Soul while knocking at the Gates of Repentance"). In this he treats of the origin, nature, and duties of man, of a return to God by repentance after a fall, of holy dying, and of the end of the world. J. C. M.

ABRAHAM BEN CHAJIM (ר׳ אברהם בן חיים), a rabbi who lived some time about the end of the sixteenth and the beginning of the seventeenth centuries. He wrote, 1. "Tzitz Hazahab" ("The Golden Plates"), (*Levitic.* viii. 9.) which is a manuscript commentary on the Song of Songs, and on Ruth, according to the author of "Siphte Jeshenim." Oppenheimer had the commentary on the Song of Songs in his collection of manuscripts, according to Wolff. 2. A commentary on the Psalms, which is in manuscript in the Bodleian Library at Oxford, in the Huntington collection, No. 339. It contains, first, an index to the Psalms; then the Psalms arranged according to the Hebrew rhythm; then the commentary itself, which is on every verse, and somewhat prolix, being also so badly written that it is scarcely legible. The author is here called Abraham ben Chajim ben Remnik, or Remmok (רמנק or רמוך). Wolff thinks this rabbi is the same as R. Abraham ben Solomon ben Chajim, who edited the "Sur Mera" of R. Judah Arjeh de Modena, and the commentaries of R. Abraham ben Samuel Gedalia on the book "Jalkuth." (Wolfius, *Biblioth Hebr.* i. 54. iii. 34.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 52.) C. P. H.

ABRAHAM BEN CHAJIM (אברהם בן חיים), a Jewish writer of the latter part of the seventeenth century. He wrote "Maakelleth Abraham" ("The Knife of Abraham"), (*Gen.* xxii. 10.) which is a commentary on the book of Jacob Viel on the ceremonial of slaughtering beasts, and the inspection of the viscera, called "Shechita Ubedicka." The "Maakelleth Abraham" was printed at Frankfort on the Main, A. M. 5463 (A. D. 1703), in 8vo.; and again at Hanover, A. D. 1719, 8vo. It consists of a single octavo sheet of sixteen pages. (Wolfius, *Biblioth. Hebr.* iii. 34.; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 843.)
C. P. H.

ABRAHAM BEN CHAJIM HIRSCH SCHOR (ר׳ אברהם בן חיים הירש שור), a German or Polish rabbi and writer, who lived some time in the sixteenth century. He wrote "Torath Chajim." ("The Law of Life"), (*Prov.* xiii. 14.) which contains commentaries on, and original expositions of the "Ghemara," and particularly of those treatises of the "Ghemara" which are called "Bava Kamma," "Bava Metzia," and "Bava Bathra." The "Torath Chajim" was printed at Lublin, in Poland, A. M. 5384 (A. D. 1624), in folio. A second part, containing commentaries on "Eruvin," "Sanhedrim," "Shevuoth," "Avoda Sara," "Cholim," and "Pesachim," which are also treatises of the Talmud, was printed at the same place, A. M. 5396 (A. D. 1636), in folio, and at Prague, in Bohemia, A. M. 5452 (A. D. 1692), in folio. He also wrote "Tzon Kodashim" ("The Holy Flock"), (*Ezek.* xxxvi. 38.) which is a commentary on the book of the Talmud called "Kodashim:" it was published

by his grandson, R. Chajim Ozer, at Wandesbeck, near Hamburg, A. M. 5489 (A. D. 1729), in folio. Among the manuscripts in the library of Oppenheimer, which are now in the Bodleian library at Oxford, there is a volume of "Chedushim," or critical observations on the "Jore Deah," which is the second treatise (order or degree) of the "Arba Turim" [JACOB BAR ASHER]; and another volume on the "Choshen Mishpat," and "Eben Ezer," which are the third and fourth treatises (orders or degrees) of the same work. Both these MSS. are in 4to.; the former about two fingers, the latter about three fingers thick. In the continuation to the "Zemach David" this author is merely called Rabbi Chajim Schor, and is said to have had many disciples. (Wolfius, *Biblioth. Hebr.* i. 54. iii. 34. iv. 762.; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 838.)

C. P. H.

ABRAHAM BEN CHAJIM LISHKAR (ר׳ אברהם בן חיים לישקר), a Polish rabbi, a native of Briese (Brzesc), in Lithuania, and chief rabbi of Samogitia, in the middle and latter part of the seventeenth century. He wrote "Beer Abraham" ("Abraham's Well"), which is a perpetual (complete) commentary on the first three general divisions, called orders (sedarim), of the Talmud*, accompanied with the text abbreviated, almost entirely taken from the works of Rashi, Rambam (Maimonides), and the other interpreters. The first part, which consists of the commentary on the order "Zeraim," treats of seeds and fruits, and the observances of the ritual connected with them, and is divided into eleven books: it was published at Frankfort on the Oder, A. M. 5425 (A. D. 1665), in 4to.; it contains only 83 pages. The second part, which comments on the second order of the Talmud, called "Moehd," treats of the sacred festivals, in twelve books, beginning with the Sabbath: it was printed at the same place, A. M. 5443 (A. D. 1683), and consists of 372 pages. The third part, which embraces the third order, called "Nashim," or wives, treats of the laws of matrimony, as well as those of religious celibacy, in seven books: it was also published at the same place and time, and contains 255 pages. At the end of this last part the author says that he has written similar commentaries on the other three orders, but that his poverty will prevent the publication of them. A complete edition of the "Beer Abraham" was published at Amsterdam, A. M. 5486 (A. D. 1726), in 3 vols. 4to., with some additional explanations of the author's, to which he gives the name of "Me Beer" ("Waters of the Well"). It does not appear in what year he died. (Wolfius, *Biblioth. Hebr.* iii. 33. iv. 762.)

C. P. H.

ABRAHAM BEN CHANANIA JAGEL (ר׳ אברהם בן חנניה יגל), an Italian rabbi, of the respectable family of Galiki, was born at Monselice, a village in the territory of Padua, towards the end of the sixteenth century. He embraced the Christian religion in the beginning of the seventeenth century, during the pontificate of Pope Paul V., on which occasion he was baptized by the name of Camillus Jagel, after that of the pope, whose name before his accession to the papacy was Camillus. He afterwards exercised the office of censor of Hebrew literature in the March of Ancona, during the years 1619 and 1620, as appears from his "imprimatur" in many Hebrew books published during these two years, of which there is a number in the library of the Vatican bearing his autograph. Before his conversion he wrote, 1. "Sepher Leckach Teb" ("The Book of good Doctrine") (*Prov.* iv. 2.) in which he treats briefly, but elegantly and clearly, by way of a catechism or dialogue between a master and scholar, on the articles of the Mosaic faith, and their practice or moral application. This work has been often printed and translated into various languages, and is among the most popular of the Jewish works at the present day. It was printed at Venice, by Jo. de Gara, without date, but, according to Bartolocci, in A. D. 1595, in 8vo. According to the "Siphte Jeshenim," the date should be A. M. 5302 (A. D. 1542); but it is altogether improbable that Abraham Jagel, who was living and licensing Hebrew books in the year 1620, should have written and published a work of his own in 1542, seventy-eight years before. Bartolocci has therefore most probably assigned the true date to the first edition of this popular little book. It was printed again at Amsterdam, A. M. 5418 (A. D. 1658); then in London, with a Latin translation, by Louis Compeigne de Viel, A. D. 1679, in 8vo. [JACOB VIEL]; and again, with the same translation, at Franeker, in Holland, A. D. 1690. Carpzovius has also printed it, with a new Latin version by himself, in his "Introduction to the Jewish Theology," prefixed to the "Pugio Fidei" of Martini, printed at Leipzig, A. D. 1687, in folio. L. Odhelius also thought this little book worth the labour of a new translation, as well as of copious notes, with which it was published in his "Synagoga Bifrons," printed at Frankfort on the Main, A. D. 1721, in 4to., after the author's death. His version is altogether different from that of Carpzovius. Finally, another Latin translation was made by the learned Herm. Vander-Hardt, from the Amsterdam edition, which edition was also used by Carpzovius: the translation was printed at Helmstädt, A. D. 1704, in 8vo., with the Hebrew and Latin interlined; whereas in the previous editions they are printed opposite each other. There is also an edition

* The Talmud is divided into six orders, "sedarim;" each order is again subdivided into books, "massekoth;" each book into chapters, which are called "pereck" or "pireka;" and each of these chapters into mishnas, or doctrinal aphorisms, on which mishnas or aphorisms the "Ghemara" forms the comment.

of this work in Hebrew, with a German translation, printed in rabbinical letters, A. M. 5435 (A. D. 1675), in 4to.; but the translation is very bad, and disfigured by all sorts of Judaisms. There is, however, a good German translation by F. W. Bock, a converted Jew, printed in the usual German letter, at Leipzig, A. D. 1694, in 8vo. In this excellent little work the author is as severe upon the Jews of his own day as our Saviour was upon the Scribes and Pharisees of his time. He shows them that all their calamities and persecutions were owing to their departure from the faith and practice of their fathers; and he exhorts them to penitence, recommending them also to live in love and charity with the Christians. Indeed, Gustavus Peringer, in his notes to Maimonides, says that this book is written in a spirit altogether consistent with the pure doctrines of Christianity, and that it must have been composed after the author was fully persuaded of the truth of the Christian religion, for that it breathes much more of the spirit and precepts of the Christian church than those of the Jewish synagogue; and he goes on to prove, by a reference to dates, that Jagel was already a Christian when he wrote this Jewish catechism. But as this opinion seems rather to be suggested by a spirit of bigotry, which was unwilling to admit that any good thing could proceed from the synagogue, than by sound argument, so it altogether fails of anything like corroborative proof from the dates to which he refers: for even if Jagel had been appointed to the office of censor as early as 1613, which Peringer states to have been the case, yet he might still have been a Jew in 1595, when, according to Bartolocci, the "Leckach Tob" was printed at Venice. Nor is it at all probable, that if he had then been a Christian he would have dedicated this work, as he did, to Rabbi Joseph de Fano; nor would it have continued so popular among the Jews, if there had been any ground for supposing it to have been written by him after he had become a Christian. Besides which, Pope Paul V. from whom he received his baptismal name, did not succeed to the papal chair until 1605, which was precisely ten years after the latest date of publication that has been assigned to his work. De Viel also, in the preface to his edition, speaks very highly of this little book, both as regards the matter and the style: of the style he says, "there is nothing more purely, chastely, concisely, and consistently written among all the works of the rabbis." The Rev. Hen. Scharbau, in his "Judaismus Detectus," (p. 62.) says that he wrote this catechism, indeed, before his conversion to Christianity; but that all who read it must be inclined to attribute to the writer a considerable familiarity with the New Testament. 2. He also wrote "Esheth Chajil" ("The Virtuous Woman"), (*Prov.* xxxi. 10.) which was printed at Venice, A. M. 5371 (A. D. 1611), by Dan. Zanetti. De Viel, in the preface to the London edition of the "Leckach Tob," says, this is an excellent discourse in praise of women who have been celebrated for their virtues, with a general exhortation to the sex, on their duties to their husbands, as well in the promotion of conjugal peace as in the diligent performance of household duties. 3. "Moshiah Chosim" ("The Salvation of those who trust"). This is a treatise on the manner of curing the pestilence by the faith and fear of God, and by prayer. It was printed at Venice, A. M. 5347 (A. D. 1587); and again A. M. 5364 (A. D. 1604), in 4to. (Bartolocceius, *Biblioth. Mag. Rabb.* i. 26.; Wolfius, *Biblioth. Hebr.* i. 55. iii. 34, 35. iv. 763.) C. P. H.

ABRAHAM BAR CHASDAI HALLEVI (ר׳ אברהם בר חסדי הלוי), Ben Shemuel the Levite, a native of Barcelona in Spain, where he presided in the synagogue as archrabbi. He is enumerated among the contemporaries of David Kimchi, and must therefore have lived towards the close of the twelfth century. He wrote a celebrated admonitory epistle to Rabbi Judah Alphacar of Toledo, to induce him to forego his design of defending the rabbis of Montpellier in France against the "More Nevochim" of Maimonides. It is among the epistles of Maimonides printed in Venice, A. M. 5304 (A. D. 1544), in 8vo.; it is also printed in the "Institutio Epistolaris" of Buxtorff. (p. 434.) [David Kimchi, and Moses bar Maimemon.] 2. He also wrote "Sepher Hatthapuach" ("The Book of the Apple"), which he translated from the Arabic into Hebrew: it consists of moral aphorisms derived from the sayings and opinions of various philosophers, and especially of Aristotle, which are introduced to the reader with the following story. It is said that Aristotle, being at the point of death, held in his hand a fragrant apple, by the odour of which his nerves were excited and strengthened; he was thus enabled to converse with the philosophers who had assembled from various countries around his dying bed, up to the last moment, and to hold an animated disputation with them on the faculties of the soul, on a future life, as a consolation against the fear of death, and various other philosophical questions; at the end of which, it is added, the apple fell from his hand, and he expired. Bartolocci is of opinion that Abraham bar Chasdai was not only the translator, but also the author of the Arabic version of this work, although on the title-page he is called the translator from the Arabic into Hebrew. The Hebrew translation was printed at *Venice, by Bomberg*, A. M. 5279 (A. D. 1519), in 4to., and afterwards at Trent, with his epistles, and two tracts of R. Solomon ben Gavirol, A. M. 5321 (A. D. 1561), in 4to. It was also published at Frankfort on the Oder, A. M. 5453 (A. D. 1693), in 8vo. with the "Mashal Hackadmoni" of Isaac bar Shelomo ben Sahola; and again, with a Latin

translation by Jo. Justus Losius of Hildesheim, at Giessen, A. D. 1706, in 4to.; together with the notes of the Latin translator on two dissertations, of which the first is the Latin one by Manfredi on this book of the apple, who really believed that it was written by Aristotle, when on his death-bed, as may be gathered from a Latin copy of verses by the same Manfredi, which are prefixed to the old editions of Aristotle. 3. "Sepher Hanephesh" ("The book of the Soul"), which Bartolocci calls a moral, useful, and pleasant treatise to read. In this work Galen is introduced, discoursing with a disciple called Mauria, on the soul, the body, and the intellectual part of man's nature. It was written in Arabic, by Abraham Chasdai, though Wolff says it was only translated into Arabic by him, but he does not say from what language; and there appears no reason why he should prefer the authority of R Shabtai, who had evidently never seen the work, for he calls it a medical book, to that of Bartolocci, on whom he has relied for his knowledge of the subject of it, and for every thing else concerning it. The Hebrew translation is by Rabbi Juda ben Solomon, and is perfectly literal, with biurim, or notes, by Rabbi Isaries: it was printed at Venice, in A. M. 5279 (A. D. 1519). There is also a Latin translation of this little work among the manuscripts in the Vatican library; it is by an anonymous writer, and the title runs thus: "Verba Galeni ad suum discipulum Mauriam, per viam Quæsiti, de Virtutibus et bono Regimine, cum Responsionibus," or "The Words of Galen to his scholar Mauria, by way of Question, on Virtues and on good Conduct, with the Answers." At the end of the volume are the following words: "Here end the words of Galen on the soul and body, and on the intellect: this book was translated from Arabic into Hebrew, by Judah, the son of Solomon Harizi the Spaniard." The manuscript is a paper folio. 4. "Mozne Tzedeck" ("Just Balances"), (*Levit.* xix. 36.) is a moral treatise, translated into Hebrew by this author, from the Arabic of Abu Hamid Al-ghazzáli. [ABU HAMI'D AL-GHAZZA'LI'.] It is divided into thirty-two chapters, in which the author treats in a vivid manner of the absolute madness of those who view eternal happiness as a thing not worth their care, or the consideration of which may be put off to the last moment. He then exposes the vanity of all the pleasures of the world, and urges the necessity for wisdom and pious deeds to obtain a life of eternal happiness hereafter. Wolff says that the manuscript is in the Medicean Library, and that in the catalogue the translator is called Abraham ben Samuel, the Levite, ben Chasdai. The manuscript is now among the oriental MSS. in the Bodleian library at Oxford, (Part. I. No 392.) where the translator is called Abraham bar Shemuel Hallevi ben Chasdai. 5. Wolff, on the authority of the "Siphte Jeshenim" of R. Shabtai, attributes to this author the book called "Ben Hamelek Vehanazir" ("The King's Son and the Nazarite"), which Bartolocci attributes to Abraham bar Chasariel the Levite, whom he makes a different person; but as we find no other notice of this author, except in Plantavitius, and then only as the author of this work, we are inclined to follow Wolff. This work is a celebrated moral and religious treatise, and consists of a series of dialogues and disputations between the son of a king of India and a Nazarite, or monk, on morality and the fear of God. It appears to have been originally written in Greek, thence translated into Arabic, and finally into Hebrew by Abr. bar Chasdai: it was printed at Mantua, A. M. 5317 (A. D. 1557), 8vo. In the library of Oppenheimer there was a fourth edition of this work, which was printed at Constantinople, A. M. 5278 (A. D. 1518). It is also in manuscript among the Huntingtonian collection in the Bodleian Library. 6. There is among the MSS. of the library at Leyden, a Hebrew version, from the Arabic, of the "Book of the Elements" of Isaac the Israelite, by this author, who is called in the Leyden catalogue R. Abraham ben Shemuel Chasdai. The author of "Neveh Shalom" [ABRAHAM BEN ISAAC SHALOM] argues at great length, in his section, or discourse, on the cosmogeny or formation of the world, against the account of the creation in this "Book of the Elements."

Abrabanel, in his commentary on the later prophets, attributes to Abraham Chasdai the work called "Vicuach Haddath" ("A Dissertation, or Disputation, on the Law"); an account of which treatise is contained in Hottinger's "Thesaurus Philologicus," (p. 48.) and in the notes of Constantine l'Empereur on the "Bava Kamma" of the Talmud. In an epistle to Professor Schrœder of Helmstädt, quoted by Wolff, l'Empereur says that he himself translated this little book into Latin; yet it does not appear whether the translation is in print, or where the manuscript is. Lastly, the "Siphte Jeshenim" assigns to this author the ethical treatise called "Sepher Hammusar" ("The Book of Discipline or Penance"); which is also called "Higgajon Hannephesh Haatzuva" ("The Meditation of the sorrowful Soul"). This work, however, has here been treated as belonging to Abraham ben Chaja or Chija, on the authority of Bartolocci, who is also followed by Wolff, the more especially as the "Sipthe Jeshenim," in describing the work, makes use of the very language of Bartolocci, and yet erroneously attributes it to Abraham Chasdai, instead of Abraham Chaja. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 24. 26. 52.; Wolfius, *Biblioth. Hebr.* i. 57. 59. iii. 36. iv. 763. 1292.; Hottingerus, *Thesaurus Philologicus*, p. 48.) C. P. H.

ABRAHAM CHASSEKUNI (ר' אברהם חזקוני), a rabbi, the son of Rabbi Chiskija, lived in the early part of the seventeenth century. He wrote — 1. "Jad Ramah" ("The High

Hand"), (*Exod.* xiv. 8.) which is a diffuse commentary on the book "Zohar." The "Zohar," or "Sohar," is a celebrated cabbalistical commentary on the five books of Moses, and is of great antiquity, being generally attributed to R. Simeon and his son R. Eleazer. [SIMEON BEN JOCHAI.] Rabbi Shabtai says, in his "Siphte Jeshenim," that the "Jad Ramah" was in the press when his own work was published. It is among the folio MSS. of the Oppenheimer collection in the Bodleian library at Oxford. 2. "Zoth Chuckkath Hattorah." ("This is the Ordinance of the Law"). (*Numb.* xix. 2.) This is a compendium of the book of R. Isaac Luria called "Hacchevanoth", which treats of prayer, and the sepulchral percussion: it was printed at Venice, A. M. 5419 (A. D. 1659), in 8vo. 3. "Zera Abraham" ("The Seed of Abraham"). (*Gen.* xxi. 12.) The first part consists of discourses on the law, from the "Rashi,"* and "Tosephoth." The second part contains original explanations of the books of the Talmud called "Betza" and "Moed Katon." R. Shabtai, in his work above cited, says that the author has made use of this latter work in the "Zoth Chuckkath Hattorah." (Wolfius, *Biblioth. Hebr.* i. 58. iii. 31.; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 913.). C. P. H.

ABRAHAM CLATZ. (ר" אברהם כלץ), [JUDAH CLATZ.]

ABRAHAM CLAUSNER (ר" אברהם קלויזנר), a German rabbi, who lived about the middle of the sixteenth century: he wrote "Sepher Minchanim" ("The Book of Offerings"), which treats of the ritual or sacrificial services throughout the year, with notes and observations drawn from the works of the most celebrated jurisconsults, or commentators on the law. It was published at Trent, A. M. 5319 (A. D. 1559), in 8vo.; edited by Jacob Macaria. (Wolfius, *Biblioth. Hebr.* i. 101. iii. 62.) C. P. H.

ABRAHAM COHEN (ר" אברהם כהן), which signifies Abraham the priest, or, of the race of the priesthood, a Polish rabbi, who wrote a book called "Nekie Caphajim ubar Mitzvah" ("Pure in Hands, and the Son of the Commandment"), that is, obedient as a son to the commandments. It is a religious discourse, or sermon, said to have been preached by this Abraham Cohen at the early age of thirteen: it was printed at Cracow, in 4to., by Isaac Prostitz, without any date: the work occupies six quarto pages. We have no further account of the author, or of the time when he lived; he seems to have attained to the dignity of a rabbi. (Wolfius, *Biblioth. Hebr.* iii. 43.) C. P. H.

ABRAHAM COHEN, or HACOHEN (ר" אברהם הכהן), a Venetian rabbi, a native of the island of Zante, lived in the latter part of the seventeenth century. He wrote "Kehunath Abraham" ("The Priesthood of Abraham"), in five parts, which was printed at Venice, A. M. 5479 (A. D. 1719), fol. The work is made to accord with the five books or divisions of the "Psalms of David," so that each part comprises a book of the Psalms elegantly printed in the Hebrew rhythm; each psalm is also furnished with a rhythmical heading or argument; and at the end of each part is "Minchath Becorim" ("An offering of First-fruits"), where the initial formula of each Psalm is found in a rhythmical form, and also "Pirche Kehunah" ("Flowers of the Priesthood"), which are certain extracts from each Psalm, occupying one sheet. He also wrote "Kebod Chacamim" ("The Glory of Wise Men"), which is a volume of sermons, printed at Venice, A. M. 5460 (A. D. 1700), in folio. (Wolfius, *Biblioth. Hebr.* iii. 43.) C. P. H.

ABRAHAM COHEN IRIRA, the Spaniard (ר" אברהם כהן אירירה ספרדי), a Portuguese rabbi, of the ancient and respectable family of Herrera, though by the Jews he is called Irira, as above. He was a celebrated cabbalistical writer, and resided, most probably in the capacity of a physician, at the court of the king of Marocco, whence he removed late in life to the Netherlands, where he died, according to Barrios (*Historia Universal Judaica*, p. 20.) A. D. 1531; but Wolff thinks that the date should be read 1631. He wrote "Beth Elohim" ("The House of God," (1 *Gen.* xxviii. 17.) which is a cabbalistical treatise of great reputation, divided into seven parts, and each part into seven heads, in accordance with the cabbalistical virtue attributed to the sabbatical number: in the title he is called the disciple of Israel Serug. This work is written in the Spanish language, and was translated into Hebrew by R. Isaac Aboab, arch-rabbi of the Spanish synagogue at Amsterdam, where it was published, A. M. 5415 (A. D. 1655), in 4to. There are some extracts from this work translated into Latin in the "Cabbala Denudata," vol. ii. 2. He wrote "Shaar Hashamajim" ("The Gate of Heaven"), (*Gen.* xxviii. 17.) which is an introduction to the Cabbala, with a comparison of its doctrines with those of the Platonic philosophy.* This work was also written in Spanish, and translated into Hebrew by the same hand as the "Beth Elohim;" it was also printed at Amsterdam, A. D. 1655, and afterwards translated into Latin, in an abridged form, and inserted in the "Cabbala Denudata," vol. i. part iii. 3. He wrote a Spanish treatise on "Logic," of which the title in full is, "Abraham Chœn de Herrera, Epitome y

* Rashi here means the commentaries of R. Solomon Jarchi on the Pentateuch. Tosephoth are supplemental books to the Talmud, written about the same time with the commentaries of Rashi, by various rabbis.

* Those who are curious on the question of the Cabbalistical and Platonic philosophy, will find them compared by Jo. Mich. Largius, in his dissertation, "De Charactere primævo Bibliorum Hebræorum," c. iii. s. 6., who thinks the Jewish Cabbala had its origin in the heathen philosophy. This is also the opinion of Wachter, in his "Spinosismus Judaismus," p. 69.

Compendio de la Logica o Dialectica, en que se espone y declare breve y facilmente su essencia, partes y propriedades, preceptos, reglas y uso." It is written after the Aristotelian method*, and divided into seven books, of which I. explains the terms; II. is on Enunciation; III. On Definition, Division, and Method; IV. On the Syllogism; V. On the Demonstration of the Syllogism; VI. On the Dialectic Syllogism; VII. On the Sophistic Syllogism; to which is added a catalogue of the various terms used in the scholastic divinity, as well as in metaphysics and natural and moral philosophy. It is printed in 8vo. but without notice of place or date. (Wolfius, *Biblioth. Hebr.* i. 66. iii. 43.) C. P. H.

ABRAHAM COHEN SIPHARDI, or, the Spaniard (ר׳ אברהם כהן ספרדי), was chief rabbi of the synagogue of Barcelona, but according to Bartolocci, of Bologna, in Italy, in the early part of the sixteenth century, about or rather previous to the year A. M. 5300 (A. D. 1540). We gather this from the "Shalshelleth Hakkabbala," in which he is mentioned among the rabbis who were contemporaries of R. Joseph Karo, who is there recorded as having died A. M. 5360. He died, according to the same work, A. M. 5310 (A. D. 1550). His works are given by R. Shabtai, as follows: 1. He edited the "Sepher Hacchasidim" ("The Book of the Pious"), of Rabbi Samuel. [SAMUEL CHASID.] Bartolocci makes Abraham Cohen Siphardi the author of this work, and cites "Shalshelleth Hakkabbala" as his authority; but the author of that work does not say that Abraham (Hipher, that is,) produced or wrote it, but that he, Hidphis, committed it to the press. 2. According to Shalshelleth, he wrote "Pirush Lisheltoth di R. Acha" ("a Commentary on the Questions or Postulates of Rav Acha." [ACHAI GAON.] Bartolocci attributes both the "Sepher Hacchasidim" and "Pirush Lisheltoth di R. Acha," to Abraham of Pisa, but upon what authority he does not say. (Bartollocius, *Biblioth. Mag. Rab.* i. 30. 50.; R. Shabtai, *Shalshelleth Hakkabbala*, 65.; Wolfius, *Bib. Hebr.* i. 66. iii. 43.) C. P. H.

ABRAHAM COLONIENSIS, or DE COLONIA (ר׳ אברהם די קולוניה), a German rabbi, a native of Cologne (Cöln) on the Rhine, but at what time he lived we are not told. He wrote "Kether Shem Tob" ("The Crown of a Good Name"), which is a small cabbalistical work, in Hebrew, with a Latin translation, on the Tetragrammatic name יהוה (Jehovah), which is among the Hebrew manuscripts in the Vatican library: it was also in the library of the Oratory at Paris, and is among Oppenheimer's manuscripts in the Bodleian library. R. Hertz, in the preface to his "Commentary on the Jewish Prayer-Book," praises the "Kether Shem Tob," as a work of which he has made use in his commentary, and from which he quotes largely. In a manuscript catalogue which was in the possession of Wolff, this rabbi is called R. Abraham ben Acsilrad Coloniensis. Wolff is of opinion that the Latin translation of the "Kether" is by the celebrated Hebrew scholar Santo Pagnini, and he quotes in support of this opinion J. Quetif, (*Biblioth. Dominicanorum*, ii. 118.) who enumerates among the works of that author a Latin version of a book called "Kether," which he says treats on the names of God. (Wolfius, *Biblioth. Hebr.* iii. 61. iv. 769.; Bartoloccius, *Biblioth. Mag. Rab.* i. 51.) C. P. H.

ABRAHAM COLORNO (אברהם קולורנו), a Jewish writer of Mantua in Italy. He is mentioned by G. M. König, in the "Bibliotheca Vetus et Nova," under "Colornus," as the author of an "Italian Scotographia," in three books, printed at Prague, A. D. 1593. Wolff says he does not know what this title means, but supposes it must be read, "Italian Stenographia," and that the author is the same who translated the magico-cabbalistical work called "Solomon's Key," from Hebrew into Italian, by command of the Duke of Mantua, and that the "Scotographia" is the work here referred to. If this conjecture of Wolff be correct, the name "Scotographia" ("Dark, or Mystical, Treatise,") is easily accounted for, and is quite as applicable as "Stenographia." The title of Abraham Colorno's work is "La Clavicola di Salomone Re degli Hebrei; tradotta nel volgar Idioma, per Abram Colorno d'Ordine di S. A. S. di Mantova." It is divided into two books, and is a complete treatise on the arts of magic and sorcery, not by compact with the evil spirits, but by the power of the eternal names of God, and by divine love, by which power is here said to be given to exorcise and command all manner of spirits, as well as to unlock all the mysteries of the invisible world, and to procure all the desires of the human heart. At the end of the first book are drawn forty-three talismans (*pentacoli*); viz. seven talismans in black, which are dedicated to Saturn (*Shabbatai*); seven talismans of sky blue, dedicated to Jupiter (Tzedek); six talismans in red, dedicated to Mars (Maadim); six talismans in yellow, dedicated to the sun (Shemesh); five talismans in green, dedicated to Venus (Noga); five talismans of many colours dedicated to Mercury (Cochab); and six talismans of the colour of silvery or white earth, dedicated to the moon (Levana). In the second part are drawn the sword, the knives, the sickle, dagger, lancet, staff, and rod, and all the other instruments and materials necessary for the art are described, with the manner of using them, with the order of fasting, watching, bathing, and clothing of the person performing the exorcisms, also the necessary sacrifices and suffumigations. It is a 4to. MS. of 183 pages, beautifully written, with the talismans all in the proper

* For an account of the cabbalistical logic, see Struvius, *Rudimenta Logicæ Hebræorum*.

colours, as appears from an exact copy of the original which was once in the ducal library at Mantua, and which is now in the possession of Mr. Smith of Every Street, Manchester. (Wolfius, *Biblioth. Hebr.* iv. 769.; Abraham Colorno, *La Clavicola di Salomone.*) C. P. H.

ABRAHAM CUNATH (ר׳ אברהם כונת). Rabbi Azaria, in his work called "Meor Enajim" (book 3.), mentions this rabbi as having edited two editions of the works of Josephus Hebræus. (Wolfius, *Biblioth. Hebr.* i. 67. C. P. H.

ABRAHAM ABEN DAGUAR THE LEVITE (ר׳ אברהם אבן דאגור הלוי), a Spanish rabbi and philosopher, who wrote a book called "Emuna Rama" ("Exalted Faith"), in which he strives to prove the agreement between the Mosaic law, and the doctrines of the Gentile philosophers. Among other matters, he treats of the metempsychosis, or transmigration of souls, and discusses the question as to whether they were created at the original creation of all things, or are daily called into existence as they are needed to animate new bodies. This work is a paper manuscript, in the Vatican library, and appears to have been transcribed by R. Isaac ben Solomon in the province of Flanders, A. M. 5230 (A. D. 1470). (Bartoloccius, *Biblioth. Mag. Rabb.* i. 18.) C. P. H.

ABRAHAM BEN DAVID (ר׳ אברהם בן דוד), called also Abraham bar David Ashkenazi, or the German, one of the nine greater rabbis whose works furnished the materials from which the work called "Mordecai" was compiled. [MORDECAI ASHKENAZI.] Wolff thinks this rabbi is the author of certain celebrated answers to questions on the Law, which are found in the book of "Questions and Answers" of R. Meir of Rotenburg, which was printed at Prague A. M. 5368 (A. D. 1608), in 4to. (Bartoloccius, *Biblioth. Mag. Rabb.* i. p. 23.; Wolfius, *Biblioth. Hebr.* iii. 28. C. P. H.

ABRAHAM BEN DAVID (ר׳ אברהם בן דוד). In the "Shebet Jehuda" of Rabbi Solomon ben Virga, and in the Latin version by Georgius Gentius, a rabbi of this name is recorded, who, in the year A. M. 5151 (A. D. 1391), was hanged by command of Henry III., king of Castile and Leon: his body was committed to the earth with great honour, by the priests of his people, and he was called "Or gadol" ("a great light"). Wolff is of opinion that he is the same person as Abraham ben Dior Harishon, who suffered martyrdom for his religion. But it is not easy to see how Wolff can have supposed him to be Abraham ben Dior, who suffered at Toledo two centuries earlier; and the hanging of Jews in Spain at that period was no such uncommon thing that we may not be allowed to suppose that two persons of nearly the same name may have suffered in the same way in the course of two centuries. Bartolocci says that in his copy of the "Shebet Jehuda" this rabbi is called Abraham the Levite bar David, or Daud, that he was executed A. M. 5143 (A. D. 1383), as the Jews say, because he would not forsake the Jewish religion; "but this," he adds, "is a falsehood, because the Jews in Spain were never compelled to change their religion; but if sometimes they were hanged or committed to the flames, it was because when they had embraced the Christian religion, they afterwards returned to their vomit, again professing their Jewish superstition; thus as relapsed and pertinacious (heretics), they deservedly met their punishment in the flames." Such is the decision of the learned Bernardine. (Wolfius, *Biblioth. Hebr.* i. 38.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 21.) C. P. H.

ABRAHAM BEN DAVID. [JOSEPH BEN ABRAHAM BEN DETH.]

ABRAHAM BAR DAVID OF KIRJATH JEARIM (ר׳ אברהם בר דוד מקריית יערים), a rabbi of Kirjath Jearim, a city of Palestine, in the portion of the tribe of Judah. (*Josh.* xv. 9.) He was the author of a book called "Baale Hannephesh" ("The Possessors of the Soul, or Men of lofty Soul"). It is, according to Father Bartolocci, a treatise on matrimony and its use and obligations, on female purity, and other matters pertaining to the holy state of matrimony, especially as regards women. It is among the vellum manuscripts in the Urbini collection in the library of the Vatican, in 4to. It must not be confounded, says Bartolocci, with another work of the same name, by R. Abraham ben David, or Dior, for they are on different subjects, and by different authors, though both are called Abraham. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 23.; Buxtorfius, *Biblioth. Rabbin.* p. 282.) C. P. H.

ABRAHAM BEN DAVID MISHAAR ARJEH (ר׳ אברהם בן דוד משער אריה), that is, De Porta Leonis, "Of the Lion's Gate," is also called, by Wolff, Abraham ben David Arjeh, or Leo, and by Hendreich (*Pandectæ*, p. 160.), improperly, Abraham Arjeh. Isaac Vitta Contarini, in a letter, which is cited by Wolff, gives the following account of the family name of Porta Leonis: there was a town so called in the neighbourhood of Athens, at the gate of which was a colossal lion, which the Venetian generals transported to Venice, with several other colossal figures, in one of their warlike expeditions; and from this town, he says, the family received their name.

Abraham ben David de Porta Leonis, called Harpha, or Haropha, "the Physician," was born at Modena, where his father practised as a physician, A. M. 5302 (A. D. 1542). He studied under R. Meir of Pavia, R. Jos. Sarka or Zarka, Jos. Sinai, Jacob del Fano, Judah Proviucialis, and Abraham ben David Provincialis, at Pavia, Bologna, and in other

celebrated schools of Italy. He made great progress in Hebrew literature and the Talmud; after which he removed to Pavia, where he gave himself up to the study of philosophy and medicine. He received his diploma as doctor of medicine at Mantua, A. M. 5326 (A. D. 1566) at the age of twenty-four, and succeeded his father in his practice. He died A. M. 5372 (A. D. 1612), on the 29th day of the month Thammuz (June), in the seventy-first year of his age, according to the testimony of R. Isaac Vitta Contarini, archrabbi of the synagogue at Pavia, in his epistle referred to above. His works are, "Shilte Haggeborim" ("The Shields of the Mighty") (*Song of Songs*, iv. 4.), in which he treats, in nine chapters, of the structure of the courts of the Temple, of the priestly garments, of the jewels on Aaron's breastplate, and their properties and virtues, of the duties of the Levites, of the chaunting and music of the Hebrews, of their musical instruments, their form and construction, and especially of the thirty-six kinds used by David, on the sacrifices and the nature of animals and birds, on foreign tongues, on the military arts and warlike instruments of the Jews. In the preface he cites ninety-eight books from which he compiled this work. There is an appendix of "Shelosheth Maginim" ("Three Bucklers"), of which, 1. explains the order of the daily morning oblation, of the incense offering, and the order of the priests in their daily ministrations, wherein many prayers and supplications are inserted: it treats also of the solemn festivals, and, among the rest, of the festival called Bebeth Hashoabath, formerly celebrated by the Hebrew women with great rejoicing in a certain part of the court of the females in the tabernacle. 2. The second buckler teaches the obligation of the burnt offering to be made between the two evenings, the readings of the sacred books, and the three verses of the Law which are to be proclaimed at the prayer of oblation; also of all the fasts, the ten penitential days, &c. 3. The third buckler gives the order and manner of consulting the Law for every night throughout the year; that is, the Hebrew text is to be read over twice, the Targum once, as well as the Prophets and Psalms; the Mishna, Ghemara, Medrash, Zohar, all in their various lessons, as appointed for each week throughout the whole year. This work on the ancient Hebrew ritual, which is highly prized by the Jews, was finished by the author A. M. 5367 (A. D. 1607), on his recovery from a grievous illness, during which his thoughts had been turned to divine things, as he himself relates at the end of the work, where he gives a short sketch of his life and works: it was printed at Mantua, A. M. 5372 (A. D. 1612), in folio. He also wrote in Latin, by command of G. Gonzaga, duke of Mantua, three dialogues, "De Auro," ("Of Gold, and its Medical Properties"), which was printed at Venice, A. M. 5344 (A. D. 1584), in 4to., under the name of Abraham de Porta Leonis, which has led Bartolocci to treat him as a different author, but erroneously, for in the sketch of his own life, referred to above, he mentions this work and two other medical books which he wrote in Latin, one full of advice to princes, and answers to the questions of physicians not of the Jewish religion, through all Lombardy, and the other on medicines discovered by himself. The "Theatrum Placcianum" has incorrectly placed this author in the catalogue of "Auctores Pseudonymi," and states that his name is R. Isaac Alphes. In the "Bodleian Catalogue" he is called simply Abraham Rophe "the physician," as he is also by Rabbi Menassah ben Israel. In the third buckler of the "Shilte Geborim," the author proves at length that the Hebrew language now in use among the Jews is the same in which their ancestors received the Law. (Wolfius, *Biblioth. Hebr.* i. 36, 37. iii. 25, 26.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 736. iv. 464—466.; Hyde, *Catal. Bodleian.*)

C. P. H.

ABRAHAM BEN DAVID OSTRENSIS (ר' אברהם בן דוד מאוסטרא), a Polish rabbi, a native of Ostra, or Ostrog, in Volhynia, a town famous among the Jews for its synagogue, which is one of the largest in Poland. He lived at the end of the sixteenth and beginning of the seventeenth century, and wrote the work called "Kur Lazahab" ("The Furnace for Gold" (*Prov.* xvii. 3.), which is a commentary on the Chaldee paraphrases of the Pentateuch: it was printed both at Hanover and Frankfort on the Oder, in the year A. M. 5441 (A. D. 1681). According to Le Long, it was printed at Hanover as early as A. D. 1614, in folio; but he does not give his authority, and it seems probable that there is some error in the statement.

2. He wrote a work on the thirteen ways ("Shelosheth-eser-Middoth") of interpreting the Law (received among the Jews), printed at Cambridge, A. D. 1597; which work Hendreich (*Pandectæ Brandenburg.* p. 18.) attributes to R. Abraham ben Dior, Hasheni, "the second, or latter;" but in this opinion he is unsupported by authority. (Wolfius, *Biblioth. Hebr.* i. 38. iii. 28.; Le Long, *Biblioth. Sacra*, ii. 593.)

C. P. H.

ABRAHAM BEN DIOR THE LEVITE (ר' אברהם בן דיאור הלוי הראשון HARISHON, the "former," or the "elder," a celebrated rabbi, who lived in the middle of the twelfth century, who is also called, in "Shalshelleth," R. Abraham ben Dior ben R. Jitzchach ben Rabbenu Baruch ben Jitzchach Micorduba. Bartolocci and the "Siphte Jeshenim" call him Abraham ben David Halevi; but in the alphabetical index of authors in the latter work he is called בן דיאור ben Dior, and in the "Juchasin" (p. 331.) he is called בן דאורי ben Diori. He is, however, called

ben David by many writers, and the Mantuan edition of his works bears that name on the title, though improperly, according to the "Zemach David," under A. M. 4921. We have preferred following Wolff, who follows the "Zemach David," "Shalshelleth Hakkabbala," Abrabanel, Buxtorff, and others, and the rather as the author of the "Shalshelleth" testifies that in the "Jesod Olam" he (Isaac ben Israel) found it recorded that he was called Abraham ben Dior from the family surname. His contracted name among the Jews is Haravad (הרא"ב), which is, "the" (ה), "rabbi" (ר), "Abraham" (א), "ben" (ב), "Dior" (ד). He was the sister's son of Rabbi Baruch, and his pupil, according to the "Juchasin;" which R. Baruch, according to the "Shalshelleth Hakkabbala," died A. M. 4886 (A. D. 1126). He was a native of Toledo, and exercised the rabbinical office at Pesquera, a town of Old Castile, in the province of Burgos, near the river Duero. He lived and wrote during the reign of Alphonso VII. of Aragon and Castile, who was celebrated for his victories over the Moors. This king, in the "Sepher Hakkabbala," he calls Alphonso, the son of Raimondo, and Melek Melakim ("King of kings"). He appears to have retired in his old age to his native city of Toledo, where he suffered death on account of his religion, in some of the cruel persecutions to which the Jews were so frequently exposed; for which cause he was esteemed a holy martyr by the Spanish Jews, and received the appellation of chesid, or saint: this happened, according to the "Juchasin," A. M. 4940 (A. D. 1180). He appears, however, to have been engaged in his literary labours to the last, for he is said to have written one of his works in A. M. 4939, which R. David Ganz records as the year of his death. He is looked upon by the Jews as one of their great men, and he lived in a century fertile in great names among his nation, for he was contemporary with Solomon Jarchi and Aben Ezra, and was the personal friend of Maimonides, who speaks very honourably of him on various occasions, as in an epistle to R. Samuel Aben Tybbon, where he calls him "the great rav" (doctor or master) of Pesquera." His "Sepher Hakkabbala" ("The Book of Tradition") is a chronological and genealogical summary of the patriarchs, princes, and learned rabbis of the Hebrew nation, beginning from Adam, from whom he endeavoured to prove that the doctrines of the true faith were handed down to Noah, from Noah to Abraham, from Abraham to the departure of the children of Israel out of Egypt; and so onwards from Moses, after the promulgation of the Law from Mount Sinai, to the judges, prophets, and kings; whence it is continued to the period after the rebuilding of the Temple by Zerobabel, and its second overthrow, embracing all the wise and learned rabbis, by whatever appellation distinguished, whether Tanaites, Ammoraites, Rabbanan Savorai, and finally Haggaonim, down to the time of Rabbi Joseph ben Megas the Levite, who was contemporary with the author, and died A. M. 4901 (A. D. 1141). Abraham ben Dior was led to write this work by the great progress which the Karaite or Sadducean opinions were then making in Spain, and more particularly in Castile and Leon. The leader of this sect at that time was Abu Alpharag, who in his commentary on the Pentateuch had attacked the Talmud and other writings of the rabbinical fathers with great fierceness; and in a separate work, written expressly against them, he had treated all their traditions and ceremonies as frivolous and unprofitable, asserting that the true synagogue existed with the Sadducees only. Against this champion of the Karaites, this Abraham the Levite wrote his "Sepher Hakkabbala," in which he establishes the truth of his own synagogue by two arguments: first, that of unbroken succession; and secondly, universal acceptation and agreement throughout the world; and at the same time he exposes the inconsistencies of the Sadducean heresy. This book is of great authority among the Jews, who look upon the author, whom they always cite as Haravad, as the great champion of the true faith. This, his greatest work, was completed in the year A. M. 4921 (A. D. 1161), as appears in the work itself (p. 64. of the copy which was in the possession of Father Bartolocci), and of which he says he made great use in the composition of his "Bibliotheca Rabbinica." The "Sepher Hakkabbala" was first translated into Latin by Gilbertus Genebrardus, and printed at Paris, A. D. 1572, in 8vo.; it was next printed at Basil, by Frobenius, with a Latin translation opposite the Hebrew text, which is in the square or biblical letter, A. M. 5340 (A. D. 1580), in 8vo., in which the work is continued down to Aben Ezra by some later hand, probably the younger Abraham ben Dior, to whom the whole work has also been attributed. This continuation is also in the edition printed at Venice by Marco Antonio Justiniani, A. M. 5305 (A. D. 1545), in 4to. He also wrote "Teshuvath," that is, an answer to the book of the aforesaid Abu Alpharag, on Breshith, or Genesis, and on the paragraph Massae (Mansions) of the book of Numbers, in which, as usual, the works of the rabbis were severely handled. Haravad mentions this work himself, in the "Sepher Hakkabbala," where he says, "I have also written an answer to his book, in which I have laid open his absurdities to his disciples," &c.; this work, however, seems to have disappeared. He also wrote, in Arabic, according to the author of "Juchasin," "Emuna Rama" ("Exalted Faith"), the Arabic title of which is, "Al Akeda al

Rephiah," which treats of the foundation or orthodox articles of the Jewish religion. Bartolocci says that there is a folio manuscript in the Vatican library called "Sepher Emuna Rama," ("The Book of exalted Faith"), which bears the name of Abraham Aben David, or Daud, and which appears never to have been printed. It treats of coercion and free will, and is divided into three treatises: — 1. "On Natural Theology, and how we may thereby approach those things which belong to Faith." 2. "On the Principles of Faith and the Law." 3. "On the Medicine for the Soul, and in what way it may be restored to health, if it should be drawn away by worldly pleasures, and thereby become diseased." To this end he adduces many moral and philosophical maxims, which he confirms by authority of the Holy Scriptures. "It is," adds Father Bartoloeci, "a moral and good book." He also wrote, according to the "Juchasin," "Al Hattekunah" ("On Astronomy"), which Spizelius, in his "Specimen Bibliothecæ Universalis," attributes to Abraham Abendahud, under the title "Tacunath Zacuth." Many other works have been attributed to this author; among the rest, the "Hassagoth," or "Animadversions on Maimonides," which are treated in the article "ABRAHAM BEN DIOR HASHENI." And here we remark that the works of these two Abrahams, who were no doubt related to each other, are so confounded by Jewish and Christian writers, that it has cost us no small labour to come to any reasonable decision about them. This confusion seems chiefly to have arisen from the extreme carelessness of Rabbi Shabtai, who, in the "Siphte Jeshenim," has made them contemporary, and has thus led others into similar errors. The confusion is greatly increased by the contracted name of Haravad, being constantly applied to both of them. Both of them also exercised the rabbinical functions at Pesquera, as appears clear to us by comparing the various authorities, though Wolff seems to be of a different opinion; and because the elder Abraham was born and executed at Toledo, he seems to suppose that he must never have left it. The great difficulty in distinguishing these two writers has mainly arisen from their having both resided at Pesquera. (Bartoleccius, *Biblioth. Mag. Rabb.* i. 18—21.; Wolfius, *Biblioth. Hebr.* i. 39—46. iii. 29.; Buxtorfius, *De Abbreviaturis Hebraicis*, p. 154.; *Juchasin*, fol. 132. & 162.; Le Long, *Biblioth. Sacra*, ii. 593.)

C. P. H.

ABRAHAM BEN DIOR THE LEVITE (ר׳ אברהם בן דיאור הלוי), called HASHENI (השני), the "second," or the "latter," to distinguish him from the other Abraham ben Dior. Bartolocci calls him Abraham Aben Daud, junior, the Levite. His name, as well as that of the elder Abraham ben Dior, is contracted, by the substitution of the initial letters only, into Haravad. He was a native of Pesquera, where he exercised the office of rabbi after the death of the elder Ben Dior, whose son he most probably was. He seems to have ended his days in peace, in his native town of Pesquera, according to David Ganz, A. M. 4958 (A. D. 1198), and according to the "Juchasin," A. M. 4959 (A. D. 1199), and was buried with great pomp. He was contemporary with Aben Ezra and Maimonides, against whom, and his book called "Jad Chasaka," he is said to have written a bitter and contemptuous work, called "Hassagoth" ("Animadversions"), which is now generally printed along with that work. The Animadversions are attributed to the younger Abraham ben Dior, by the "Juchasin," "Zemach David," and the "Shalshelleth Hakkabbala;" yet Bartolocci seems to think that they were the production of the elder Abraham, notwithstanding the friendship which had existed between him and Maimonides. R. Solomon ben Tzemach, in his "Teshuvoth," or "Answers," relates that when Maimonides heard that Abraham was writing against him, he said, "No one has yet conquered me, except the author of one work;" but to what work he here alluded we are not told. It is also said by the Jews that he added these words: "Tell the rabbi in Pesquera, that if he begins he will not finish;" which, says the author of the "Shalshelleth Hakkabbala," was fully proved by the event, for he did not survive to the end of the year. If it be true, as related by R. Solomon ben Tzemach, before quoted, that Abraham ben Dior, speaking of Maimonides, calls him a youth, and himself an aged man, it could certainly not be the younger Abraham who used this expression; and Bartolocci founds upon it his opinion, that these animadversions were the work of the elder, especially as Aben Megas, the master of Maimonides, comes in for a share of the author's satirical remarks; and this, he says, is by no means impossible, as the "Jad Chasaka," or "Mishne Tora," of Maimonides was finished in the year A. M. 4937 (A. D. 1177), and the elder Haravad perished in A. M. 4946 (A. D. 1186), which will leave him three years for the production of the "Hassagoth." But we place little reliance on this argument, as it does not appear that the words of Haravad, in which allusion is made to their respective ages, were spoken with reference to the criticism on Maimonides.

2. "Sepher Baale Hannephesh" ("The Book of the Possessors of the Soul, or, of lofty Souls"), which Bartolocci says is a legal work, and contains various juridical decisions: it was printed at Venice, A. M. 5365 (A. D. 1605), in 8vo., by Jo. de Gara. Wolff, however, describes it as the work of the same name of which we have spoken under Abraham of Kirjath Jearim; and he quotes the "Siphte Jeshenim," which says it was published with a book called "She-

burath Hackodesh," A. M. 5362 (A. D. 1602), in 4to.

3. "Perush al Sepher Jetzira," a commentary on the book called "Jetzira," or the "Book of Formation." This cabbalistical work, which is full of mystic theology, is almost universally attributed by the cabbalistical writers to the patriarch Abraham, though by some of the more rational sort it is attributed to R. Akiba. The "Perush" was printed, together with the "Jetzira," at Mantua, A. M. 5322 (A. D. 1562), in 4to. It was afterwards published at Amsterdam, edited by Jo. Steph. Rittangelius, who translated the first part into Latin, A. D. 1642, in 4to.

4. "Chidushim Leghemaroth," original explanations of some treatises of the Talmud, principally the book "Edajoth" ("Testimonies"); they are printed in the Babylonian Talmud, Venice, A. M. 5290 (A. D. 1530), in folio.

5. "Hassagoth al Rabbenu Zarachja Hallevi" ("Animadversions on the Works of Rabbi Zarachja the Levite").

6. "Hassagoth al Harrav Alphesi" ("Animadversions on the Rabbi Alphesi").

7. "Perush al Siphra." The "Siphte Jeshenim" attributes this commentary on "Siphra" to Abraham ben Dior, and says it was printed with that work at Constantinople, in folio. This must be the commentary on "Siphra" noticed by Hendreich (*Pandect. Brandenburg.*), which he calls the commentary of Abraham ben Atzor (עצור), which should no doubt have been written Ben Dior (דיאור). There is no end to the confusion among the writers who have treated of these two Haravads. Hendreich has made out of them five different rabbis, whom he calls Abraham Aben Dahud, Abraham ben David of Piskeara, Abraham ben David, author of the book of the "Cabbala," Abraham David, who wrote on the intercalation of the calendar, and Abraham ben Dior ben Diori. In the Bodleian catalogue, the book of Abraham Kattani, on the thirteen modes of interpreting the Law, is erroneously ascribed to Abraham ben Dior; though in another part of the same catalogue it is attributed to the right author. R. Bezalel Ashkenazi, in his commentary on the "Bava Metzia," which he called "Asiphath Zakenim," has made great use of the writings of Abraham ben Dior the younger, and among the rest, of the controversy between Abraham and R. Zarachja the Levite, on the chapter of the Talmud called "Shete Middoth" ("The Two Measures"). R. Isaac Luria also praises this author, in his "Shulchan Aruch." (Bartoloccius, *Biblioth. Mag. Rabb.* i. 22, 23.; Wolfius, *Biblioth. Hebr.* i. 46—49. iii. 29, 30. iv. 760.; Le Long, *Biblioth. Sacra*, ii. 593.; Buxtorfius, *De Abbreviat. Hebraic.* p. 154.; *Juchasin*, *fol.* 132.; Hyde, *Catal. Bodl.*) C. P. H.

ABRAHAM DISCA'SLARI (ר' אברהם דישקישלארי), a rabbi, whose "Sepher Hammesaarim" ("Book of Aliments") is among the 4to. manuscripts of the library at Turin. It treats of foods and drinks, and their qualities; also of herbs and their use in medicine, and other medical subjects. It concludes in this manner: "Thus end the words of Master Abraham Discaslari. I, Solomon Algazigh, wrote the book, which I finished in the month Sheveth (January), A. M. 5122" (A. D. 1362). (Wolfius, *Biblioth. Hebr.* iv. 760.)

C. P. H.

ABRAHAM ELIAS COHEN, (ר' אברהם אליהו כהן) "the priest," a rabbi who wrote "Perush al Shelosheth-eser Middoth Vechulle" ("A Commentary on the Thirteen Modes of Explanation or Exposition of the Holy Scriptures"). It is a manuscript, in folio, in the Vatican library, on vellum. Of this author we have no other record. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 16.; Wolfius, *Biblioth. Hebr.* i. 32.)

C. P. H.

ABRAHAM ELIAS BEN NATHAN (ר' אברהם אליהו בן נתן), of the family of Margalitha (איש מרגליות), rabbi of the synagogue of באהום, Nagd in Bohemia, at the end of the seventeenth or the beginning of the eighteenth century. This Abraham Elias, together with Lieberman Eliezer ben Jiphtach, legate from the synagogue of Worms, composed the "Tephilloth Leekibotz Geliothenu" ("A Prayer for Deliverance from Exile"), to be recited daily, which was printed at Amsterdam, A. M. 5464 (A. D. 1704), in 8vo. (Wolfius, *Biblioth. Hebr.* iii. 21. iv. 755. Vogt, *Jetzlebende Königreich Böhmen*, p. 110.) C. P. H.

ABRAHAM BEN ELIEZER (ר' אברהם בן אליעזר), called "Haccohen," the priest, a rabbi, wrote a book called "Ori Vejishi" ("My Light and my Salvation"), which is a moral and ascetical work, divided into three treatises, in which he treats, 1. Of Penitence; 2. Of Prayer; 3. Of Almsgiving. It was printed at Berlin, A. M. 5474 (A. D. 1714), in 4to. Wolff, from whom we have this notice of his work, gives no further account of the author; and as we find no notice of him in any older writer, it is probable that he was contemporary with the publication of his work. (Wolfius, *Biblioth. Hebr.* iii. 21.)

C. P. H.

ABRAHAM ELIEZER BRUNSVICENSIS (ר' אברהם אליעזר ברונשוויג), a German rabbi of the duchy of Brunswiek, who lived early in the seventeenth century, and corrected the press for the rabbinical Bible of Buxtorf, printed at Basle; on the reverse of the title-page of which is a preface by him. (Wolfius, *Biblioth. Hebr.* iii. 21.)

C. P. H.

ABRAHAM BEN ELI MELEK (ר' אברהם בן אלי מלך), a rabbi who lived during the sixteenth century. He is the author of "Leckute Shickchah upiah" ("Handfulls collected and preserved from Oblivion"), which title is a sentence of the Talmud. It

is a cabbalistical commentary on certain parts of the Talmud, to which is joined R. Joseph ben Chajim's commentary on the ten Sephiroth. It was printed at Ferrara, A. M. 5316 (A. D. 1556). Plantavitius, in his "Bibliotheca Rabbinica," judging of this work evidently not from the work itself, but from a literal interpretation of the title, says, erroneously, that it is a treatise on the portion of corn which should be left in the fields to be gleaned by the poor, and that the author is not known. This work is included in the "Index Expurgatorius" of Hebrew books, and in the catalogue of the library at Leyden, in which the author is called R. Abraham ben Ladinchar Judah Alimelith. We have followed the "Siphte Jeshenim," as quoted by Wolff, who says the name of the author is given as above on the title-page; but at the foot of the preface he calls himself Abraham ben Judah Elimelek. His cabbalistical commentary occupies as far as page 20.; then comes the work of R. Joseph ben Chajim, as far as p. 29.; and the rest of the work is made up of various cabbalistical matters. (Wolfius, *Biblioth. Hebr.* i. 38. iii, 21.; Plantavitius, *Biblioth. Rabbin.* 288.) C. P. H.

ABRAHAM FERRA'R, or FARA'R (ר' אברהם פרר), a Portuguese rabbi and physician, who lived in the early part of the seventeenth century. He is the author of an explanation of the 613 precepts of the Mosaic law, in the Portuguese language, the title of which work is as follows:—"Declaraçaon dos 613 Encomendanças de nossa Saneta Ley, conforme a Exposisaon de nossos Sabios, muy necessario ao Judaismo; com a Taboada dellas segundo a Parasioth, e no fim estaon annexas as Destinseons das Penas, em que encorrem os Transgressores, e outras Curiosidades. Impresso en Amsterdam em ensa de Paulus Aereser de Ravesteyn, por industria e despesa de Abrah. Pharar, Judio do desterro de Portugall, A. M. 5387," in 4to. ("A Declaration of the 613 Commandments of our Holy Law, conformable to the Exposition of our Wise Men, very necessary to the Jewish Faith; with the Table of them according to the Paragraphs; and at the end are added the distinct Punishments incurred by Transgressors, and other curious matters. Printed in Amsterdam, in the house of Paul Aereser de Ravesteyn, by the labour and at the expense of Abrah. Pharar, a Jew of the foreign land of Portugal, A. M. 5387") (A. D. 1627), in 4to. Barrios, in his "Relacion de los Poetas Españoles," has written some verses in praise of this work: he also notices Abraham Farar, in his "Triumpho del Govierno Popular Judaica," (p. 27.) among the governors who, in the year A. M. 5399 (A. D. 1639) governed the Spanish Jews. R. Manasse ben Israel also, in his work, "On Human Frailty, and on the Resurrection of the Dead," commends these explanations of Abraham Farar, as does also Gustavus Peringer, in the first chapter of his Latin translation of the book of the Talmud called "Biccurim" ("First-fruits"). (Wolfius, *Biblioth. Hebr.* i. 98. iii. 59. iv. 769.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 51.; Barrios, *Relacion de los Poetas Españoles*, p. 53.)

C. P. H.

ABRAHAM DE FONSE'CA (ר' אברהם די פונסיקא), a Spanish rabbi, who during great part of the seventeenth century resided at Hamburg, where he filled the office of chief preacher (Pater Domus Judicii) of the Spanish synagogue, and where he died, A. M. 5435 (A. D. 1675), on Thursday the 23rd day of the month Thammuz (27th June), as appears from the inscription on his monument at Altona. He wrote "Ene Abraham" ("The Eyes of Abraham"), which is an index of all the texts of scripture which are explained in "Rabboth," or the great rabbinical commentary on the Pentateuch, disposed in three columns, the first of which gives the verses of the Bible; the second the pages of the "Mattanoth Kehunah," which is an exposition of the "Rabboth;" and the third, the pages of the books of the "Rabboth" themselves. According to the "Siphte Jeshenim," this book was printed at Amsterdam, A. M. 5827 (A. D. 1567), in 4to.; but this is evidently an error, as the author (if the work be assigned to the right person, of which there seems to be no doubt,) could not have been born at the time, nor were the Jews at that time settled as a body in Amsterdam, much less had they established a printing-press there. Wolff, however, who had noticed this discrepancy in Rabbi Shabtai's book, says that he inspected the work with a view to clear it up, and found that it was printed ש"ם, *i. e.* A. M. 387, or 5387 (A. D. 1627), by Daniel de Fonseca. There is also, as appears from the catalogue of Van de Wayen's library, an edition of 1632, in 4to. Daniel Levi Barrios, in his life of Isaac Usiel, (p. 44.) mentions Abraham de Fonseca, who, he says, was first established at Glückstadt, whence he removed to Hamburg. (Wolfius, *Biblioth. Hebr.* i. 96. iii. 58.) C. P. H.

ABRAHAM DE FONSE'CA (אברהם די פונסיקא), a Jewish physician of Hamburg, in the beginning of the last century, whom Wolff supposes to have been a son or nephew of the R. Abraham de Fonseca, above mentioned. He appears to have practised with great success, both among the Jews and Christians of Hamburg and the neighbourhood. He is the author of "Thesis Medica inauguralis de Peste" ("A Medical Thesis (for his degree) on the Plague"), printed at Leyden, A. D. 1712, in 4to. (Wolfius, *Biblioth. Hebr.* iii. 58.) C. P. H.

ABRAHAM GABRIEL (ר' אברהם גבריאל), a rabbi who lived about the end of the seventeenth century. His censura or licence appears in print prefixed to various Hebrew works published at that period;

among the rest, to the "Sheeloth Uteshuvoth" ("Questions and Answers") of Rabbi Jom Tob Zahalon, printed at Venice, A. M. 5454 (A. D. 1694). (Wolfius, *Biblioth. Hebr.* iii. 24.) C. P. H.

ABRAHAM GALANTE (ר' אברהם גלנטי), an Italian rabbi, a native of Rome, as he himself tells us, in the preface to his commentary on the Lamentations. He was the pupil of R. Moses Corduero, and lived and wrote in the sixteenth century: his works are — 1. "Perush," or a commentary on the book "Zohar" ("Splendour"), which book "Zohar" is a commentary on the five books of Moses, and is altogether cabbalistical, and full of the wildest imaginations. [SIMEON BEN JOCHAI.] This commentary has never been printed, but there is an abridgment of it by R. Abraham Azulai, called "Zohare Chamma" ("The Splendours of the Sun"), printed at Venice, 5410 (A. D. 1650). The "Siphte Jeshenim" treats this as an original work of R. Abr. Azulai; but Bartolocci assures us that is merely an abridgment of the "Perush" of Abraham Galante, to whom the "Siphte Jeshenim" attributes another diffuse commentary on the book "Zohar," called, 2. "Jareach Jakar" ("The Glorious Moon") (*Job*, xxxi. 26.). This work is cited by R. Naphtali Hertz, in his work called "Emeck Hammelek," who says that he saw this book in the press. 3. "Kol Bokim" ("The Voice of the Weepers") (*Job*, xxx. 31.), also called "Kinoth Meharim" ("The Lamentations of the Hidden Ones"), which is a cabbalistical commentary on the book of Lamentations, compiled from the "Zohar," "Tikkunim," and the book "Or Jekaroth" ("The Glorious Light"); it was printed at Prague, with the Hebrew text in the square letter with points, by Moses ben Joseph Batzler, A. M. 5381 (A. D. 1621), in 4to.; and with additions by R. Joel ben Schaeb; at Venice, by Jo. de Gara, A. M. 5349 (A. D. 1589), in 4to. (Wolfius, *Biblioth. Hebr.* i. 36, iii. 24.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 17.) C. P. H.

ABRAHAM GARMIZA. (ר' אברהם גרמיזה). [ABRAHAM SIMEON BAR JUDAH.]

ABRAHAM GEDALIA. (ר' אברהם גדליה). [ABRAHAM BEN SAMUEL GEDALIA.]

ABRAHAM GOMBINA. (ר' אברהם גומבינה). [ABRAHAM ABLI.]

ABRAHAM GOMEZ ARAUSCHO (אברהם גמץ אראשו), a Jewish writer, a native of Spain, who is mentioned by Barrios in his account of the Spanish poets. (Barrios, *Relacion de los Poetas Españoles*, p. 60.; Wolfius, *Biblioth. Hebr.* iii. 25.) C. P. H.

ABRAHAM GOMEZ DE PRADO (אברהם גמץ די פראדו), a Spanish Jew, who wrote one of the many Spanish poems in memory of Abraham Nuñez Bernal, who was burnt alive by the Inquisition in Spain, and whom the Jews honour as a martyr. It is in the "Collection of Eulogies" on him. [JACOB BERNAL.] Wolfius, *Biblioth. Hebr.* iii. 25.) C. P. H.

ABRAHAM GOMEZ DE SILVEIRA (אברהם גמץ די סילוירה), a Portuguese Jew, whom Barrios, in his account of the Spanish poets, praises for his poetical genius. Wolff says he saw cited in some catalogue of Spanish and Portuguese works, a volume of sermons, in 8vo., by this author; but he does not say when or where printed. (Barrios, *Relacion de los Poetas Españoles*, p. 60.; Wolfius, *Biblioth. Hebr.* iii. 25.) C. P. H.

ABRAHAM GRATE (ר' אברהם גראטי), a Jewish rabbi, a native of Prague in Bohemia, the son of Mendel Grate, who was living at the commencement of the last century. He wrote a book called "Beer Abraham" (Abraham's Well") (*Gen.* xxi. 30.). It is a commentary on the "Haggada Shel Pesach" ("The Annunciation, or Mystical Exposition of the Passover"), and was printed, with the text belonging to it, at Sulzbach, A. M. 5468 (A. D. 1708), in 4to. by Aaron ben Uric Lipman. (Wolfius, *Biblioth. Hebr.* iii. 25.) C. P. H.

ABRAHAM HAIJECHINI (ר' אברהם הייחיני), a Constantinopolitan rabbi of the seventeenth century. He wrote a book of prayers and meditations called "Hod Malcuth" ("The Glory of the Kingdom") (*1 Chronic.* xxix. 25.), which was printed at Constantinople, A. M. 5415 (A. D. 1655), in 4to. (Wolfius, *Biblioth. Hebr.* iii. 30.) C. P. H.

ABRAHAM HEIDA (ר' אברהם היידא), a Jewish printer and rabbi, of Prague in Bohemia, in the early part of the seventeenth century. He published the work of R. Ephraim ben Aaron called "Oleloth Ephraim" ("The Gleaning of the Grapes of Ephraim") (*Judges*, viii. 2.), at Prague, A. M. 5379 (A. D. 1619), in folio, with the notes of the author, which he collected from the manuscripts left by him. (Wolfius, *Biblioth. Hebr.* iii. 30.) C. P. H.

ABRAHAM HORWITZ THE LEVITE (ר' אברהם הורויץ הלוי), a rabbi, the son of Shabtai, or Shabbatai, Schaphtel, who is also called Abraham Shaphtalith. He appears to have lived early in the sixteenth century. He wrote a work in two parts, the first part of which is called "Bircath Abraham" ("Abraham's Covenant") (*Gen.* xiv. 13.), in which he treats of the penances to be performed for all kinds of sins, also of confession, and the prayers to be offered up. The other part is called "Chesed le Abraham" ("Favour or Grace to Abraham") (*Gen.* xxiv. 12.), which is an ample commentary on the eight chapters of Maimonides on the book "Pirke Aboth," or "Chapters of the Fathers," [NATHAN BABYLONIUS,] which is incorporated with the Talmud. It was printed at Cracow, A. M. 5362 (A. D. 1602), in fol., by Isaac ben Aaron, and at Lublin in Poland, A. M. 5376 (A. D. 1616). Wolff mentions an edition, printed at Lublin, without date, in folio, by Kalonymus ben

Mordecai Japhe, which he saw in Oppenheimer's library, in which the commenary of Maimonides on the "Pirke Aboth" occupied the centre of the page, and was surrounded by the commentary of the author. This commentary, originally printed with the title of "Chesed le Abraham," is also in the latest editions of the Talmud, printed at Amsterdam and Frankfort on the Main, A. D. 1720; it will be found after the book "Avoda Sara." Bartolocci, on the authority of Plantavitius, calls the "Chesed le Abraham" a book of sermons (liber concionum), which he gives as anonymous. 2. "Jesh Nochelen" ("They are Heirs"), which are the first words of the book "Bava Bathra," of the order Nezikin of the Talmud. It consists of a testamentary valediction, in which he instructs his sons how to pass their lives respectably and piously; interspersed with moral doctrines; to which are added notes by the author's son, Jeshaija (Isaiah) Horwitz; it was printed at Prague, A. M. 5375 (A. D. 1615), in 4to., and at Amsterdam by Immanual Athias, A. M. 5461 (A. D. 1701), in 4to.; to which latter edition is added a similar testament by the grandson of the author, who is called Shaphtel ben Jeshaija. The "Siphte Jeshenim" also attributes to this author, 3. "Emeck Beraca" ("The Valley of Blessing") (2 *Chronicles*, xx. 26.), which contains new observations on the office for blessing things made use of for the sustenance of life, with notes by his son, Jeshaija Horwitz, printed at Cracow, A. M. 5371 (A. D. 1611), 4to., by Isaac ben Aaron Prostitz. (Wolfius, *Biblioth. Hebr.* i. 50. iii. 30. iv. 760.; Bartoloccius, *Biblioth. Mag. Rabb.* ii. 850.) C. P. H.

ABRAHAM BEN ISAAC (ר' אברהם בן יצחק), a rabbi, who is called Aleph Massaron (אלף מסראן), which Wolff interprets, on the authority of Unger, "Vir insignis Massaranensis," by which we may understand that he was a native of Masserano in Piedmont, or of Mazzara in Sicily. He lived during the early part of the seventeenth century, or the latter part of the sixteenth, and wrote a work called "Hagaluth Vehaphdoth" ("Captivity and Deliverance"), which gives an account of all the wars, banishments, and troubles which had happened to the synagogue of the Jews of Mantua down to his own time; from which we may infer that he was himself of that synagogue. It was printed at Venice, A. M. 5394 (A. D. 1634), in 8vo. (Wolfius, *Biblioth. Hebr.* i. 6. iii. 39.) C. P. H.

ABRAHAM BEN ISAAC AVERBACH (ר' אברהם בן יצחק אויארבק), a rabbi of Münster in Westphalia, who lived during the latter part of the seventeenth century, and wrote a "Selichoth," or Jewish prayer-book, with a commentary on it, which was printed at Amsterdam, A. M. 5437 (A. D. 1677), in 4to., by Joseph Athias. (Wolfius, *Biblioth. Hebr.* iii. 40.) C. P. H.

ABRAHAM BEN ISAAC CASTRO (ר' אברהם בן יצחק קאשטרו), a rabbi, the grandson of R. Jacob Castro, who was living in the early part of the last century. He edited his grandfather's book, called "Or La-hem," in which edition he inserted some specimens of a work on divorce, which he had discovered among the manuscripts of the author. It was printed at Constantinople, A. M. 5478 (A. D. 1718), in 4to. Wolff is of opinion that the Abraham Jitzchaki, whose censura or imprimatur appears in front of the work of R. Joseph ben Sason, called "Bene Jacob" ("The Sons of Jacob"), which was printed at Constantinople, A. M. 5474 (A. D. 1714), in folio, and who is therein called Abraham Jitzchaki, president of the court of Jerusalem, "præses curiæ Hierosolymitanæ," is the same person as Abraham ben Isaac Castro. His censura is also attached to a book called "Peri Chodesh" ("The Holy Fruit"), printed at Amsterdam, A. M. 5466 (A. D. 1706), in folio. He wrote various tracts in favour of R. Nehemiah Chija Chaijon, who was treated as a heretic among the Jews, as may be seen in the work of R. Mosis Chagis, called "Shibber Poshaim," who there refers to them among the epistles of various Hebrew writers, and wherein he is called "Rabbinus Hierosolymitanus," whence we may conjecture that at some period of his life he had exercised the rabbinical dignity in Jerusalem. (Wolfius, *Biblioth. Hebr.* iii. 40, 41.) C. P. H.

ABRAHAM BEN ISAAC CHAJUT, or CHIJUT (ר' אברהם בן יצחק חיות), a rabbi who wrote a book called "Holek Tamim" ("Walking perfect, or uprightly") (*Psalm* xv. 2.), in which he gives various expositions of the precepts of the Law, in their literal, allegorical, mystical, and prophetical sense, collected from various cabbalistical works, according to Pardes (פרד"ס), "Paradise," which is a cabbalistical word formed by the cabbalistic "Notaricon," from the initials of four other words, — "Pheshat" (פשט), "he drew," "Ramaz" (רמז), "he hinted," "Dejash" (דיש), "the treading out," as of grain, on the threshing floor, and "Sur" (סור), "a departure or transfer;" by which four words the Jews are accustomed to mark the different senses in which the Scriptures may be taken; the first signifying the literal, and the other three the allegorical, mystical, and prophetical meanings. This is the account of this work given by Wolff and the "Siphte Jeshenim." Hottinger merely says it is a commentary on Leviticus. It was printed at Cracow, A. M. 5394 (A. D. 1634), in 4to. (Wolfius, *Biblioth. Hebr.* i. 62.; Hottingerus, *Thesaurus Philologicus*, p. 253.) C. P. H.

ABRAHAM BEN ISAAC ESO'BI (ר' אברהם בן יצחק אזובי), an Oriental rabbi, was living during the latter part of the seventeenth century. He edited the work of R. Joseph ben Elias, called "Ajin Joseph" ("The Eye or Fountain of Joseph"), which

was printed at Smyrna, A. M. 5446 (A. D. 1686), as appears from his preface to that work. (Wolfius, *Biblioth. Hebr.* iii. 40.) C. P. H.

ABRAHAM BEN ISAAC OF GRANADA* (אברהם בן יצחק מרמון), a Spanish rabbi, who wrote "Sepher Haberith" ("The Book of the Covenant"), a cabbalistical work, which is cited among the list of cabbalistical books printed at the end of the Mantuan edition of the Jetzirah, A. M. 5322 (A. D. 1562), in 4to. This is most probably the same work as the "Berith Hamenuchah," (Covenant of Rest"), which, according to the "Siphte Jeshenim," is by an author of the same name, and was printed at Amsterdam, A. M. 5408 (A. D. 1648), in 4to., by Mordecai Ben Samuel, with the "Jonath Elam" ("Dove of the Wilderness") of R. Menachem Asaria. This work, "Berith Hammenuchah," is mentioned by R. Moses Botril under the title of "Sepher Berith," in his commentary on the "Jetzirah." It is also cited by R. Isaac Luria in "Shalshan Aruch" by the title "Berith Hammenuchah," whence he calls the author Chacam Hagadol, "the greatly wise;" and in another of his works he says it is full of the inspiration of the Holy Spirit. It is said to be a work of great antiquity, written before the times of Roshbi (רשבי) R. Simeon ben Jochai, the reputed author of the book Zohar; in which case this Abraham ben Isaac must have lived as early as the first century after Christ. There is a manuscript of this curious work among the 4to. manuscripts of Oppenheimer's library. (Wolfius, *Biblioth. Hebr.* i. 64. iii. 42. iv. 764.) C. P. H.

ABRAHAM BEN R. ISAAC BAR R. JUDAH BEN R. SAMUEL SHALOM (ר' אברהם בן ר' יצחק בר ר' יהודה בן ר' שמואל שלום), a Spanish rabbi, a native of Catalonia, who lived and wrote during the latter part of the fifteenth century, and died, according to the "Shalshelleth Hakkabbala," and the "Tzemach David" of R. David Ganz, A. M. 5252 (A. D. 1492), the memorable year of the expulsion of the Jews from Spain. The work which has rendered his name celebrated among the Jews is called "Naveh Shalom" ("The Habitation of Peace") (*Isa.* xxxii. 18.), in which the author professes that it is his intention to demonstrate the harmony of heavenly things with those which are earthly, and to treat on the nature of both. It is both a theological and philosophical work, which, as Bartolocci acknowledges, displays great erudition, for he says it embraces almost all the sciences, natural and metaphysical, and all learning, both profane and sacred; but the various subjects are treated without much order. It is divided into thirteen maamarim, or treatises, in which he treats of the world, and its creation, especially refuting the doctrine of its existence from eternity; on God; the divine Law; on the particular providence of God; on man's free will; on election; on the spiritual world; on the cabbalistic doctrine, and its foundation; on the Prophets, and the excellent gifts of prophecy; on the prosperity of man, and human happiness; on the Mosaic Law, and its sacrifices and offerings; on the rational soul, and its state when separated from the body; and on the reassumption of the body at the general resurrection. He then treats on rhetoric, and other matters connected with philosophy and scholastic learning, and concludes his work with a physiological discourse on the formation of man, in which he commences with the human embryo in the womb of its mother. This work was printed at Venice by Jo. de Gara, A. M. 5335 (A. D. 1575), in 4to.; Plantavitius, by an evident misprint, has it 5365 (A. D. 1605). At the end of the work, besides the usual index, there is an index of all the texts of Scripture which are cited and explained in the work. Wolff says that he saw in the libraries both of Jo. Frid. Winckler and of Oppenheimer, an edition of this work, printed at Constantinople, A. M. 5298 (A. D. 1538), in 4to. (by Eliezer ben Gerson Soncinatus), with a preface by R. Moses Almosninus, after which came an index of all the authors, Jewish, Christian, and Heathen, who are cited in the book. Andr. Masius, in his index of Jewish writers subjoined to his commentary on Joshua, calls the "Naveh Shalom" a work of great and multifarious learning, which treats of nearly every subject on which the Jews are accustomed to hold disputations. The "Naveh Shalom" is also highly commended by R. Immanuel Aboab, in his "Nomologia," p. 311. Bartolocci, in the appendix to his "Biblioth. Rabb." vol. i., under "Abraham Shalom," says that this rabbi sent a question, "Sheolah," to R. Nissim bar Reuben, of Gerona, concerning the rite of excommunication, and the legal cases which may arise out of it, and therein he cites the case of a Jew of Perpignan who had excommunicated himself in the Balearic Islands, where he was a public officer of the Synagogue (ישלית צבור) "Sheliach Tzibbor," which Bartolocci translates "Publicus Hebdomadarius." This "Sheolah" is among the Urbini manuscripts in the Vatican library, and is partly on paper and partly on vellum; there is every reason to suppose that it is by Abraham Isaac ben Shalom, as R. Nissim of Gerona was his contemporary. There was also in the library of Colbert a manuscript "Commentary on the Physics of Al-ghazzali," by R. Abraham Shalom, which is most likely by the same author. (Wolfius, *Biblioth. Hebr.* i. 64, 65.; iii. 42.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 31. 738.; Plantavitius, *Biblioth. Rabb.* No. 442.) C. P. H.

ABRAHAM BEN ISAAC LANIADO

* The Jews call Granada "Rimmon" (רמון), which in Hebrew means a pomegranate. Thus Perizol, in the "Iggereth Orchoth Olam" ("Epistle on the Paths of the World"), (p. 20.) says, Rimmon of Spain is in the kingdom of Granada.

(ר׳ אברהם בן יצחק לאניאדו), an Italian rabbi, the grandson of R. Samuel Laniado. He lived and wrote in the early part of the seventeenth century. During the latter part of the sixteenth century he appears to have travelled in Syria and Palestine; for in the preface to his work, called "Magen Abraham," he says that he studied under R. Joseph Karo, at Sapheth in Galilee, whence he travelled into Cœle-Syria (Aram tzobah), and thence came to Venice. His works are—1. "Magen Abraham" ("The Shield of Abraham") (*Gen.* xi. 1.), which treats of the various mysteries of the Mosaic Law, of circumcision, marriage, alms, confession of sins, repentance, and mourning for the dead; the whole consists of seventeen treatises, in the manner of discourses or sermons. It was printed at Venice by Daniel Zanetti, A. M. 5363 (A. D. 1603), in 4to. This work is very highly esteemed by the Jews. 2. "Neckuddoth Hackeseph" ("Studs of Silver") (*Song of Songs*, i. 11.), which is a commentary on the Song of Songs, commonly attributed to Solomon: it was printed at Venice by Pietro and Laurenzo Bragadini, A. M. 5379 (A. D. 1619), in 4to., under the editorship of Moses ben Samuel Laniado, who wrote the preface. It contains, besides the biblical text of Solomon's Song, with points, the commentary of the author, Abraham Laniado, the commentary of Rashi, the Targum, and a Spanish translation by the editor, which is printed in the Hebrew character, the title of which runs thus: "Cantares y levaures que dicho Shelomo el Propheta Rey de Israel con Spirito de Prophesia, delante el Señor de todo el mundo Jehovah." In the author's own preface to the commentary, he says that he has written commentaries on the rest of the Megilloth; that is, on Esther, Ruth, Ecclesiastes, and Lamentations, and on the Pentateuch; and that it was his intention first to publish the Megilloth alone, then to proceed with the Haphtaroth; that is, the lessons read from the prophetical books on the Sabbath, after those portions of the Mosaic Law to which they chiefly refer; and, lastly, with the books of the Psalms, Job, and Daniel. Besides these works of his own, he edited the "Keli Jackar" ("Precious Vase") of his grandfather, R. Samuel Laniado, in the preface to which he also refers to his residence in the Holy Land. Plantavitius rather incorrectly calls the "Magen Abraham" of this author a super-commentary on some books of the Talmud, because portions of the Talmud, with the commentary annexed, are frequently quoted in the work. Hyde, in the Bodleian Catalogue, appears to have fallen into the same error; but this may have arisen from the Bodleian copy being imperfect. (Wolfius, *Biblioth. Hebr.* i. 63. iii. 40.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 31.; Plantavitius, *Biblioth. Rab.* 321.; Hyde, *Cat. Lib. Impress. Bodleian.*) C. P. H.

ABRAHAM BEN ISAAC OF MONTPELLIER (ר׳ אברהם בן יצחק מעיר מנפלייר), a rabbi of the celebrated synagogue of Montpellier in France, in which he held the office of president or arch-rabbi (pater domûs judicii). He was father-in-law to Haravad; that is, Abraham ben Dior the younger; and he therefore lived in the twelfth century. He wrote "Sepher Haeshcol" ("The Book of the Cluster of Grapes"), which, according to the "Siphte Jeshenim," is an exposition of the Jewish rites and institutions. Hottinger also calls it "Liber Ritualis." But Bartolocci calls it a cabbalistical work, and refers to the "Shalshelleth Hakkabbala," the author of which, however, only cites the "Shaare Tzion" (Gates of Zion"), [ISAAC DE LATTES] as his authority, without naming the subject of the work. But the author of the "Shalshelleth" adds, on the authority of R. Shem Tob (Sepher Haemunoth), who received it from tradition, that this Abraham was a great cabbalist, and that Elias had sometimes appeared in his school; an honour which the Jews are fond of attributing to those whom they consider as having been eminently wise and happy in the favour of the Almighty. This, adds R. Gedalia, is what Haravad alludes to in his animadversions on Maimonides on the book "Succa" of the Talmud, which treats of the Tabernacle, wherein he says, "And now the Holy Spirit (Ruach Hackadosh) shone in our colleges for many years." Father Bartolocci is sadly scandalized at this passage, and takes great pains to prove it to be a fable, the mere offspring of Jewish vanity. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 32.; Wolfius, *Biblioth. Hebr.* i. 63.; R. Shabtai, *Shalshelleth Hakkabbala*, p. 50.) C. P. H.

ABRAHAM BEN ISAAC ZAHALON, or TZAHALON (ר׳ אברהם בן יצחק צהלון), a Spanish rabbi, whom Bartolocci calls a Spaniard by descent, but a native of Sapheth in Galilee (natione Hispanus, patria ex Sapheth Galilæa): by abbreviation he is called Ravitz (ראב״ץ). He lived in the sixteenth century, and Bartolocci remarks that the family of Zahalon was among the most distinguished of the Jewish exiles from Spain, and that a branch was settled in Rome, where they held no mean station among their countrymen, and that they had always produced learned men (but he adds, "if such can exist among Jews"), and he cites Jacob Zahalon as a living instance. He then goes on to say, that Abraham ben Isaac Zahalon was an excellent jurisconsult, or interpreter of the law, as well as a celebrated astronomer, and no mean poet, as may be seen from his verses prefixed to his works. His works are, 1. "Jeshua Elohim" ("The Salvation of God") (*Psalm* l. 23.), which is a threefold commentary on the book of Esther, literal, allegorical, and moral, chiefly compiled from the ancient rabbis, and which Bartolocci calls a curious work:

it was printed at Venice by Jo. de Gara, A. M. 5355 (A. D. 1595), in 4to. 2. "Marphe Lenephesh" ("Healing the Soul") (*Prov.* xvi. 24.), in which he points out the medicine for the soul by penitence and conversion to righteousness: it was printed also at Venice, A. M. 5355 (A. D. 1595), in 4to. It is an explanation of the penitential canons of R. Isaac Luria, with additions; which is probably the reason why the Bodleian Catalogue gives the name of the author as (הראי"לא), which Wolff interprets (no doubt rightly) R. Isaac Luria. 3. "Jad Charutzim" ("The Hand of the Diligent") (*Prov.* xx. 4. and xii. 34.), in which he gives instructions for making calendars or almanacs to suit the Hebrew, Christian, and Mohammedan æras: he also treats of the entrance of the sun into the four cardinal points from A. M. 5354 (A. D. 1594) to A. M. 5381 (A. D. 1621), and also the oppositions and conjunctions of the planets with the sun from A. M. 5356 (A. D. 1596) to A. M. 5365 (A. D. 1605), with a calendar from A. M. 5282 (A. D. 1522) to A. M. 5295 (A. D. 1535). It was printed at Venice the same year with his other works, in 4to. Wolff says that he saw a manuscript copy of the "Marphe Lenephesh" of this author in Oppenheimer's library, where it was stated to contain precepts of penitence from R. Isaac Luria and other cabbalistical writers: it was bound up with the "Gale Rezia" ("Revealer of secret Things"), a very ancient work, the author of which is doubtful. Both Buxtorff and Hottinger incorrectly call Abraham Zahalon, Abraham Zabulon. (Wolfius, *Biblioth. Hebr.* i. 63, 64. iii. 41.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 33.) C. P. H.

ABRAHAM BAR ISAAC ZEMACH or TZEMACH THE LEVITE (ר' אברהם בר' יצחק צמח הלוי), a Jewish rabbi, who is also called Rophe (רופא), the Physician. He wrote "Perush al Shir Hasshirim" ("A Commentary on the Song of Songs"), which is among the Urbini manuscripts in the Vatican library. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 33.; Wolfius, *Biblioth. Hebr.* i. 64.) C. P. H.

ABRAHAM BEN ISAIAH (JESHAIAH) HORWITZ (ר' אברהם בן ישעיה הורוויץ), a Polish rabbi, a native of Posen (Posna), grandson of R. Isaiah ben Abraham Horwitz the Levite. He was living in the early part of the last century, and edited the work called "Shaar Hashamajim" ("The Gate of Heaven") of his grandfather, R. Isaiah, above mentioned, which is a commentary on the Selichoth, or Jewish prayer-book; it was printed at Amsterdam, A. M. 5477 (A. D. 1717), in 4to. (Wolfius, *Biblioth. Hebr.* iii. 42.) C. P. H.

ABRAHAM BAR ISMAEL (ר' אברהם בר' ישמאל), a rabbi, who is called by some writers a disciple of Harishba (הרשב"א) R. Solomon ben Adderoth, and by others a disciple of Harosh (הר"אש) Rabbenu Asher; he must, therefore, have lived during the thirteenth century. According to Bartolocci, he is the author of "Haaguddah" ("The Bundle or Collection"), that is, of sermons on various subjects, printed at Cracow; but he gives neither the year of publication nor the size of the work. R. Abraham Zacuth, in the book "Juchasin," mentions a R. Abraham ben Ismael (אסמעל), who was a disciple of Rabbenu Asher, was living A. M. 5064 (A. D. 1304), and was the author of a book called "Adam Vachava Umisharim" ("Adam and Eve and Righteousness"). We agree with Wolff that this is most probably the same Abraham Ismael. As regards the discrepancy in the spelling of the two names, which are both Ismael, Bartolocci is of opinion that the latter, as given in the "Juchasin," was probably the vulgar or popular orthography of the period. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 33, 34.; Wolfius, *Biblioth. Hebr.* i. 65.; *Juchasin*, p. 133.) C. P. H.

ABRAHAM ISRAEL PILZARO or PIZARRO (ר' אברהם ישראל פלזארו), a Portuguese Jew, who was living in Amsterdam some time during the latter part of the seventeenth century. He wrote "Discursos y Exposiciones Sopra la Verga de Jeuda, Vaticinio del insigne Patriarca Jacob" (*Gen.* xlix. 10.), ("Discourses and Expositions on the Sceptre of Judah, the Prophecy of the illustrious Patriarch Jacob"). Basnage, in his "History of the Jews," vol. ix., quotes very copiously from the little book, which, he says, he met with in manuscript in the library of Sarrasin. In the "Bibliotheca Sarrasiana" it is cited as a quarto manuscript, and said to be very cleverly written: the author is called R. Abraham Israel Bizaro. He is probably the same Abraham Israel whom Barrios numbers among his Jewish poets. (Wolfius, *Biblioth. Hebr.* iii. 42.; Le Long, *Biblioth. Sacra*, ii. 594.; Barrios, *Relac. de los Poetas Españoles*, p. 39.) C. P. H.

ABRAHAM ISRAEL PEREIRA (ר' אברהם ישראל פריירה), a Spanish rabbi of the synagogue of Amsterdam, who lived during the middle and latter part of the seventeenth century. He is the author of a work in the Spanish language called "Espejo della Vanidad del Mundo" ("The Mirror of the Vanity of the World"), which was printed at Amsterdam, A. M. 5431 (A. D. 1671), in 4to. He wrote another work, also in Spanish, called "La Certeza del Camino" ("The Sureness of the Way"), printed at the same place, A. M. 5426 (A. D. 1666), in 4to.: it is divided into twelve treatises; of which, I. treats of the Divine assistance and providence; II. of the vanity of the world and human misery; III. incites to the love and fear of God; IV. of the pursuit of virtue; and the others follow out the subject with various directions and incitements to a holy life, as the sure and safe road to happiness here and

hereafter. They also hold out as inducements the rewards promised to virtue, and the punishments denounced against vice, both in this world and the next. Wolff calls it an excellent moral work, argumentatively and elegantly written. (Wolfius, *Biblioth. Hebr.* i. 99. iii. 59, 60.) C. P. H

ABRAHAM BEN JACOB (אברהם בן יעקב), a Jewish writer, who was living at Amsterdam in the beginning of the last century, where he published a map of Palestine, in which the names of the cities are all printed in Hebrew. Theod. Hasseus, in a letter to Wolff, says (though on doubtful authority), that this Abraham was originally a Christian minister, in the palatinate of the Rhine, or somewhere on the banks of that river, who had fallen away to Judaism. Besides this map of Palestine, he published a Perpetual Calendar, Christiano-Judaic, for 130 years, printed from a large copper-plate, as well as several other engravings of a mystical and enigmatical kind, which are explained by Hardt (*Ænigmata Judæorum Religiosissima*, p. 2.) On the Perpetual Calendar, he calls himself Abram Jacob. This calendar is printed and reviewed by A. A. Cnollen, in the "Unschuldige Nachrichten," an. 1714, p. 447. (Wolfius, *Biblioth. Hebr.* iii. 39. iv. 763.) C. P. H.

ABRAHAM BEN JACOB DE BOTON (ר׳ אברהם בן יעקב די בוטון), a rabbi, who was the contemporary of R. Aaron ben Chajim ben Abraham and R. Immanuel Aboab. He lived in the early part of the seventeenth century. In the "Sheeloth Uteshuvoth" ("Questions and Answers") of R. Aaron ben Chajim ben Abraham (Part. i. p. 110.), the approbation of Abraham ben Jacob appears to one of the answers. (Wolfius, *Biblioth. Hebr.* iii. 39—73.) C. P. H.

ABRAHAM JACOB OF CORDOVA (אברהם יעקב מקורדובא), a Spanish Jew, who published the Hebrew Pentateuch at Amsterdam, A. M. 5461 (A. D. 1701), 12mo. (Wolfius, *Biblioth. Hebr.* i. 62.) C. P. H.

ABRAHAM BEN JACOB MOSHE (ר׳ אברהם בן יעקב משה), surnamed Haeljon (העלין), "The Lofty, or Exalted," a rabbi of Glogau in Bohemia, was living at the beginning of the last century, and wrote the preface to his father's commentary on "Rabboth," which "Rabboth" is the great commentary on the Pentateuch, and is of the highest authority among the Jews. The commentary of Jacob Moses, here mentioned, called "Jede Moshe," ("The Hands of Moses"), was printed with the "Rabboth," at Frankfort on the Oder, A. M. 5471 (A. D. 1711), in folio. (Wolfius, *Biblioth. Hebr.* iii. 39.) C. P. H.

ABRAHAM JAGEL (ר׳ אברהם יגל). [ABRAHAM BEN CHANANIA JAGEL.]

ABRAHAM BEN JAISH (ר׳ אברהם בן יעיש), a rabbi of Constantinople, who was famous, at the end of the fifteenth century, for his legal acuteness and learning. In the "Sheeloth Uteshuvoth" ("Questions and Answers") of R. Elias Orientalis, are various notes by this rabbi, confirming some of the answers and opposing others, to which he offers solutions of his own. There is another celebrated answer of his to a question, in the "Sheeloth Uteshuvoth" of R. Joseph Karo, printed at Thessalonica, A. M. 5358 (A. D. 1598), fol. There are also some of his answers in the "Questions and Answers" of R. Joseph Trauensis (de Trano) printed at Constantinople, A. M. 5401 (A. D. 1641), fol. (Wolfius, *Biblioth. Hebr.* iii. 39.) C. P. H.

ABRAHAM BAR JECHIEL COHEN PORTO (ר׳ אברהם בר יחיאל כהן פורטו), a rabbi of the race of the priesthood, as is always to be inferred from the word Cohen being added to the name, and probably a native of Fürth, near Nürnberg, in Germany, a town celebrated for its synagogues and Jewish college (at least Wolff is inclined so to translate Porto "Furthensis"). He was living at the end of the sixteenth century, as we gather from his having corrected the press for the book called "Minchah Belulah" of R. Abraham Menachem Porto, as appears from his notice to the reader at the end: the book was printed at Verona, A. D. 1594, in 4to. He wrote "Chavvoth Jair" ("The Towns of Jair") (*Josh.* xiii. 30.), which contains a cabbalistical explanation of various words, more especially by three different ways, namely, Notarikon, Gematria, and Rashe Theboth*, the letters being transposed in various ways. It was printed at Venice, A. M. 5388 (A. D. 1628), in 4to., by Aloys and Bragadini. The censura or imprimatur of the licensing rabbis, however, is dated A. M. 5389. which has caused the "Siphte Jeshenim" to give this latter as the date of publication. With the work is printed "Iggereth," or an epistle to R. Samuel Chajim Basan, of Verona, who was his preceptor; it may be considered as a dedicatory epistle, though given by Bartolocci as another work. In the preface the author enters into some particulars of his life, and promises other works to the public, which he thus enumerates: "Gath Rimmon" ("The Pomegranate Press"), a poetical work; "Shemeth Abraham" ("The Sun of Abraham"), a commentary on the Law; and

* Notarikon, Gematria, and Rashe Theboth, are three principal parts of the "Cabbala." By Notarikon (נוטריקון) cabbalistic words are interpreted, by resolving the word into as many words as it contains letters, of which each must constitute the initial letter of a word and the whole result in a perfect sentence. Gematria (גימטריא) is an interpretation of a word or sentence, according to the numerical value of the letters, by adopting other letters of the same value. Thus R. Kimchi makes the word Tzemach (צמח), "a germ, or seed," to be equivalent to Menachem (מנחם), "the comforter," one of the names attributed to the Messiah, because from the letters of each of these words, arithmetically considered, results the number 138. Rashe Theboth, is when a sentence is cabbalistically interpreted by the use of the initial letters only of the word, and it is, therefore, the opposite of the Notarikon. The usual rabbinical abbreviations are also called Rashe Theboth (ראשי תיבות) or ר״ת, which means the "heads of words."

" Chasde David " (" The Grace of David "), which was to be a commentary on the Psalms. Calmet, in his supplement to the " Bibliotheca Sacra," at the end of his dictionary, has converted the name of this author into Abraham Jechiel de Porto. (Bartolocc1us, *Biblioth. Mag. Rabb.* i. 29, 30.; Wolfius, *Biblioth. Hebr.* i. 62. iv. 763.; Le Long, *Biblioth. Sacra*, ii. 594.; Calmet, *Dict. Bibl.* iv. Suppl. p. 23.) C. P. H.

ABRAHAM JITZCHAKI (ר׳ אברהם יצחקי). [ABRAHAM BEN ISAAC CASTRO.]

ABRAHAM BAR JOEL THE LEVITE (ר׳ אברהם בר יואל הלוי), a rabbi who lived at an early period, certainly before the commencement of the fourteenth century. All we learn of him is, that he is among the nine enumerated by Bartolocci, of those learned rabbis and scribes, or jurisconsults, from whose works the book called " Mordecai " was compiled. [MORDECAI ASHKENAZI.] (Bartolocc1us, *Biblioth. Mag. Rabb.* iv. 47.) C. P. H.

ABRAHAM BAR JOM TOB (ר׳ אברהם בר יום טוב), a native of Tudela in Navarre. He wrote a commentary on the " Tosephoth," or additions to the Talmud, which are called " Tosephe Har-osh" (תוי"א), " The Head;" that is, " The additions of Harav Rabbenu Asher, our Lord or Master Rabbi Asher," who was a great talmudic doctor, and is often cited as above in the various commentaries to the Talmud. This commentary is among the folio manuscripts of Oppenheimer's library, now in the Bodleian at Oxford, where there is also another manuscript commentary on Har-osh by the same author, which has reference only to the " Tosephoth," to the book " Bava Metzia " of the Talmud. Of the time at which this author lived, we find no notice; but as he is not mentioned by Bartolocci or any of the earlier Jewish chronologists, we may conclude that he did not live previous to the beginning of the seventeenth century. (Wolfius, *Bibl. Hebr.* i. 61. iii. 38.; Buxtorfius, *De Abbreviat. Hebraic.* p. 71.) C. P. H.

ABRAHAM BEN JOSEPH (ר׳ אברהם בן יוסף), a German or Polish rabbi, who exercised the rabbinical functions at Hamburg and at Meseritz (Miendzyrzycz) in the grand duchy of Posen, during the latter part of the seventeenth century. He corrected the edition of the " Siphte Cohen" (" Lips of the Priest") of R. Mordecai Cohen, which was printed at Hamburg, A. M. 5450 (A. D. 1690), in folio, as appears from a note at the end of the book. (Wolfius, *Biblioth. Hebr.* iii. 38.) C. P. H.

ABRAHAM BEN JOSEPH (ר׳ אברהם בן יוסף), a Spanish Karaite, or Sadducean rabbi, of the seventeenth century. He wrote a book of Hebrew and Spanish phrases, alphabetically arranged, which is among the 4to. manuscripts of the library at Leyden; and, according to Wolff, he is highly spoken of in a manuscript of the Warnerian collection in that library. (Wolfius, *Biblioth. Hebr.* iii. 38. iv. 763.) C. P. H.

ABRAHAM BEN JUDA (ר׳ אברהם בן יודא), a German rabbi, who lived at the end of the sixteenth and beginning of the seventeenth century. He was president of the synagogue of Güssing or Giessing in Hungary, according to the Siphte Jeshenim. He is the author of a commentary on the Selichoth or Jewish prayer-book, which was printed with the prayer-book itself at Prague, A. M. 5368 (A. D. 1608). (Wolfius, *Biblioth. Hebr.* i. 61.) C. P. H.

ABRAHAM JUDÆUS (ר׳ אברהם יהודי). There is in the Vatican library, according to Bartolocci, a quarto manuscript, on paper, by an author who is called only Abraham the Jew. The title of this work is " Sepher Hattishboreth " (" The Book of Fractions "), which is a work on Geometry and Algebra. This is also the title of a work by Aben Ezra, and is probably the same work, for that famous rabbi appears to have been sometimes called Abraham the Jew, as, indeed, this vague title was applied to many of the more celebrated rabbis of the name of Abraham. Bartolocci next cites another Abraham Judæus, who, he supposes, may be the same as the last-mentioned, and who is the author of " The Book of Nativities," which, with the emendations of Jo. Dryandrus, was printed at Cologne, A. D. 1537; the size of the book is not mentioned. It treats of the Twelve Houses of the Heavens, and pertains altogether to judicial astrology. In a copy of this work, which Bartolocci cites, which is in the Vatican Library, is a manuscript note which states that the author was living A. D. 1150. It was printed at Venice by Erhardt Raidolt de Augusta, A. D. 1485, in 4to. The same Abraham also wrote the book called " Reshith Chocmoh " (" The Beginning of Wisdom "), an introduction to judicial astrology, which was translated into Latin by Petrus Apenensis, and which is probably in the same volume as the " Book of Nativities," as nothing is said of its size, or the place or date of its publication. All these works bear the same titles as works by Aben Ezra, who was living in the year 1150, which makes Bartolocci conjecture that they may be his writings, and Wolff feels convinced that they are so. Bartolocci (No. 76.) cites another Abraham Judæus, who, together with Simon Januensis, translated from Arabic into Latin Jo. Serapion's " Commentaria de Facultatibus simplicium Medicamentorum " (" Commentaries on the Properties of Simple Medicines "), which was first printed at Milan, A. D. 1473, in folio. This work, says Huet (*De Claris Interpretibus*), treats the subject in an impure, intricate, perplexed, and obscure manner. This Abraham Judæus also translated the little book " De Nativitatibus " (" On Nativities ") from Arabic into Latin, with a Perpetual Almanack, which were printed together at Venice, A. D. 1525, in 4to. The author of these two translations

Bartolocci thinks to be the same person as Abraham Bar Samuel Zacuth, who was a celebrated astronomer. [ABRAHAM BEN SAMUEL ZACUTH.]

Another Abraham Judæus is noticed by Bartolocci in the appendix to his first volume, who wrote "Epistola de Signorum Dispositione et Astrorum Judiciis" ("An Epistle on the Positions of the Signs [of the Zodiac], and the Planetary Influences"), which he presented to the son of the Moorish king, Alhamra Almansor the astrologer; it exists in a Latin translation by Plato Tiburtinus, among the Latin manuscripts on vellum in the Vatican Library, in 4to.

Another author of this name is cited by Flamel, who wrote a work on alchemy. Borellus also says he saw the manuscript (Mohrosius *de Transmutatione Metallorum*, p. 136.). Wolfius is of opinion that all these works, which pass under the name of Abraham Judæus, are works either of Aben Ezra, or of Abraham ben Chaja Hannasi. (Wolfius, *Biblioth. Hebr.* i. 64.; Bartolocceius, *Biblioth. Mag. Rabb.* i. 28, 29. and 737.) C. P. H.

ABRAHAM JUDÆUS (ר' אברהם יהודי). R. David Ganz, in his chronological work called "Tzemach David" ("The Branch or Shoot of David"), notices a rabbi of this name, who, he says, was living in the year A.M. 5252 (A. D. 1492), and who wrote a book called "Derek Emunah" ("The Way of Faith"); but he gives no further account of the work or its author. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 28). C. P. H.

ABRAHAM JUDÆUS (ר' אברהם יהודי). Plantavitius, in his "Bibliotheca Rabbinica," says that he had two books, in manuscript, by a rabbi, who is there called Abraham Judæus, but whose surname was illegible to him. The title of one of these works is "Sepher Hamaloth Hamshutaphoth" ("The Book of Homonymes"), which treats of those common names of animals, plants, or other things, which are sometimes used to designate things quite different from one another in their nature, as the word "dog," for instance, which has been applied to both land and sea animals, as well as to the heavenly constellations. The title of the other work, which he describes as a quarto manuscript, on extremely thin paper, is "Sepher Hamaloth Hanniphradoth" ("The Book of Synonymes"), which treats of those various words which are made use of to designate things which are the same in their nature or species, as dog, hound, terrier, lurcher, spaniel, mastiff; sword, sabre, rapier, tuck, dagger, poignard. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 28.) C. P. H.

ABRAHAM BEN JUDAH (ר' אברהם בן יהודה), a Jewish physician and rabbi of Constantinople, who lived in the early part of the sixteenth century. He was of the Karaite sect, and celebrated for his learning from about A. D. 1520 to 1530. He is the author of "Jesod Hamickra" (The Foundation of Scripture"), which is a commentary on the Holy Scripture, chiefly consisting of extracts from the commentaries of various writers, but chiefly from the rabbis. In his preface, the author says that he has endeavoured to bring together into one place whatever the most famous interpreters of the Scriptures had produced towards the laying open their genuine meaning. On the first phrase of the book of Genesis he says, "Our wise master Aharon of pious memory (Aaron Harishon), says that the word "reshith" (ראשית), "the beginning," imitates the form or construction of the word sheerith (שארית), the "residuum or remains." At the end he says that he finished the book on the sixth day of the week and the tenth of the month Elul (August), A. M. 5287 (A. D. 1527). This book is among the folio manuscripts in the library at Leyden. It formed a part of the Warnerian collection, and is classed among Karaite books in the catalogue. The Siphte Jeshenim, when treating of this author, praises this commentary very highly, which it calls an ample and elegant grammatical commentary on the whole of the sacred books. As this author was a physician as well as a rabbi, he is most probably the same Abraham ben Judah whom Bartolocci cites as the author of a medical treatise on urines. His eldest son, Elias, wrote a commentary on the "Sepher Hamitchor" ("The Excellent Book") of Aaron Harishon, as appears from the "Novelotli Chocmah," p. 56. [JOSEPH SOLOMON DEL MEDICO]. (Wolfius, *Biblioth. Hebr.* i. 59, 60. iii. 36.; Bartolocceius, *Biblioth. Mag. Rabb.* i. 27.) C. P. H.

ABRAHAM BAR JUDAH BARCELLONIUS (ר' אברהם בר יהודה ברצילוני), a Spanish rabbi, who lived in the early part of the thirteenth century. He appears to have been a native of Barcelona, and he wrote a book called "Arba Turim" ("The Four Orders, or Degrees"). It is altogether a theological work, divided into four parts, called orders, which treat, 1. Of the existence of God. 2. Of the Divine Providence. 3. Of the final cause of the Mosaic Law. 4. Of the end of the precepts of that law. It is among the manuscripts, on paper, in the Vatican library, and has this notice at the end:—"This book was transcribed at Barcelona in Catalonia, in the house of Chasdai Kreskas, by Abraham ben Leon, of the Island of Crete, A. M. 5013 (A. D. 1253)." It had not been printed in Bartolocci's time, and must not be confounded with the celebrated work bearing the same title by R. Jacob bar Asher. (Bartolocceius, *Biblioth. Mag. Rabb.* i. 27, 28.; Wolfius, *Biblioth. Hebr.* i. 59.) C. P. H.

ABRAHAM BEN R. JUDAH CHASAN (ר' אברהם בן ר' יהודה חסן), a Polish rabbi, who, in the latter part of the sixteenth century, held the office of precentor in the synagogue of Crotoscha (Krotzka) in Servia,

whence he seems to have derived his surname of Chasan. This word signifies a minister of the synagogue, and is frequently used in the same sense as Sheliach (שׁליח), which means a messenger, janitor, or apparitor; but it more generally means the precentor, who leads the chaunting when the lessons from the books of Moses are read in the synagogue. Bartolocci, who seems to have mistaken this official title for a family name, has written it חסאן. He is the author of "Chibbure Lecket" ("Selected Compositions"), which is a commentary on the whole of the Prophets, the five Megilloth, namely, the Song of Songs, Ruth, the Lamentations, Ecclesiastes, and Esther, and the Hagiographa, called in Hebrew Ketubim; all which are succinctly illustrated from the works of former commentators, especially Aben Ezra, Rashi (R. Solomon Jarchi), Kimchi (David Kimchi), Ralbag (Levi ben Gersom), and other celebrated rabbis; the more difficult Hebrew words are throughout interpreted by German words inclosed in parentheses. This work was printed at Lublin, A. M. 5372 (A. D. 1612), in folio. (Bartolocius, *Biblioth. Mag. Rabb.* i. 28.; Wolfius, *Biblioth. Hebr.* i. 60. iii. 37.) C. P. H.

ABRAHAM BEN JUDAH LÖW (ר׳ אברהם בן יהודה ליב), a Polish rabbi, native of Premislaw (Przemysl), who was living near the end of the seventeenth century. He wrote "Pethach Haohel," "The Door of the Tent" (*Gen.* xxix. 4.), which was printed at Sulzbach, A. M. 5451 (A. D. 1691), in 4to., by Moses ben Uri Schraga. Wolff calls this book a new Jalkut [Simeon Haddarshan), in which, under various titles disposed alphabetically, for instanee "Adam and Eve," he has brought together his information from various authors. The work is divided into two parts, of which the first, under various titles, in accordance with the alphabetical series abovementioned, contains a variety of miscellaneous information, together with an index of scriptural passages explained therein. The second part, which is also disposed in alphabetical order, treats of various subjects of history and morals, with references to the books of the Talmud which treat on the subjects there discussed. The whole work is a compilation from various rabbinical writings, as the Zohar, the Talmud, Japhe Toar [Samuel Japhe], Menachem Reeanati, Or Torah [Menachem ben Zeraeh], and others. In the preface to the entire work, the author says that he has written also "Or Jeckaroth" ("The Precious Light"), also "Etz Col Peri" ("A Tree of every Fruit"), and that he was then writing another called "Etz Ose Peri," ("The Tree bearing Fruit"). (Wolfius, *Biblioth. Hebr.* i. 60. iii. 36, 37.) C. P. H.

ABRAHAM KABSI OR KABESHI GAON (ר׳ אברהם קבסי או קבשי גאון), a rabbi who was contemporary with Haji Gaon, who lived in the early part of the eleventh century, about A. M. 4790 (A. D. 1030). He was a great astronomer and astrologer, and so skilful, say the Jews, in the arts of divination, that he could foretell future events from the mere motion of the leaves on the trees, and that he could do it when no wind was blowing, even though the tree should be covered with a linen sheet, which, says R. Gedalia, in the "Shalsheleth Hakkabbala," is a wonderful kind of wisdom. Wolff says that this Abraham Kabsi was contemporary with Saadiah Gaon, who lived in the beginning of the seventh century; but in this instance we should probably read Haji for Saadiah, as Wolff gives the eleventh century as the time at which Abraham Kabsi was living. (Wolfius, *Biblioth. Hebr.* i. 99.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 51.) C. P. H.

ABRAHAM KALISH (ר׳ אברהם קליש). R. Moses Chagis, in his book called "Leckat Hackamaeh" ("Gleanings of the Wheat"), frequently cites a work by this rabbi, called "Maginne Eretz" ("The Shields of the Earth"). Wolff says that Abraham Kalish is the same person as Abraham Abli. [Abraham Abli.] (Wolfius, *Biblioth. Hebr.* iii. 63.) C. P. H.

ABRAHAM BEN KALONYMUS or KALMON (ר׳ אברהם בן קלונימוס או קלמן), an Italian rabbi, a native of Pescaruola, in the Milanese, who lived in the middle of the sixteenth century. He published the "Torath Habbajith" ("Law of the House") of R. Solomon ben Addereth, at Cremona, A. M. 5326 (A. D. 1566), 4to. He also wrote some verses in praise of the book of R. Abraham Menachem Porto, which is called "Minchah Belulah" ("The Mixed Offering"). He is the same person as R. Abraham Pescarol, whose "Teshuvoth" or "Answers" are extant in the work called "Nachelath Jaacob" ("The Inheritance of Jacob") of R. Jacob Heilbron, printed at Padua, A. M. 5383 (A. D. 1623), in 4to. (Wolfius, *Biblioth. Hebr.* i. 98. iii. 60—63.) C. P. H.

ABRAHAM BAR KATTANI (ר׳ אברהם בר קטני), a rabbi who is the author of "Kol Jehovah" ("The Voice of Jehovah"); after which words the title runs on in this manner: "These are the words of God, and the precepts given to the Jews in Mount Sinai, which are six hundred and thirteen, of which three hundred and sixty-five are negative and two hundred and forty-eight are affirmative; collected by the Pharisee Master Abraham ben Kattani, and printed among the books of Bomberg in the year from the creation of the world 5288 (A. D. 1528), at Veniee, translated into the Latin language by Philip Ferdinand the Pole; to which are added other matters which the following page will enumerate. Printed at Cambridge, A. D. 1597-8, by John Legat." After these Jewish Precepts, which are reprinted in the same order by Joh. Lentius in

his "Theologia Judaica," p. 447., are the following short tracts: — 1. "A List of the Festivals which are still observed by the Jews, whether ordained by the Mosaic Law or by Command of the Rabbis." 2. "The Seven Precepts of the Noachidæ or Sons of Noah." 3. "A Synopsis of the Aliments permitted to the Jews." 4. "Of Persons prohibited from giving Testimony." 5. "Of the four Kinds of Punishment and of Death, and to what Persons they are due." 6. "The thirteen fundamental Laws of the Jews, which are called in the Hebrew 'Ickkarim.'" 7. "A Disputation of the Law concerning the Accents, from Elias Germanus — whether they are from Mount Sinai, or of later Date? Also, of Keri and Kethib." 8. "Some rabbinical Trifles of R. Jacob Baal Hatturim upon the first Chapter of Genesis." 9. "Certain Masoritic Annotations." 10. "On the larger Hebrew Letters which occur in the Bible." 11. "On the thirteen Ways in which the Mosaic Law is interpreted." 12. "Various Names of the Law, from Kimchi on Psalm cxix." The tract No. 11., which was added to the "Kol Jehovah" by Philip Ferdinand the translator, is by Abraham ben David Ostrensis; the full title of which is, "Thirteen Figures, or rather Modes, by which the Hebrews interpret the Sacred Writings, collected by the Master Abraham the Son of David." We find no notice of the time at which this rabbi lived. (Wolfius, *Biblioth. Hebr.* i. 101. iii. 62.) C. P. H.

ABRAHAM BEN KATTUN (ר׳ אברהם בן קטון), a rabbi whose exposition of a passage of Exodus (chap. xxiii. ver. 3.) is quoted by father Kircher, in his "Œdipus Ægyptiacus," vol. i. p. 272. Wolff says, he suspects this not to be a real name; and he justly remarks, that the Jewish rabbis often out of modesty call themselves "katon" (קטון), "little," which appellative was probably added to the proper name of the father of this Abraham. He is probably the same person as R. Abraham bar Kattani. (Wolfius, *Biblioth. Hebr.* iii. 61.) C. P. H.

ABRAHAM KOESFELD (ר׳ אברהם קוסבעלד), a rabbi, the son of R. Isaac Averbach, and a native of the town of Cösfeld, then in the bishopric of Münster, from which he has derived his surname. He was living in the latter part of the seventeenth century, and is the author of "Selidoth Uphazmonim" ("Consolations and Strengthenings for those who, by Divine Favour, would overcome their Misfortunes or Calamities"), with an elegant commentary, which is in part cabbalistical: it was printed at Amsterdam, A. M. 5437 (A. D. 1677), in 4to., by Jos. Athias. He is evidently the same person as Abraham ben Isaac Averbach. (Wolfius, *Biblioth. Hebr.* iii. 40. 61.) C. P. H.

ABRAHAM KONKI (ר׳ אברהם קונקי), a rabbi, a native of Hebron, in Palestine, where he held the office of rabbi. He came over from the Holy Land in the latter part of the seventeenth century, and travelled through Germany, Belgium, and Holland, collecting subscriptions for the distressed Jews of Syria and Palestine. He is the author of a work called "Ebeck Sophrim" ("The Dust of the Scribes"), a title taken from the book "Shabbath" of the Mishna, which seems partly chosen because the first word (אבק) "dust" comprises the initials of the author's name. The book is divided into two parts, each of which has a separate title. The first part, which is called "Em Hajelid" ("The Mother of the Child") (*Exod.* ii. 8.), contains discourses on the paragraphs (parashas) of the Pentateuch, which title, he says, he chose, because these discourses were the productions of his youth. The second part he calls "Em Lebinah" ("The Mother of Understanding"), which contains twenty discourses on various passages of the Talmud, written in his riper age. Between the two is inserted "Uggath Retzaphim" ("A Cake on the Coals") (1 *Kings*, xix. 6.), which contains expositions of various passages of Scripture. Calmet, in the Supplement to the "Bibliotheca Sacra," at the end of the fourth volume of his Dictionary, calls this author, improperly, Abraham Ben Levi Konki. (Wolfius, *Biblioth. Hebr.* i. 100, 101.; iii. 61.; iv. 769.; Le Long, *Biblioth. Sacra*, ii. 594.) C. P. H.

ABRAHAM LEVI STANG (ר׳ אברהם לוי שטנג), arch-rabbi of the Synagogue of Neuburg in Bavaria, during the middle and towards the latter part of the sixteenth century. He wrote "Sheeloth Uteshuvoth" ("Questions and Answers") on the civil and ecclesiastical law, which are among the manuscripts in the Oppenheimer collection. It is a quarto book, and was written A. M. 5338 (A. D. 1578). (Wolfius, *Biblioth. Hebr.* iii. 44.) C. P. H.

ABRAHAM THE LEVITE the elder (ר׳ אברהם הלוי הזקן), a disciple of Rabbi Moses Cordoverus, and therefore we may infer that he was a native of Palestine or Syria, and that he lived in the fourteenth century. The Shalshelleth Hakkabbala makes him a rabbi of Jerusalem, and says he there wrote, 1. "Meshare Kitrin" ("The Loosener of the Knots or Bands"); i.e. the explainer of the difficulties, which is a commentary on the seventy weeks of Daniel. It was printed at Constantinople, A. M. 5265 (A. D. 1505), by David ben Nachmiash and Estrock of Toulon; but neither Bartoloeci nor the Siphte Jeshenim, who both notice this work, give the date of publication. Bartoloeci says it was highly esteemed by the Constantinopolitan Jews, but that it contains much matter that is irrelevant and contrary to the sacred text. R. Asaria, in the "Meor Enajim," p. 139., praises it highly, and calls the author a brother-in-law (גיסו) "giso" of R. Abraham Zacuth (*Shalshelleth*, p. 47.). 2. "Tiekune Shabbath" ("Ordinances of the Sabbath"),

on the manner of celebrating the Sabbath, which was printed at the end of the abridgment of the book called "Reshith Chocmoh" ("The Beginning of Wisdom"), at Basle, A. M. 5363 (A. D. 1603), 8vo., and at Cracow, A. M. 5427 (A. D. 1667), 8vo. [ELIAS BEN MOSES.] 3. "Nebuath Nachman Ketuphah bar Pinchas" ("The Prophecy of Naehman Ketuphah bar Pinchas"), who as soon as he was born uttered the prophecy explained in this work, and immediately died. (*Shalshelleth*, p. 46.) The manuscript of this curious work is now in the Bodleian Library at Oxford, or should be, as it was in Oppenheimer's library. 4. "Geli Rezia" ("The Revealer of Mysteries") (*Dan.* ii. 29.), is attributed to Abraham the Levite by R. Shabtai, in the "Siphte Jeshenim," p. 16., where he calls the author a disciple of R. Isaac Luria, but in his alphabetical index he calls him Abraham the Levite the elder; whence we have drawn the same conclusion as Wolff, that they are the same person. This conclusion is strengthened by the evidence of R. Naphtali Hirtz, who in the prefaee to the "Emeek Hammeleck" ("The King's Vale"), p. 10., says the author is Abraham, who was first the disciple and follower of this Cordoverus, and afterwards of Isaac Luria. Besides the "Geli Rezia," the "Noveloth Choemoh," p. 195., attributes to this author, by the name of Abraham the disciple of Corduerus, a manuscript with the title of "Tickune Shabbath im Phirpharoth Sheshamaa Mehari" ("Ordinances of the Sabbath, with subtle Observations which he heard from R. Isaac Luria"); to which is added a commentary on the Idra, and on various sections of the Zohar, besides an exposition of the thirty-two paths. Wolff also attributes to him the following works, which are found in the "Noveloth Chocmoh," under the name of Abraham the Levite: they are called "Masoreth Hachoemoh" ("The Tradition of Wisdom"), "Sepher Megillath" ("The Book of the Roll"), "Sepher Ohel Moed" ("The Book of the Tabernacle of the Congregation"), and "Amraphel," the name of a king of Shinar (*Gen.* xiv. 1.). This work contains a hundred verses on the ten sephiroth (numbers), which are ten cabbalistical names of the Deity, on which the Jews found all their mystical theology. [MOSES CORDOVERUS.] These verses are so arranged that each sephira or name has ten verses. We have assigned all these works to Abraham the Levite the elder, on the authority of Wolff, who follows the "Siphte Jeshenim." (Wolfius, *Biblioth. Hebr.* i. 68. iii. 44.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 30.) C. P. H.

ABRAHAM THE LEVITE (ר׳ אברהם הלוי), a rabbi who is the author of a book called "Jair Nathib" ("He will enlighten the Path") (*Job*, xli. 24.). It is a legal commentary on the giving a writing (libellus) of divorce. It was printed at Constantinople, A. M. 5478 (A. D. 1718), in 4to., by Jacob ben Chajim with Chajim Tovil (חיים טאויל) the physician. In the title he is called the author of a great volume of questions and answers. There are also some epistles by him in the "Sheeloth Uteshuvoth" ("Questions and Answers") of R. Joseph ben Chajim Moshe, printed at Constantinople, A. M. 5477 (A. D. 1717), in folio. We have no information as to the time at which this author lived and wrote, but he is probably nearly contemporary with the publication of his works, as he is not mentioned by any of the earlier writers. Consequently he may be placed towards the end of the seventeenth century. (Wolfius, *Biblioth. Hebr.* iii. 44.) C. P. H.

ABRAHAM THE LEVITE BEN JOSEPH (ר׳ אברהם הלוי בן יוסף), a Polish rabbi, and native of Cracow, though of a Portuguese or Spanish family, at least on the father's side. He is called the son of Abraham Perez. This Abraham the Levite was driven from Poland by a persecution of the Jews in A. M. 5416 (A. D. 1656); on which occasion he retired first to Hamburg, and thence to Amsterdam, where he seems finally to have settled. Here, in allusion to the calamity which had banished him from his country, he wrote a book called "Megillath Taamith" ("The Volume of Affliction, or of Fasting"), which was published with a double commentary or illustration; the first of which consists of various passages from the Talmud, Rashi, and the Tosephoth or additions to the Talmud, and also contains original observations by the author; it is entitled "Perush Meharrav R. Abraham Hallevi" ("A Commentary by the Rabbi Abraham the Levite"). The other commentary is collected from various writings, chiefly of the rabbis, and is called "Chiddusher Meharrav R. Abraham Hallevi" ("New Explanations by the R. Abraham the Levite.") The work was printed at Amsterdam, A. M. 5419 (A. D. 1659), in 4to. This work of Abraham the Levite ben Joseph is not the well-known treatise on the Talmud called "Sepher Taamith," which is quite a distinct work, by an anonymous author. (Wolfius, *Biblioth. Hebr.* vol. i. p. 69.) C. P. H.

ABRAHAM THE LEVITE SHIMSHONI (ר׳ אברהם הלוי שמשוני), a German rabbi of Prague, who lived somewhere about the beginning of the seventeenth century. He is the author of a discourse on the paragraph (parash) of the Book of Leviticus beginning at chap. xxv. ver. 8., which he called "Shabbath Haggadol" ("The Great Sabbath"); it was printed at Venice, A. M. 5409 (A. D. 1649), in 4to. (Wolfius, *Biblioth. Hebr.* iii. 44.) C. P. H.

ABRAHAM BEN LÖW SARVAI, (ר׳ אברהם בן ליב סרוואל), a rabbi whose commentary on the book called "Maamadoth" was printed with the work itself at Venice, A. M. 5377 (A. D. 1617), and at Am-

sterdam, A. M. 5412 (A. D. 1652), in 8vo. The "Sepher Maamadoth" ("Book of Stations or Appointments") for the seven days of the week, is an anonymous work of great authority among the Jews. It contains a collection of Scripture texts and chaunts, which, according to Jewish tradition, the Levites used to recite in the Sanctuary, and which the modern Jews still recite every day in conjunction with the Ghemara and Aggada, or allegorical exposition of the Scriptures, in memory of the sacrifices formerly offered in the Temple. This collection is so divided as to be recited in portions, after the reading of the lessons from the Bible, as well as after those from the Mishna and Ghemara, and after certain of their prayers. Buxtorff thus notices this work, under the title "Maamadoth," or "Seder Maamadoth" ("Order of the Stations"). "While the Temple was yet standing, if any man sinned over night, he brought in the morning his gift for sacrifice between the two evenings, and then the priest remitted his sins. But since the time of the destruction of the Temple, when all sacrifices ceased, in place of real sacrifices they have instituted these sacrifices of the lips, with a commemoration of the ancient sacrifices; for they are persuaded that this memorial, in the present position, will finally avail them as much as the sacrifice itself. They have therefore ordained a triple reading for every day in the week, namely, from the Bible, the Mishna, and Ghemara, which those who desire to serve God and lead a holy life every day recite (together with the Maamadoth); and they add to this duty this great commendation: 'Vecol haomerim mobeteach lo sheava ben ha olam habo' ('And every one who recites these [every day] may rest assured that he is a son of life eternal')." The Amsterdam edition of the Maamadoth, with the commentary of Abraham Löw Sarval above referred to, is published in the square Hebrew type with points, and the commentary in the Rabbinical, below it. It is for the most part a literal explanation of the more difficult words. The "Sepher Maamadoth" has been translated into many languages. (Wolfius, *Biblioth. Hebr.* i. 69. ii. 1359. iv. 1052.; Buxtorfius, *Biblioth. Rabb.* 305, 306.; Scaliger, *De Emendat. Temporum*, p. 297.)

C. P. H.

ABRAHAM BAR MAJIMON (ר' אברהם בר מימון), a rabbi, son of the great Maimonides. He was living in the time of Nachmanides, in the year A. M. 4970 (A. D. 1210), according to David Ganz (Tzemach David, A. M. 4970), who calls him "chacam ve chesid gadol," a very wise and pious man, and also says that he is the author of 1. "Sheeloth Uteshuvoth" ("Questions and Answers") on the Law. He also translated from the Arabic language into Hebrew, the 2. "Maaseh shel Jerushalmi" ("The Story of a Jerusalemite"), which is a sort of apologue on the sacred obligation of an oath. It relates the terrible fate of a native of Jerusalem, called Dion bar Shalmon, who, on account of the violation of an oath made to his father, was pursued through life with various calamities, and finally strangled by a dæmon. This story, says Bartolocci, whether it be anything more than an old woman's fable or not, is nevertheless a curious tale, and worth the reading. It was printed at Venice, together with the "Dibre Hajamim Shel Moshe" ("The Book of the Chronicles of the Life of Moses"), A. M. 5304 (A. D. 1544), by Cornelius ben Barachjah Adelkenad, in 8vo. Wolff says it was also printed at Constantinople, but does not name the year. The "Siphte Jeshenim," in which the author is erroneously called Ben Mimin, says that it was printed with the "History of R. Bosthenai," at Verona, A. M. 5407 (A. D. 1647), in 8vo.; and at Amsterdam also, in the same year. Jo. Chr. Wagenseil, also, in his "Exercitationes Varii Argumenti," printed at Altorf, 1687, in 4to., has published this story, with a preface, in which he says it came into his hands, in manuscript, by means of some African Jews; and as he mentions no other edition, it is probable that he thought that it was still unpublished. He praises the work, and the easy style in which it is written, in which Wolff agrees with him, and says no one who reads it can do otherwise. Wolff also says that he saw a copy of this work, with the "History of R. Bosthenai," printed at Venice (he does not give the year) in 8vo., in Oppenheimer's library, which should consequently now be in the Bodleian at Oxford. He also notices two editions in the German Hebrew; one printed at Homburg von der Höhe (Homburgi ad Clivum), 1711, in 8vo., and the other at Hamburg, 1710, in 8vo. He also says that he had in his own possession a copy with the "Maaseh Shel R. Bosthenai," in 8vo., without place or date. In this copy the first and principal story occupies ten pages, the story of R. Bosthenai five more, and the rest of the volume is filled with other stories; he conjectures that it is the edition of Verona above cited. 3. In the Bodleian Library, among the Huntington manuscripts, there is an Arabic commentary on the Law of Moses, which is attributed to this author; 4. and another, in the same language, on virtues and vices. 5. There is also another manuscript in the Arabic language in the same collection, with this title, "The Sufficiency of the Godly, Part II. Book 2." It is a paper manuscript, written A. D. 1277, and treats of the virtues, theological and moral; of the laws and conditions of prayer; of the duties of the priests; the blessing of the aliments; of the Tephillim (slips of parchment, with scripture texts written on them, which the Jews were accustomed to wear on the forehead, and round the left arm), Mezuza (a slip with the words "Hear, O Israel, the Lord thy God is

one God," which was fastened to the door-posts), and Tizzith (the golden fringes of the priests' garments); on circumcision; on striving after righteousness, and detesting falsehood: it begins at chapter xxiv. and ends at chapter xxxvii.; the name of the author is given in the manuscript as R. Abraham ben R. Moshe ben R. Maimon. There is also another manuscript, forming a part of the same work, called part ninth, of the "Sufficiency of the Godly;" after the title, there is an index of nine chapters, beginning at the eleventh, and ending with the twenty-third. It treats of the sincerity of good works; of love, honour, meekness, humility, benignity; the tranquillity of a contented mind; abstinence, forbearance; and of embracing and holding fast virtue. (Wolfius, *Biblioth. Hebr.* i. 88. iii. 53.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 41, 42.; Urus, *Catal. MSS. Orient. in Biblioth. Bodleiana*, part i. 55. 61.) C. P. H.

ABRAHAM BEN MATATJA (ר' אברהם בן מתתיה), a rabbi who lived in the early part of the sixteenth century, and wrote a book called "Ku Buk" ("The Cow Book"), which is a collection of fables, after the manner of Æsop, full of practical wisdom, with an explanation of the moral in rhyme added to each fable. It is written entirely in the German-Hebrew dialect, and was printed, A. M. 5315 (A. D. 1555), in 4to., at בערין, as Wolff says, who appears to have made nothing of it; but we are inclined to think that it should be read בעדין "Baaden," Baden. (Wolfius, *Biblioth. Hebr.* i. 91, 92.) C. P. H.

ABRAHAM MEHAHAR, (ר' אברהם מהחר), whom the "Siphte Jeshenim" calls Abraham Mehahad, the letter ד having been substituted for the final ר. [ABRAHAM AKRA.] C. P. H.

ABRAHAM BEN MEIR ABEN EZRA (ר' אברהם בן מאיר אבן עזרא). [ABEN EZRA.]

ABRAHAM BEN R. MEIR DE BALMIS, (ר' אברהם בן רבי מאיר די בלמש) (Ben R. Abraham ben R. Moses ben R. Meir ben R. Chiskia de Balmis,) an Italian rabbi and physician, of considerable celebrity during the early part of the sixteenth century. He was a native of Leece, in the kingdom of Naples. He was, according to all contemporary authorities, a great scholar; and if we may credit Rich. Simon, he was a doctor and professor in the University of Padua. It is certain that he practised physic in Venice, where he chiefly resided, with great success, not only among the Jews, but also among the Christians of the highest rank. He was appointed physician to Cardinal Gammara; and in this situation he is spoken of with great commendation, both for his virtue and knowledge, by R. David de Pomis, in his "Apology for a Jewish Physician" ("Apologia pro Medico Hebræo"), p. 71. He must have been born in the latter part of the fifteenth century; for we find him established as a physician in Venice A. M. 5269 (A. D. 1509). He died in 1522 or 1523. His works are —1. "Mickne Abram" ("Abram's Cattle") (*Gen.* xiii. 7.); a Hebrew grammar, which was printed in Hebrew and Latin, with a Latin preface, by the learned printer Daniel Bomberg, A. M. 5283 (A. D. 1523), in 4to. Bartolocci has fallen into an error concerning this Latin translation, which he asserts to have been made by Bomberg; and in this mistake he has been followed by subsequent writers; but if he had read Bomberg's preface, he would have found an account of the translation, the greater part of which was made by the author, Abraham de Balmis, himself, and the remainder, which he was prevented by death from completing, by Kalonymus ben David; whence we also ascertain the time of the author's death. This grammar is a very long and tedious work, and not well adapted for its purpose, being rather a review of former Hebrew grammarians, whose works he criticises with great severity, than a grammar. Among others, he cites and compares the grammars of Jonah Ben Gannach, Judah Ching, Judah Neapolitanus, Kimchi, and Moses Chaviv, in almost every page. This has led Münster, in his preface to the Hebrew grammar of Elias, to say that Balmis seems to do nothing else than oppose and tear to pieces the rules of the ancients, being far more employed in finding fault than in teaching; and that frequently, when he should be dictating a rule of grammar, he seems altogether to have forgotten what he is writing about, and diverges into some question of physics or metaphysics. Simon says (*Histoire Crit. du Vieux Test.* p. 978.), that this grammar is very learnedly written, but without order or method. Of the Latin translation he also says (l. c. 536.) that it is very literal, but very barbarous; in which he is partly right, for the author began his translation by rendering the Hebrew word for word into Latin; but he soon changed his style into a more free, though more perplexed one. The latter part of the translation, by Kalonymus, differs much from the rest. Plantavitius says that this Latin translation is far more difficult to understand than the original Hebrew. R. Solomon Salmon ben Judah, in his grammar, called "Benin Shelomoh," is often severe on this grammar of Abraham de Balmis. Besides the Venetian edition, it was also printed in Hebrew and Latin at Antwerp, by Hendreich, A. M. 5324 (A. D. 1564), in 4to., and at Hanau, Hebrew and Latin, A. M. 5354 (A. D. 1594), in 4to. Le Long cites an edition of "Hanover, 1594;" but he most probably means the Hanau edition above cited. In the "Theatrum Placcianum," p. 707., the title of this grammar is erroneously given as "Mickne Ibrim" ("The Wealth of the Hebrews"), which would no way consist with the evident inten-

tion of the author, to select a scripture title applicable to his own name, as usual among the Jewish writers. 2. "Sepher Higgaion Aristo Bekitzur" ("An Epitome of the Book of Logic of Aristotle"), with various questions of his own. 3. "Maamar al Etzem Haolam" ("A Discourse on the Internal Construction (the Bone) of the World.") 4. "Iggereth Rashad veko" ("An Epistle of Rashad," &c.). This work contains an epistle of Aben Rashad, commonly called Averroes, with questions and epistles of some other Arabian writers, translated into Latin, together with the paraphrase of Averroes on the third book of Aristotle's "Rhetoric." All these three works were printed with the works of Aristotle and Averroes at Venice, by the Juntæ, A. D. 1542. 5. Bartolocci says that he also edited the book "Al Hammopheth" ("On Demonstration") of Aristotle, and translated into Latin the commentary of Averroes. This work also was printed at Venice, but Bartolocci does not say whether with the works above mentioned or not. 6. "Al Shemonah Siphre Hannitzuach" ("On the Eight Books of the Topies") of Aristotle, and the two books "Hathaanoth Mezvijaphoth" of the Elenchi. He also translated the paraphrase of Averroes on these books from Hebrew into Latin. 7. "Siphre Aristo Mechochmath Hattebaa" ("The Books of the Physies of Aristotle"), which he dedicated to Cardinal Grimani. The manuscript of this work is in the library of the Vatican. 8. He translated also from Hebrew into Latin the "Iggereth Hachalitzah" ("Epistle of the Expedition") of Aben Pas the Spaniard. It is a long philosophical treatise, somewhat tedious, says Bartolocci, with the addition of an appendix; it is among the Latin manuscripts of the Vatican Library. 9. He also translated into Latin the book of Alacen, called "Al Haolam" ("On the World"), in which he reduces into a compendium the theories of astronomers concerning the motions of the celestial bodies, with a review of the controversy between Gregorio di Cremona and Giovanni di Montereale, "which makes them as clear as sunlight, to be investigated and understood." These are the words of the translator in his dedicatory epistle to Cardinal Grimani. This manuscript also is in the Vatican Library. Kircher, in his "Œdipus Ægyptiacus", quotes R. Balmis the Jew as the author of a dictionary, in which he finds this passage: "Noph is the name of a city in Egypt, called by the barbarians *Memphis*;" and at page 23. he says, "Balmis thus describes it in Hebrew: 'Tanis is the city (province) of Egypt which was anciently called Zoan.'" But Wolff suspects that Kircher here alludes to the Hebrew and Italian dictionary of David de Pomis, called "Tzemaeh David," which dictionary he also cites, page 26. Wolff says that, to clear up this point, he turned to all the pages cited in the dictionary of David de Pomis, and could not find the passage cited as at page 26.; but the other two passages he found, though not exactly as quoted; whence he concludes that Kircher had not consulted the book himself. It is certain that there is no dictionary extant, even in manuscript, by Abraham de Balmis. Kircher also cites the "Mickne Abraham" as Miclal Abraham; and König, in his "Bibliotheca Vetus et Nova," erroneously calls this rabbi Abraham Demalbish. (Bartolocius, *Biblioth. Mag. Rabb.* i. 34, 35.; Wolfius, *Biblioth. Hebr.* i. 69—71. iii. 45, 46.; R. Simon, *Histoire Critique du Vieux Testament*, p. 536.; Le Long, *Biblioth. Sacra*, ii. 1169.; Bayle, *Dict. Hist. Crit.* i. 462.; Kircherus, *Œdip. Ægyp.* i. 19. 37. ii. 43.) C. P. H.

ABRAHAM MEIR BEN JUDAH (ר' אברהם מאיר בן יהודה). [MEIR.]

ABRAHAM MENACHEM PORTO (ר' אברהם מנחם פורטו), called also Cohen, or the priest, a German rabbi, the son of R. Jacob Porto, a physician. He is the author of "Mincha Belulah" ("A Mingled Offering") (*Levit.* ix. 4.), which is a commentary on the Pentateuch: at the end of the preface, the author styles himself "Mibne Haorbim ben Jacob Abraham Menachem Phurt *haccohen* Ashkenazi," — one of the children of the West, the Son of Jacob Abraham Menachem Phurt, the German priest; whence Unger makes out that he was a native of Fürt, or Fürth, near Nürnberg. In the beginning of the book is a copy of verses written in praise of it by Abraham Pescarol, no doubt a native of Pescaruola, near Cremona, in Italy, the initial letters of which form an acrostich of the name and surname of the author. It was printed at Verona by Francisco de le Donne, A. M. 5354 (A. D. 1594), in 4to. There are extracts from this commentary of Abraham Menachem Porto in the edition of the Pentateuch printed at Amsterdam, A. M. 5484 (A. D. 1724), in folio, under the editorship of R. Moses of Frankfort, where they are called "Kumetz Menachah" ("A Handful of the Offering"). Some answers of Abraham Menachem to questions on the Law are extant in the "Nachalath Jacob" of R. Jacob Heilbron, printed at Pavia, A. M. 5383 (A. D. 1623). We are not told when this rabbi lived; but it appears pretty clear, from the extract given above, in which he refers to his Western descent, that he was resident in Italy, where his work was published, and at the time of its publication, which places him towards the latter end of the sixteenth century. (Bartolocius, *Biblioth. Mag. Rabb.* i. 49.; Wolfius, *Biblioth. Hebr.* iii. 53.) C. P. H.

ABRAHAM BEN MESHULLAM (ר' אברהם בן משולם), an Italian rabbi, of Modena, who edited the edition of the Zohar which was printed at Mantua, A. M. 5320 (A. D. 1560), in 3 vols. 4to., to which he pre-

fixed some verses of his own. There was a poetical work on philosophy, with notes by this author, in the library of the Oratory at Paris, where there was also a Hebrew grammar by the same author, both in manuscript. (Wolfius, *Biblioth. Hebr.* iii. 56.; Le Long. *Biblioth. Sacra*, ii. 1169.) C. P. H.

ABRAHAM MICHAEL CARDO'SO (אברהם מיכל קארדוסו), a Jewish writer who lived in the middle of the seventeenth century, and called himself the Messiah, the son of Ephraim. He wrote many works, in which he attacks, with great abuse, the religion of his forefathers; and defends the famous pseudo-Messiah, Shabtai Zevi. An account of this impostor will be found in the preface to the "Shibber Poshaim" ("The Destroyer of Rebels") of R. Moses Chagis. Wolff gives the following list of his works: 1. "Zeh Eli" ("This is my God"). 2. "Chochmath Abraham Abini" ("The Wisdom of my Father Abraham"). 3. "Sepher Hamaor" ("The Book of the Light"). 4. "Or Zeh Umetzuch Zeh" ("This is the Light, and this our Triumph"). 5. "Backar le Abraham" ("Abraham's Cattle"). 6. "Vajekiach Kelali" ("And he shall judge universally.") But he does not say where or when they were published. (Wolfius, *Biblioth. Hebr.* iii. 52.) C. P. H.

ABRAHAM MIZRACHI (ר' אברהם מזרחי), a rabbi who was a slayer of beasts (שוחט) "Shochet" at Jerusalem. He wrote a book called "Zikron le Bene Ishrael" ("A Memorial for the Children of Israel"), in which he treats of the lawful way of killing beasts for food. It was published with the "Jamin Moshe" ("The Right Hand of Moses"), which is an anonymous work on the civil law of the Jews, edited by R. Chajim Moses ben Abraham, and printed at Amsterdam, A. M. 5478 (A. D. 1718), in small 8vo. We find no notice of the period at which this author lived and wrote. (Wolfius, *Biblioth. Hebr. iii. 52.*) C. P. H.

ABRAHAM MONIJON, (ר' אברהם מוניון). [JOM TOB VALOASON.]

ABRAHAM MORDECAI AZULAI. [AZULAI.]

ABRAHAM BEN MORDEÇAI THE LEVITE (ר' אברהם בן מרדכי הלוי), a rabbi who was living in the beginning of the last century. He edited the "Answers on legal Questions" of his father, Mordecai ben Judah Levi, which bear the title "Darke Noem" ("Pleasant Paths"). At the end of this work he published a treatise of his own, which Wolff calls "A critical and apologetical Comment on the eighth Day," called the day of circumcision, and how it is to be computed from the birth of the child. In the preface to his father's book he also mentions the following works of his own, as either in the press or preparing for it: — "Ginnath Veradim" ("The Garden of Roses"), which consists of legal answers, disposed according to the orders of the Arba Turim; also "Gan Hamelek" ("The King's Garden"), which is a treatise on various institutions of the Hebrew ritual. He afterwards enumerates five more works: — 1. "Kol Elohim" ("The Voice of God"), which was to be a commentary on the Law. 2. "Kol Sason" ("The Voice of Gladness"), which treats of the seven days during which the new-born male child remains uncircumcised. 3. "Kol Simchah" ("The Voice of Joy"), which treats of betrothment and marriage. 4. "Kol Nehi" ("The Voice of Mourning"), which treats of sorrow and death. 5. "Kol Hamon" ("The Voice of Sedition"), which was to treat of heresies and heretics. Of these works the only one which appears to have been printed is the "Ginnath Veradim," of which Wolff says he met with a copy of the second part, printed at Constantinople by Jonah ben Jacob, A. M. 5476 (A. D. 1716), in folio, which followed the orders "Eben-ezer," and "Choshen Mishphat" of the "Arba Turim." As Wolff saw the second part, the first part of this work, which refers to the first two orders, "Orach Chajim" and "Joreh Deah," of the same work, must have also probably been published. (Wolfius, *Biblioth. Hebr.* iii. 55.) C. P. H.

ABRAHAM BEN MOSES ARJEH LÖW KALMANCAS (ר' אברהם בן משה אריה ליב קלמנכס), a German rabbi who lived in the early part of the thirteenth century. He is the author of a cabbalistical work called "Maejan Hachocmoh" ("The Fountain of Wisdom"), which is a key to the cabbalistical doctrines, compiled from the works of R. Isaac Luria, together with a treatise on the works of creation. It was printed at Amsterdam, A. M. 5412 (A. D. 1652), in 4to. R. Samuel, in the "Noveloth Chocmoh," praises a work with this title of "Maejan Hachocmoh" as in manuscript, and ready for the press, but he does not give the name of the author. (Wolfius, *Biblioth. Hebr.* i. 91.) C. P. H.

ABRAHAM BEN MOSES HEILBRON (ר' אברהם בן ר' משי הילברון), a German rabbi of the city of Heilbronn or Heilbrunn, in Germany on the Neckar, who was living in the early part of the seventeenth century. He wrote a perush or commentary on the Pentateuch and the five Megilloth (note, p. 135.), called "Ahabath Tzion" ("The Love of Zion") (*Jer.* xxxi. 3.), which, according to the "Siphte Jeshenim," also gives occasional explanations of the commentary of Rashi on those books; it was printed at Lublin, by Levi ben Abraham Kalonymus, A. M. 5399 (A. D. 1639), in folio. In the preface the author says that he has also written commentaries on the Prophets and Hagiographa, and that he has also written a book called "Shaare Tzion" ("The Gates of Zion"). Wolff says that he had also seen in print a discourse by this Abraham ben Moses, delivered when he was "bar mitzvah" (a

son of the commandment), which bore the title "Bircath Abraham" ("The Blessing of Abraham") (*Gen.* xxviii. 4.), in 4to.; but he does not say where it was printed. Bartolocci speaks of the "Ahabath Tzion" as an anonymous work, which gives rules for preaching, and he quotes Hottinger as his authority. (Wolfius, *Biblioth. Hebr.* i. 91. iii. 55.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 88. iv. 329.) C. P. H.

ABRAHAM BEN NATHAN JARCHI (ר׳ אברהם בן נתן ירחי), who, by contraction, is called Haraban (הרא״בן), a rabbi who lived in the latter part of the twelfth century: Wolff adds, that he was the grandfather of R. Mordecai, but he does not distinguish which among the rabbis called Mordecai was his grandson. He wrote a work called "Sepher Hamanhig" ("The Book of the Ruler, or the leading or governing Book"), also called "Minhag Olam" ("The Rites or Ceremonies of the World"), in which the ritual and order of prayer in use among the Jews of Spain, France, and Germany are treated of. It was printed at Constantinople by Salomon ben Massal Tob, A. M. 5279 (A. D. 1519), in 8vo. The "Siphte Jeshenim" gives the above account of this work; but the author of the "Shalshelleth Hakkabbala," p. 52., attributes the "Sepher Hamanhig" to R. Eliakim, the son-in-law of Abraham ben Nathan Jarchi. Buxtorff calls this work "Manhig Olam" ("The Governor or Ruler of the World"), without giving the author's name. In the "Or Horath" [URI BEN DAVID] this book is said to be very full of typographical errors. In the Bodleian catalogue this author is called R. Aben Jarchi. (Wolfius, *Biblioth. Hebr.* i. 93. iii. 57.; Buxtorfius, *Biblioth. Rabb.* p. 304; Hyde, *Catal. Libr. Impress. Biblioth. Bodl.* i. 3.) C. P. H.

ABRAHAM NEHEMIAS (ר׳ אברהם נהמיאש), a Portuguese rabbi and physician who lived towards the end of the sixteenth century. He is the author of "Siphre Rephuah" ("Medical Books"), of which there are two extant, both in the Latin language: one with the title "Methodi Medendi universalis per Sanguinis Missionem et Purgationem Libri duo" ("The Method of curing Diseases by Bloodletting and Purging, in two Books"); the other is called "De Tempore Purgandi, et Ordine Medendi, necnon de Tempore Aquæ frigidæ in Febribus ardentibus ad Satietatem exhibendæ, Liber unus" ("On the Time proper for Purging, and Rules for administering Medicines; to which is added, On the Time proper for administering cold Water abundantly in burning Fevers, in one Book"). They were printed at Venice by Bernard Basan, A. D. 1591 (Bartolocci has 1691, but it is evidently a mere typographical error) by the Venetian Typographical Society, A. D. 1604; and by Jo. Baptist Ciotto, A. D. 1604. All these editions are in 4to. There is a medical work by this author in Hebrew among the manuscripts of the catalogue of the library of Hadrianus Junius, printed at Leyden, 1669, p. 69., where it is called "Opus Insigne." Wolff says he also met with an answer to a question on some point of the Hebrew ritual by this author, in the "Sheeloth Uteshuvoth" ("Questions and Answers") of R. Joseph Karo, printed at Thessalonica, A. M. 358 (A. D. 1598), folio. Wolfius, *Biblioth. Hebr.* i. 92. iii. 56. iv. 768.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 47, 48.; N. Antonius, *Biblioth. Hisp. Nova*, ii. 313.; Mangetus, *Biblioth. Scriptor. Medic.* ii. 407.) C. P. H.

ABRAHAM PALITSUIN. [PALITSUIN.]

ABRAHAM PERIZOL (ר׳ אברהם פריצול). [PERIZOL.]

ABRAHAM PICKS (ר׳ אברהם פיקס). [PICKS.]

ABRAHAM OF PISA (ר׳ אברהם מפיסא), an Italian rabbi who lived during the early part of the sixteenth century, whose name in full, according to the "Shalshelleth Hakkabbala," p. 65., was R. Abraham ben R. Isaac ben R. Jechiel; in which work it is also stated that he died at Bologna, A. M. 5314 (A. D. 1554). He is called "cohen u philosoph" (the priest and philosopher"). Bartolocci says he wrote—1. "Sepher Hachasidim" ("The Book of the Pious"), which is the title of a work by R. Samuel Chasid. 2. He also attributes to him the "Perush al Sheeltoth de Rav Achai Gaon" ("A Commentary on the Postulates of R. Achai Gaon"), which works Bartolocci also attributes to R. Abraham Cohen the Spaniard; and, 3. "A Treatise against the Arguments of R. Moses bar Nachman, which attack the 'Jad Chasaka' of Maimonides," in which it is shown that Nachmanides (R. Moses bar Nachman) did not understand the work of Maimonides which he attacked. This work of Abraham of Pisa is among the manuscripts of the Vatican library. There seems to be a difficulty in distinguishing the writings of Abraham Cohen the Spaniard and Abraham of Pisa, who was also called Cohen, but the "Shalshelleth Hakkabbala" affirms that they were certainly not the same person; and Bartolocci, who makes them both rulers of the synagogue at Bologna, fixes the death of the latter at A. M. 5314 (A. D. 1554), and that of the former at A. M. 5310 (A. D. 1550). Wolff says that there is an answer by Abraham of Pisa to some legal query in the "Questions and Answers" of R. Menachem Asaria del Fano, printed at Venice, in 4to. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 50.; Wolfius, *Biblioth. Hebr.* i. 98. iii. 59.) C. P. H.

ABRAHAM DE PORTA LEONIS (ר׳ אברהם מפורטה ליאון). [ABRAHAM BEN DAVID MISHAAR ARJEH.]

ABRAHAM OF PRAGUE (ר׳ אברהם מפראג), a German rabbi who presided for many years during the early part of the sixteenth century over the Jewish college and synagogue of Prague in Bohemia. He

is called by David Ganz "adam gadol u mophelag be Torah" (a great man and excellent in knowledge of the Law), who had brought up many disciples. He died at Prague, A.M. 5303 (A.D. 1543), according to the same author, who cites the inscription on his tomb as his authority. His works are —1. "Biur al Perush Rashi" ("An Exposition of the Commentary of R. Solomon ben Isaac"). 2. "Hagaoth al Tur Orach Chajim" ("Animadversions on the Order Orach Chajim"), which is the first part (order) of the "Arba Turim." [JACOB BAR ASHER.] 3. "Berith Abraham" ("Abraham's Covenant") (*Gen.* xv. 18.), a little work which treats, according to Buxtorff, of four kinds of arithmetic, and was printed at Cracow, in 8vo.; but the "Sipthe Jeshenim" says it was printed at Prague, and calls the author "Abraham Sopher" (the scribe or doctor) of Prague; and this, says Wolff, is right; who adds, that it was printed at Prague by Gerson ben Bezalel, in 8vo.; but he gives no date, which leads us to suppose that no year is given on the title. Bartolocci puts the "Berith Abraham" among his list of anonymous works. (Wolfius, *Biblioth. Hebr.* i. 98. iii. 60.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 698.) C. P. H.

ABRAHAM BEN REUBEN BEN NACHMAN (ר' אברהם בן ראובן בן נחמן), an African rabbi of the kingdom of Marocco, a man of great learning and industry, who edited the Mishnaijoth or Mishna, with the notes of Maimonides and Bartenora, in the Spanish language, printed at Veniee, A.M. 5366 (A.D. 1606), in folio. Wolff has decided that this is the same Abraham Reuben whose name has become familiar from his correspondence with Hugh Broughton, which arose out of the disputation held in the synagogue of Frankfort on the Main between Broughton and R. Elias, in the year 1599. When the account of this public disputation reached Constantinople, where Abraham Reuben then resided, he wrote his celebrated epistle to Hugh Broughton, which he delivered to the British ambassador there, who forwarded it to London. Broughton being at that time an exile from his country, it was forwarded to him at Basle, where he then was, and where he caused it to be printed in Hebrew for circulation among the Jews, as he tells us in the third volume of his works. He tells us that he also had it printed a second time at Basle, and would have had it also printed at Geneva, but for the interference of a certain Grinetus, who not only prevented the publication, but asserted that the epistle was written by Broughton himself. Broughton takes great pains to refute this calumny in his fourth volume, in which he not only gives this epistle at full length in the original Hebrew, but his own answer to it, which is a most learned chronological treatise in proof of the Messiahship of Jesus Christ, also in Hebrew, with a Latin version on the opposite column, as well as a Greek and an English version of the same. In this famous epistle the Rabbi Abraham ben Reuben, after complimenting Broughton on his profound knowledge of Hebrew, antiquity, and the scriptures of the Old Testament begs him to cause some person learned in the Hebrew language to be sent to Constantinople to instruct the Jews; he also begs him to write, or cause to be written, a treatise, in Hebrew, on the perfection of the holy scripture of the Old Testament, and on the superfluity and uselessness of the Talmudic traditions. Broughton says, that, besides this published epistle, he received five others on the same subject from this learned Jew. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 52.; Wolfius, *Biblioth. Hebr.* i. 101. iv. 770.; Broughton's Works, iii. 617. 709. iv. 927—932. 950—958.) C. P. H.

ABRAHAM THE ROMAN (ר' אברהם רומאנו), a rabbi of Constantinople, who lived at the end of the seventeenth and beginning of the eighteenth centuries. His "Milchamath Hobah" ("War of Duty"), which is a defence of Judaism against the Christians, was printed at Constantinople, A.M. 5470 (A.D. 1710). There are added to it some other short tracts on the same subject, called "Raashim ve Raamim" ("Commotions and Disturbances." The work was edited and corrected by Jacob ben David Pirna (פירנה), which probably means a native of Pera, the suburb of Constantinople. Wolff says he could not ascertain whether this Abraham is to be considered as the author, or merely as the printer, of this work. (Wolfius, *Biblioth. Hebr.* iii. 63. iv. 770.) C. P. H.

ABRAHAM ROVIGO (ר' אברהם רוניגו), an Italian rabbi, the son of Raphael Rovigo. He is the author of a book called "Eshel Abraham" ("Abraham's Grove") (*Gen.* xxi. 33.), which is a commentary on the book Zohar, and was printed at Fürth, A.M. 5461 (A.D. 1701), in folio. The preface to the "Eshel Abraham" was also printed by itself, with the title "Hackarmath Sepher Eshel Abraham," at Fürth (Le Long has, erroneously, Wirda), in 8vo., without date, from the press of Model of Anspach. Abraham Rovigo also brought from Jerusalem the "Miphtach ha Zohar" ("Key to the Zohar"), which was printed at Amsterdam, A.M. 5470 (A.D. 1710), in 8vo. The "Key to the Zohar" is a complete index to the cabbalistical matter which forms the greater part of the books called Zohar and Tikkunim. In the preface it is stated that this index was brought from Jerusalem by R. Abraham Rovigo. We do not find any notice of the time at which this rabbi lived; but, from the silence of the earlier Jewish chronologists and historians, we cannot suppose him to have lived before the latter end of the seventeenth century. (Wolfius, *Biblioth.*

Hebr. i. 102. ii. 1364.; Le Long, *Biblioth. Sacra*, ii. 595.) C. P. H.

ABRAHAM SAMUEL (ר' אברהם שמואל), a Venetian rabbi who was living at the beginning of the last century. He is the author of "Sirath Dodi" ("A Song of Delight") (*Isaiah*, viii. 1.); it is a rythmical version of the book called Shabbath of the Talmud, which Wolff says is elegantly written. It was printed, with the commentaries of Maimonides and Bartenora, in the book Shabbath, at the foot of the page, at Venice, A.M. 5479 (A.D. 1719), in 8vo. In the title it is stated to be part of a great poetical work, the First part of which was to be called "Ohel Abraham" ("Abraham's Tent"). II. "Ohel Haeduth" ("The Tent of the Testimony"). III. "Ohel Moed" ("The Tent of the Congregation"). The author adopted the title "Sirath Dodi," because the letters of the word "dodi" (דודי), by the Gematria or cabbalistical computation, make the number twenty-four, which is the number of the chapters of the book Shabbath. Wolff supposes this rabbi to be the same with Abraham Samuel, whose "Tocachah" ("Exhortation"), in rhyme, is printed at the end of the "Sepher Nagid ve Mitzvah" ("The Book of the Leader and Commander"), published by R. Jacob Chajim Zemach, at Amsterdam, A.M. 5472 (A.D. 1712), in 8vo. (Wolfius, *Biblioth. Hebr.* iii. 65.) C. P. H.

ABRAHAM BEN SAMUEL GEDALIA' (ר' אברהם בן שמואל גדליה), a rabbi, a native of Jerusalem, who lived during the early part and middle of the seventeenth century. He wrote a work called "Berith Abraham" ("Abraham's Covenant") (*Gen.* xv. 18.), which also bears the title of "Perush al Sepher Jalkut" ("A Commentary on the Book Jalkut"). [SIMEON HABDARSHAN.] He brought this book to Europe in hopes of getting it printed, but was prevented by his poverty, until by chance he met with a rich and liberal Spaniard, named Michael Diez Mokato, who advanced him the necessary money. The work was printed at Leghorn in the Jewish press, then newly established in that city by R. Jedidjah ben Isaac Gabbai, and was edited by R. Abraham bar Solomon Chajim; the first volume, A.M. 5410 (A.D. 1650), and the second volume, A.M. 5420 (A.D. 1660); in 2 vols. folio, with the text of the "Jalkut" in the square Hebrew character. The first volume contains that part of the "Jalkut" which has reference to the five books of Moses; and the second volume that which refers to the whole of the remaining books of the Old Testament; in both cases accompanied by the commentary of Abraham Gedalia, which is far more diffuse on the Pentateuch than on the other books, the first volume being twice the thickness of the second. In this commentary he has made use of the writings of more than ninety former rabbis, whose names he gives in a table at the beginning as well as after every quotation from them. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 52, 53.; Wolfius, *Biblioth. Hebr.* i. 104.; Le Long, *Biblioth. Sacra.* ii. 595.) C. P. H.

ABRAHAM BEN R. SAMUEL ZACUTH or ZACUTHO (ר' אברהם בן ר' שמואל זכות או זכותא), a Spanish rabbi and celebrated Jewish astronomer. He was a native of Salamanca, if we may trust the title to his "Perpetual Almanack" by Alphonsus Hispalensis de Corduba, for none of the Jewish writers seem to have given the time or place of his birth. His period, however, is determined by the fact that he was one of the Jews who were banished from Spain by the ediet of Ferdinand and Isabella, A.D. 1492, a misfortune which he shared with Don Isaac Abrabanel and other great men of his nation. According to the author of the "Shalshelleth Hakkabbala," he was at the time of his banishment public professor of astronomy at the university of Saragossa. On his banishment from Spain he repaired to Portugal, where he was gladly received, and appointed astronomer and chronographer royal by King Emmanuel; and here he wrote his celebrated work called "Sepher Juchasin" ("The Book of Genealogies"), which comprises a complete chronological history of the Jewish people from the creation to the year A.M. 5260 (A.D. 1500). In this work the unbroken chain of the Cabbala or oral tradition transmitted from Moses is particularly demonstrated, and traced down to the author's own times. He also adds a brief chronicle of the acts of the kings of Israel and the surrounding nations; also of the ruler of the Jews who were carried captive into Babylon, who is called "Rosh Gola" or "Rosh Gelutha" (the head of the captivity), of whose authority he gives an account: he also treats of the two celebrated Babylonian colleges at Sora and Pumbadita and their authority, and of other matters which occurred during the second Temple, chiefly taken from the works of Joseph ben Gurion: it also gives a full account of the various sects into which the nation was at that time divided,—the Pharisees, Nazarites, Hessaites or Essenes, and Sadducees,—with their doctrines, worship, and mode of life. This work was first printed at Constantinople, edited by R. Samuel Shullam, who added Hagaoth or notes to it: this edition is in folio, without date, and has at the end a notice forbidding any one to reprint the book for ten years; or, if it should be printed by any Christian printer, forbidding the Jews to buy it. It was next printed at Cracow, A.M. 5341 (A.D. 1581), in 4to. In this second edition many things are added which were not in that of Constantinople, as the Cabbala or oral tradition from the creation to Moses; select stories from the "Jesod Olam" of R. Isaac the Israelite, with additions and annotations by R. Moses Isarles;

and a catalogue of the rabbis, arranged chronologically, also from the "Jesod Olam;" also a chronological series of popes, emperors, and Christian kings, especially those of France, with the caliphs, sultans, and Turkish emperors, including their actions, wars, the crusades, and other remarkable events. R. David Ganz, in "Tzemach David," says that the "Juchasin" was finished A. M. 5262 (A. D. 1502), which he proves from a passage in the "Juchasin" itself, wherein the author makes this reference: "And this I saw in the 'Syntagma' of Almegistus Ptolemæus, from which time to the present year have passed 1370 years." Now the book of the Almagest, says David Ganz, was written in the year 3892, to which if 1370 be added, we have A. M. 5262 (A. D. 1502). Bartolocci enters into a long argument, and quotes Abrabanel and other rabbis in defence of this computation, in which we do not think it necessary to follow him; we shall only add, that the author seems to have taken the title of his work from an ancient book called "Sepher Juchasin," referred to in the Talmud (book Pesachim, cap. v. 62.), where, speaking of the loss of this book, Rami bar R. Juda says, "Rav says, from the day in which the book 'Juchasin' disappeared the virtue of the wise was weakened, and the light of their eyes was darkened." To judge from its title, this ancient "Juchasin" was most probably a genealogy of the families of Israel according to their tribes, though Buxtorf, in his "Lexicon Chaldaicum," under the word "Juchas," thinks it meant the "Book of the Law." The Cracow edition of the "Juchasin" was reprinted at Amsterdam, in the square Hebrew letter, by Solomon Proops, A. M. 5477 (A. D. 1717), in 8vo. Eric Benzel, in the "Notitia Literaria," speaks in praise of a Latin translation of the "Juchasin" by Peringer. This Abraham also wrote—2. "Sepher Matock Lanephesh" ("The Book that is sweet to the Soul") (*Prov.* xvi. 24.). This is a doctrinal work, comprised in three chapters, of which, I. treats of the soul and its state when separated from the body; of the punishment of souls in the nether hell, with a description of the two hells, superior and inferior; the superior being a purgatory, and the inferior or nether hell a place of eternal punishment, from which there is no redemption. II. treats of the future life, or rather, the world to come, and why it is so called, in which the axiom commonly quoted by the Jews from the Mishna (book Sanhedrim, c. 10.), "Col Israel jesh lahem chelleck le 'olam habba" ("All Israel has a part in the world to come"), is explained. III. treats of the resurrection of the dead, and how God shall cause men to rise again with the same person, body and soul. This work was printed at Venice by Jo. de Gara, A. M. 5367 (A. D. 1607), in 8vo. 3. "Ben Arbaaim Lebinah" ("The Son of forty Years is for Prudence"). This is an astrological work, which is noticed by Hottinger in his "Bibliotheca Orientalis." This work is in MS. in the Oppenheimer library at Oxford. 4. An almanack, which was published in Latin, with this title: "Almanack perpetuum Solis, fœliciter incipit Anno Domini, 1473, inclusivè, factum à Rabbi Abraham Zacut, Salmanticensi" ("A perpetual Almanack of the Sun, which begins auspiciously from the Year 1473, inclusive, calculated by Rabbi Abraham Zacut, a native of Salamanca"); it was printed at Venice, A. D. 1502, in 4to., by Peter Lichtenstein, with additions by Alphonso de Sevilla de Cordova (Alphonsus Hispalensis de Corduba), who also added the title. This almanack appears also to have been printed in 1496, in 4to., with the title "Tabulæ Motuum Cælestium" ("Tables of the Celestial Motions"); and Nic. Antonio, in his "Bibliotheca Hispana," cites another edition, with the additions of Alphonso de Sevilla de Cordova, doctor of arts and medicine, who, after some matter introductory to the tables, adds a Christian calendar, the tables of the motions of the seven planets, tables of the fixed stars, on the growth of the infant in the mother's womb, and the declination and right ascension of the stars, which was printed without place or date, in 4to., but which, from the antiquity of the type and the quality of the paper, Father Bartolocci conceives to be a Venetian edition. Simler, according to Wolff, cites a Venetian edition of the almanack by J. Michael Germanus Budorensis, A. D. 1499. According to Lalande, this edition of J. Michael was re-published at Venice in 1572, in 4to., with corrections and additions by Lucas Goniseus. Spizel, in his "Specimen Bibliothecæ Universalis," cites a work called "Tecunath Zacut" ("Astronomy of Zacuth"), which he assigns to Abraham ben Daud, but which is given to Abraham Zacuth by Hottinger: there are probably two different works with this title. In the British Museum, according to Wolff, are some astronomical tables in manuscript by Abraham the Jew of Salamanca [ABRAHAM JUDÆUS], which, no doubt, is the almanack of Abraham Zacuth. The same tables in Spanish were also in the library of the Escurial, with this title, "Abraham Zacuth Almanack de Tablas Astronomicas à ayuntamiento Mayor;" and also by the same author, "Canon para Entendar los Ataryces." The Escurial also contained another work, called "Compendio y Suma de las Cosas pertinecientes à los juicios Astronomicos" ("A Compendium and Summary of Matters appertaining to Judicial Astronomy (Astrology"), which is probably by the same author. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 53—56.; Wolfius, *Biblioth. Hebr.* i. 104—117. iii. 66.; N. Antonio, *Biblioth. Hispana*, ii. 313, 314.; Hottinger, *Biblioth. Orient. Cl.* xi. 55.; Le Long, *Biblioth. Sacra*, ii. 595.) C. P. H.

ABRAHAM A SANCTA CLARA, an Augustin friar, whose real name was Ulrich Megerle, was born at Krähenhennstetten, near Möskirch in Suabia, on the 4th of July 1642. Although he was descended from a noble family, his parents were poor and simple country people. He was educated in the Latin Schools of Möskirch, Ingolstadt, and Salzburg, and in his eighteenth year he entered the order of the Augustin friars at Mariabrunn. He now went to the convent of his order at Vienna, to study philosophy and theology, and after two years' study he received holy orders (1662), and took his degree of doctor of divinity. He officiated for some time as preacher in the convent of Taxa, not far from Dachau in Bavaria, and then went back to Vienna, where he soon acquired great reputation as a popular preacher. Subsequently he spent some time at Grätz, where his oratorical talents likewise attracted general attention. In 1669, the emperor Leopold I. appointed him preacher to the Imperial court at Vienna, an office which he held for twenty years, during which he enjoyed the esteem and admiration of the people as well as of the court. He rose in his order from one dignity to another: he was made procurator provincialis, lector, pater spiritualis, prior provincialis, and at last definitor of his province. In his capacity of prior provincialis, he was in 1689 present at the general chapter of his order at Rome, and preached there several times with great applause. Pope Innocent XI. presented him with a consecrated cross. As definitor of his province, he showed extraordinary activity in improving the state of the convents of his order. He died at Vienna, on the first of December 1709, at the age of sixty-seven.

Abraham a Sancta Clara may justly be considered the greatest popular preacher that Germany produced during the seventeenth and the first half of the eighteenth century, although it is not till very recently that his merits have been acknowledged and appreciated by the protestant portion of Germany, which used to view him scarcely in any other light than that of a monkish buffoon. He was a bold and upright man, attached to his faith with the fullest and warmest conviction, and truly devoted to the promotion of the good of his order. His sincerity and benevolence are attested by many acts of his life, and more especially by his behaviour in the year 1679, when the plague was raging at Vienna; he visited the sick without fear, and with all the self-sacrifice of the most genuine Christian. With these qualities, he combined a most cheerful disposition and great humour. He possessed a profound knowledge of men, and whatever he teaches is always sound and practical. His imagination was inexhaustible; his thoughts were new, bold, and striking; when he attacked vice, his wit became severe and cutting satire. But he deserves censure, even if we make all possible allowances for the age in which he lived, for his want of good taste, his laborious striving after effect, and his constant use of the burlesque and of puns and antitheses. His language is strong and vigorous, but coarse; it is interlarded with Latin phrases, and indicates no attempt at refinement and elegance; he always speaks right out what he thinks, and in the strongest possible manner, whether he is preaching before the Imperial court, or before a mob in one of the suburbs of Vienna. His freedom is of the boldest kind, and he always denounced most strongly the vices to which he knew that his hearers were addicted, whether they were high or low, rich or poor.

The works of Abraham a Sancta Clara are extremely numerous; they consist of sermons and treatises on various points of practical morality. Two collections ware published by the author, the one called "Judas der Erz-schelm," in 4 vols. 4to.; the other, "Reim dich oder ich liss dich," &c. Salzburg, 1687, 4to. But neither of these collections contains all his works, a list of which is given in Jörden's *Lexikon Deutscher Dichter*, vi. 530, &c.; and a more complete one in the "Literariseher Anzeiger" of Vienna, 1822, which is reprinted in Wolff's *Encyclopæd. der Deutsch. Nat. Lit.*, s. v. "Abraham a Sancta Clara." The best of his sermons and treatises have been reprinted in modern times. There is also an Anthology from his works, called "Quintessenz aus Abraham's a Sancta Clara Werken, erste und zweite Gabe," Berlin, 1822 and 1823. L. S.

ABRAHAM SASON (ר' אברהם ששון), a rabbi who lived in the beginning of the seventeenth century. He is the author of a work, in two parts, called "Kol Mebaser" ("The Voice of the Messenger of Good"), and "Kol Sason" ("The Voice of Gladness") (*Jer.* vii. 34.). The first part or treatise is an exhortation to penitence and godly sorrow for sin, whence shall arise great joy to the soul; and the second part, called "Kol Sason," is a lively description of the joys thence ensuing, which, following up the imagery of Jeremiah, from whose prophecy the title is taken, he compares with the voice of the bridegroom and the voice of the bride. The "Siphte Jeshenim" makes the title all one; thus, "Kol Mebaser Kol Sason" ("The Voice of one uttering the Voice of Gladness"). Both parts were printed together at Venice by Jo. de Gara, A.M. 5385 (A.D. 1625), 8vo. A third part, called "Aphirjon Shelomoh" ("Solomon's Throne") (*Song of Songs*, iii. 9.), which forms a sequel to the "Kol Sason," was printed at Venice, A.M. 5369 (A.D. 1609), 8vo., a fact which seems to show that the edition of the first two parts, as cited above from Father Bartolocci, cannot be the first edition; and this conjecture is

confirmed by Wolff, who says that in Oppenheimer's library he saw a Venetian edition of this work by Jo. de Gara, in which the year was A. D. 1605, expressed by the Hebrew letters ישכה. This little book was also printed with the "Itinerary" of Abraham Perizol at Offenbach, A. M. 5480 (A. D. 1720), 12mo. (Wolfius, *Biblioth. Hebr.* i. 108. iii. 68.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 57.) C. P. H.

ABRAHAM SEBA or SABAA (ר' אברהם סבע), a Portuguese rabbi, a native of Lisbon, who was the contemporary of Don Isaac Abrabanel and Abraham Zacuth, and lived at the end of the fifteenth century. He was living in great reputation among his nation in the year A. D. 1499, in which year the Jews, who had betaken themselves in vast numbers into Portugal after their expulsion from Spain in 1492, were suddenly commanded to quit that country also. This heavy calamity, which fell upon the Jewish people for the second time within eight years from their expulsion by Ferdinand and Isabella, he describes and deplores in his commentary on the Pentateuch, when treating on the paragraph "Im bechuckothai telecu," ("If ye shall walk in my statutes," &c.) (*Lev.* xxvi. 3—14.) This commentary he wrote about the time of that event, and gave it the title of "Tzerot Hammor" ("A Bundle of Myrrh") (*Song of Songs*, i. 13.). It is for the most part a literal explanation of the books of Moses, though he sometimes departs from the literal, and turns to the cabbalistical and mystical sense. The work is held in great estimation by the Jews. It was first printed at Venice, A. M. 5283 (A. D. 1523), by Daniel Bomberg, in a large square type of great elegance, in folio; the second time, at the same place, by Marco Antonio Justiniani, A. M. 5306 (A. D. 1546), in folio; and thirdly, also at Venice, by Georgius de Caballis, A. M. 5327 (A. D. 1567), in folio. It was translated into Latin by Conrad Pellicanus, according to Buxtorff, who also cites a Venetian edition of A. M. 5273 (A. D. 1513); and the Siphte Jeshenim gives one as early as A. M. 5263 (A. D. 1503). Wolff also cites one printed at Cracow, A. M. 5355 (A. D. 1595), and Constantinople, A. M. 5274 (A. D. 1514). Jo. Andrew Eisenmenger, who frequently cites this work in his "Judaismus Detectus," says, in his index of Jewish writers, that in the Venetian edition of this work, A. M. 5327 (A. D. 1567), many of the passages against the Christians are omitted. Didacus Humadas, according to Father Imbonati, wrote a critical comment on this work of Abraham Sabaa, with the following title: "Censuræ super Librum, Fasciculus Mirrhæ R. Abraham Sabag;" the manuscript of which is in the Neophyte College at Rome, bearing date A. D. 1580. 2. "Tzeror Hackéseph" ("The Bundle of Silver") (*Gen.* xlii. 35.) is a commentary on the Song of Songs; at least Bartolocci assigns a work with this title to Abraham Sabaa, but he does not say whether it was printed, or where the MS. is to be found. There is a work with the same title by R. Chajim bar Samuel. Abraham Sabau died A. M. 5269 (A. D. 1509), according to the "Shalsheleth Hakkabbala" (p. 63.), as well as David Ganz, in "Tzemach David," and Nic. Antonio, in his "Bibliotheca Hispana." This surname Sabaa (סבע) is frequently written with the marks of contraction, even on the titles of some of the copies of the author's book, thus, ס"ב"ע; which has led many to suppose that it is only an abbreviation of the name and country of Aben Ezra. Thus they read Abraham Sabaa (ס"ב"ע) as Abraham Siphardi (the Spaniard) Aben Ezra. But whatever may be the derivation of this surname, it is certain that there was such a person as Abraham Seba or Sabaa; a remark which may prevent those who are not well versed in rabbinical literature from attributing the work of this author to R. Abraham Aben Ezra, who lived three centuries before. Hottinger calls the author of "Tzeror Hammor" merely Abraham Hispanus. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 48.; Wolfius, *Biblioth. Hebr.* i. 94. iii. 57.; Le Long, *Biblioth. Sacra*, ii. 595.; Hottinger, *Biblioth Orient. Cl.* i. 4.; N. Antonius, *Biblioth. Hisp.* ii. 313.; Imbonatus, *Biblioth. Lat. Hebr.* p. 34.) C. P. H.

ABRAHAM THE SEER (ר' אברהם הרואה), called by Latin writers Abraham Videns, a rabbi who is cited in the "Siphte Jeshenim" as the author of a work called "Sepher Chaje Olam Habba" ("The Book of the Lives of the World to Come"), which treats, according to R. Shabtai, of the great Tetragrammatic name Jehovah, and of other matters connected with the mysteries of the hidden world. Groddeck, in the "Theatrum Placcianum" (p. 692.), says that he saw the manuscript of this work in the Bibliothèque Royale at Paris. It is much commended in the "Noveloth Chocmoh" of R. Joseph Solomon del Medico (p. 195.), in which some other cabbalistical works on the various names of Jehovah are attributed to this author. Wolff says he saw a manuscript work in Oppenheimer's library, with the title "Chaje Olam" ("Eternal Lives"), which he supposes to be the work of this Abraham the Seer. (Wolfius, *Biblioth. Hebr.* i. 101. iii. 63.) C. P. H.

ABRAHAM SHALOM (ר' אברהם שלום). [ABRAHAM BEN R. ISAAC BAR R. JUDAH BEN R. SAMUEL SHALOM.]

ABRAHAM SHAMSULAI (ר' אברהם שמשולי), a Spanish rabbi who lived in the latter part of the fifteenth and the beginning of the sixteenth centuries. He wrote a work with the following title: "Ve Haadam Jada" ("And the Man knew") (*Gen.* iv. 1.), in which he treats on the creation of Adam and Eve, and on the multiplication of the human race by the command of God. In the

preface he gives an account of the miserable state of the Jews who were expelled from Portugal A. M. 5259 (A. D. 1499). This work is in manuscript in the library at Leyden, and also in Oppenheimer's library. He also adds in the preface that he was the author of (2.) "Maggid Masharim" ("Speaking Righteousness") (*Isaiah*, xlv. 19.), which was a literal and allegorical explanation of various passages in the Law and the Prophets, divided into three parts, each subdivided into sections and chapters. 3. "Hatzbeah Leketh" ("Walking humbly") (*Mic.* vi. 8.), a work also divided into three parts, of which, I. treats of what is to be considered the highest degree of piety and virtue. II. Of the office of the priesthood, and of the great day of expiation. III. A dissertation on the personal purification and sanctification preparatory to the day of expiation, as well as the manner of keeping that day holy. This work is also in manuscript in the Leyden library. 4. "Jizzal Majim" ("He shall pour out Water") (*Num.* xxiv. 7.), in which the author treats of the sin of the Israelites at the waters of Meribah, on which occasion Moses caused water to flow from the rock. This work is also in the Leyden collection; but the title is given in the catalogue, "Nazal Majim" ("The Flowing of the Waters"), which is an error, for the author is treating of the miracle related in the book of Numbers, from which he has accordingly taken his title as above. This work was also in Oppenheimer's library. 5. "Jaalath Chen" ("The Pleasant Roe") (*Prov.* v. 9.), which treats of the different kinds of tithes and offerings of first-fruits, of the personal ornaments of the females offered for the adornment of the tabernacle, as well as of animals to be offered in sacrifice. This is also among the Leyden manuscripts. 6. "Mitlel le Abraham" ("He spake unto Abraham") (*Gen.* xxi. 7.), which treats altogether of the existence and providence of God. It is among Oppenheimer's manuscripts. The whole six works are contained in one manuscript volume, among the Warnerian collection in the library at Leyden. (Wolfius, *Biblioth. Hebr.* i. 107, 108. iii. 67.; *Cat. Biblioth. Leid*, p. 288.)

C. P. H.

ABRAHAM BEN SIMEON BAR JUDAH OF WORMS (ר׳ אברהם בן שמעון בר יהודה מגרמיזה), a German rabbi who lived in the beginning of the fifteenth century. Having been early initiated by his father, whose name was Simeon, into the mysteries of the Cabbala, he became so strongly attached to this study, that he travelled from Worms to Constantinople, and from thence through the Holy Land, Egypt, Arabia, and other eastern countries, in search of further knowledge; and at length, among the Jews of Egypt, he found a rabbi, named Absamelin, whom he designates the greatest of men, and almost a divine person, from whom he received the full measure of wisdom. After re-crossing the Mediterranean, and travelling through Italy and France, he returned to his native city of Worms, where he shortly after wrote his Hebrew work on the Cabbala and White Magic, which was translated from the Hebrew into German, and was in the possession of the learned Pet. Frid. Arpe, who gives an account of the work in his "Feriæ Æstivales, p. 118. The Hebrew title of this work is not given, but the full title of the book, which is divided into four parts, runs thus, when translated from the German:—"The Book which treats and discourses of the true Use of the Ancient Magic; which I, Abraham the son of Simeon the son of Judah the son of Simeon, partly have attained by my own labour, partly received from my father Simeon, and from other wise men, and which I have proved by experience and found to be true, and that by it true miracles are performed; which same book I have carefully compiled, and written down that which, like a precious treasure, I had preserved in the casket of my memory, for the use of my youngest son Lamech, that he, together with his brother Joseph, my first-born (to whom I have imparted the doctrine of the most holy Cabbala), may reverentially contemplate the miraculous power of God." The subject matter of the work is thus divided. Part I. treats of the life and studies of the author. II. Of the wonderful works of which he became capable by means of the Holy Scripture. III. On the mode of proceeding in this science, and the way to the divine wisdom. IV. Of the completion of the art, and the mystical words used therein. Wolff says he went through the book, in which the author seems to place the fullest faith in the power and sanctity of his art, and is very earnest in his warning to his son Lamech to avoid the society of those who are said to be versed in the diabolical magic; and he adds an extract in the original German, which is curious, as displaying the power of the human imagination. It is from book i. c. 8., and goes on with the address to his son thus:—"In short, then, to relate to you something of the operations performed, so will it be found after my departure out of this world, written down in a book, that from the time that I first began to practise this art, which took place in the year 1409, until the time that I, by God's favour, have attained to the seventy-ninth year of my age, I have healed and restored to health about forty-five persons who were afflicted with incurable disorders; and of others afflicted with ulcers, as well as those who were lame or bewitched, both men and women, (the praise be to God,) without number, were made whole. The unconquerable emperor Sigismond, our most revered lord, has not only been benefited by the communication of my familiar spirits, but also through the means of my art been restored to such a

state, as to enable him to have children by the empress, his spouse. By means described in the 29th chapter of the last part of this book, I delivered Count Friedrich, with 1000 cavalry, out of the hands of Leopold, archduke of Saxony, by whom they had else been infallibly made prisoners. The bishop of this city, our natural lord, I warned half a year beforehand, and laid open to him the treachery of his governor of Krauenburg, without naming many smaller matters in which I have forewarned, and thereby been of service to him. By these means also, I delivered your cousin Isaac out of the prison at Speyer. I was also one of those who warned and assisted the pope and the archduke when they fled from the council of Constanee, otherwise they had both been imprisoned by their enemy the emperor. Both the popes John XXIII. and Martin V. have made use of my secret counsels, and I have assisted them both by my art, and foretold to them what was about to happen, so that they never once found the slightest deception or failure in my answers. You know that the last time that I journeyed to Regenspurg to the Archduke of Bavaria, my house was robbed, and that the value of 3000 gold crowns, in money, gold, and jewels, was stolen. As soon, however, as I returned, the robber was compelled to bring all back to me at an appointed place. If the Greek emperor had placed faith in the letter which I wrote to him six months beforehand, it is probable that his affairs would not have taken so disastrous a turn as they have done within these few years. All these, and many other things which I have not written down, have I, my dear son, through the arts described in the two latter parts of this book, performed; and so may God continue to prosper me, as I never once, in any of my attempts, met with failure and disgrace; for I ever, as far as was in my power, have been obedient to his commands, and have walked straight according to the guidance of my guardian angel, and the instructions of the sage Abramelin." The definition of the true and holy magic is thus given, book iii. c. 1.: "My son, whom takest thou these two sisters to be? Dost thou know them? Alas! thou art far too young. It is a long time that they have been neglected. However, that thou mayest know them, mark me well, and listen with diligent attention. These two sisters are the Divine Mystery and the Divine Wisdom, the one called the Cabbala, the other Magic. Their father and creator is the great God, the one true and almighty God. These both lay long dead, and were considered as for ever lost. But now they are again awakened, and Wisdom, the younger and weaker, calls for the assistance of Mystery against those who have hitherto falsely usurped her name, and boasted of it, and who need no further description. Only look on her attentively; thou wilt recognise her by her colour; her name you have already heard—she is called Divine Wisdom; her clothing is of two colours, the one is called the fear of God, the other righteousness. Be thou, therefore, in the fear of God, and diligently follow righteousness Wouldst thou know further who she is? Read with diligence the Holy Scriptures, and especially the book called after her, wherein Wisdom cries so strongly, and which by her means alone was written by King Solomon, so shalt thou find her perfect description. This is the true, ancient, divine, and holy wisdom, which our forefathers, from the beginning of the world, possessed and made use of, and for a long time handed down in succession. This wisdom Noah left to his sons; this is the wisdom which redeemed Lot out of Sodom; the wisdom which Moses received from the burning bush in the wilderness, and which he afterwards imparted to his brother Aaron. This wisdom had Joshua, Samuel, David, Solomon, Elias, and all the prophets and holy men of the Lord, together with the divine mystery. Also Jesus of Nazareth himself, with many of his disciples, (of whom the chief is John, whose "Prophecy," a valuable book, is still extant,) made use, in part, of this wisdom;"—and so he proceeds. Wolff says that the author cites in this same chapter, his book of "The true Talmud;" and in book ii. c. 9. he cites his great cabbalistical work, which he had written for the use of his son Joseph. This rabbi appears to have been no way unfavourable to Christianity, as may be seen from the last paragraph above quoted; and Wolff says that in another place he refers to the Holy Trinity. This curious work is among the manuscripts of Oppenheimer's library now at Oxford. Wolfius, *Biblioth. Hebr.* iii. 67, 68. iv. 757—759. C. P. H.

ABRAHAM BEN SOLOMON CHAJIM (ר׳ אברהם בן שלמה חיים), a rabbi who was living during the beginning and middle of the seventeenth century, and who was actively engaged in the cause of Hebrew literature in Italy and Germany. He edited the commentary on the Jalkut [SIMEON HADDARSHAN] of R. Abraham ben Samuel Gedalia, which was printed, together with the "Jalkut," at Leghorn, A. M. 5420 (A. D. 1650), in 2 vols. folio. He edited, also, with a preface of his own, the "Sur Mera" ("Depart from Evil") of R. Judah Arjeh, which was printed at Prague, A. M. 5375 (A. D. 1615) 8vo., and the "Sheeloth Uteshuvoth" of R. David Ayi Simra, printed at Leghorn, A. M. 5442 (A. D. 1652), folio. He also corrected the press of the edition of the "Sheeloth Uteshuvoth" of R. Meir of Lublin, which were printed at Venice, A. M. 5379 (A. D. 1619). Wolff thinks that he is also the author of the book called "Bircath Hanchenin" ("The Blessing of the Food"), which treats of the blessing by the priests of those

various substances used for the sustentation of life, as meats, fruits, oil, wine, &c., which, according to the "Siphte Jeshenim," was printed at Venice, A.M. 5498 (A.D. 1638), and which was reprinted at Dessau, A.M. 5461 (A.D. 1701) in 16mo. (Wolfius, *Biblioth. Hebr.* i. 103. iii 64.) C. P. H.

ABRAHAM BEN SOLOMON TRECENSIS (ר' אברהם בן שלמה טרגיש), whom Bartolocci calls Abraham Tzarpathi, which means the Frenchman. He makes him a different person from Abraham bar Solomon Jarchi, which, however, is not the case, as this rabbi, who is distinguished by all these different appellations, was a native of Troyes in Champagne, and the son, or, more probably, the grandson, of the celebrated R. Solomon Jarchi. He wrote a book called "Bircath Abraham" ("The Blessing of Abraham") (*Gen.* xxviii. 4.), which treats more especially of the ritual for washing the hands, which formed so important a ceremony among the Jews, as appears from the manner in which it is referred to by the Saviour in his rebuke of the Pharisees. (*Mark*, vii. 2—6.) In addition to this, the author treats of above 300 ceremonial observances in a general way, of which an index is added at the end of the work. It was printed at Venice, by the Bragadini, A.M. 5312 (A.D. 1552), in 4to. According to Bartolocci, who, as before stated, makes two different rabbis of Abraham Tzarpathi and Abraham bar Solomon, he wrote, 2. "Perush al Hathishboseth me Euclido" ("A Commentary on the Arithmetic of Euclid"), a fragment of which is among the quarto MSS. on paper in the Vatican library. R. Elias Orientalis enters into a controversy with this writer in his "Sheeloth Uteshuvoth." This R. Elias lived towards the end of the fifteenth century, and if Abraham Tzarpathi was contemporary with him, as Wolff seems to infer, he could have been no nearer than a great grandson to R. Solomon Jarchi, who was living in the latter part of the twelfth, and early part of the thirteenth centuries. There is also an epistle of Abraham Tzarpathi in the "Sheeloth Uteshuvoth" of R. Levi Ben Chaviv (p. 3. 12.), with an answer to it by Levi himself. The controversy is concerning the proper manner of writing the Hebrew character in the manuscripts of the Book of the Law: R. Simcha ben Gerson also gives an answer of his to a question proposed to him, which Wolff says was "ex *αὐτογράφῳ* ejus," from his own handwriting. (Wolfius, *Biblioth. Hebr.* i. 108. iii. 64.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 51, 52.; Hottinger, *Biblioth. Orient. Chass.* v. 26.) C. P. H.

ABRAHAM TAMACK BEN ISAAC (ר' אברהם תמך בן יצחק), who is called by Bartolocci, R. Abraham Hallevi ben R. Isaac Tamach, is the author of "Biur Shir Hashirim" ("An Elucidation of the Song of Songs"), which was printed at Sabionnetta in Italy, by Tobias Phua or Phoas, A.M. 5318 (A.D. 1558), in 12mo. Wolff says that he saw this edition in Edzard's library. To the commentary are subjoined some explanations of Aben Sotzib; but who he is we cannot discover, unless it be the same writer whom Plantavitius, in his "Bibliotheca Rabbinica" No. 550.), calls Aben Sophiph, who, he says, wrote a commentary on the Law. This work was reprinted at Prague, A.M. 5371 (A.D. 1611), at the house of Gerson ben Solomon, by Judah ben Alexander. No notice is taken of this author by the "Siphte Jeshenim," and we are not informed when he lived; but as his work is among the manuscripts, on vellum, of the Urbini library in the Vatican, it is probable that he lived at an early period. Le Long, erroneously, calls him Abraham Febach. (Wolfius, *Biblioth. Hebr.* i. 108. iii. 68.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 52. append. 738.; Le Long, ii. 595.) C. P. H.

ABRAHAM THAM (ר' אברהם תם). [JACOB THAM or TAM.]

ABRAHAM TZAHALON (ר' אברהם צהלון). [ABRAHAM BEN ISAAC TZAHALON.]

ABRAHAM USQUE or OSHKI (ר' אברהם אושקי או עושקי), a Portuguese rabbi who presided over the celebrated Hebrew press at Ferrara in Italy, during the early part of the sixteenth century, from the year A.D. 1552 to the year 1558, during which time he published various writings of the rabbis, both in Hebrew, in the square and rabbinical characters, but always of an elegant type, and in Spanish, with the Gothic letter. He published the celebrated Spanish translation of the Bible, which was intended to make the Christians acquainted with the Old Testament, and also for the use of the Spanish Jews; it was edited by Abraham Usque and Jom Tob Athias, with a dedicatory epistle to a lady named Gratia Nasi, and was printed at Ferrara at the expense of Geronymo de Vargas, a Spaniard, A.D. 1553, in folio. This translation was not made by Abraham Usque and his associate R. Jom Tob Athias, as Bartolocceii supposes, but by some other Jewish writers, who are not named. It was merely edited and published by Abraham Usque and Jom Tob, as may be seen from the following notice at the end of the volume: "A gloria y loor de nuestro Señor se acaba la presente Biblia en lengua Española, tradueida de la verdadera origen Hebrayca por muy excelentes letrados, con industria y diligeneia de Abraham Usque, Portugues" ("To the glory and praise of our Lord, this present Bible in the Spanish language, translated from the true Hebrew original by very excellent scholars, is here finished by the industry and diligence of Abraham Usque, a Portuguese"). The last book printed by Abraham Usque, according to De Rossi, is the "Maareketh Elauth" ("The Order of the Divinity") of R. Peretz, printed at Fer-

rara, A.M. 5318 (A.D. 1558). Wolff did not seem to be aware of this, as he says that Abraham Usque was still living in 1557, as may be seen from the "Hassagoth" ("Animadversions") of R. Moses Aashear, printed by him at Ferrara, A.M. 5317 (A.D. 1557); and seems to think this was the last work printed by him. Abraham Usque was the author of an order of the ritual of the feasts of the new year and the day of expiation, in Spanish, printed by himself at Ferrara, A.M. 5313 (A.D. 1553), 4to., the same year with the Spanish Bible. The Portuguese work called "Consolaçaon de Israël," which has been often attributed to him, is the work of Samuel Usque. Le Long remarks that he is generally called Oshki by the Jews. We have no account of the year of his death, but he certainly retired from the superintendence of the Ferrara press in the year 1558. (De Rossi, *De Typogr. Hebr. Ferrariensi*, p. 28–46.; Wolfius, *Biblioth. Hebr.* i. 31, 32. iii. 20.; Le Long, *Biblioth. Sacra*, i. 364. 540.; Simon, *Hist. Crit. du Vieux Test.* 537.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 49.) C. P. H.

ABRAHAM VAEZ (ר' אברהם ואיץ), a Spanish rabbi who was living at the end of the seventeenth century. He wrote a work called "Arbol de Vidas" ("The Tree of Lives") (*Gen.* ii. 9.), which was printed A.M. 5452 (A.D. 1692), 8vo., according to the "Bibliotheca Anonymiana," published at the Hague, A.D. 1728, 8vo., where it is classed among miscellaneous books. Wolff says the full title of this work is "Arbol de Vidas, en el qual se contiene los *Dinim* (דינים) mas necessarios, que deve observar todo Israel" ("The Tree of Lives, in which is contained the Statutes most necessary to be observed by all Israel"). (Wolfius, *Biblioth. Hebr.* iv. 761.) C. P. H.

ABRAHAM VIDENS. [ABRAHAM THE SEER.]

ABRAHAM VIVAX. [ABRAHAM BIBAGO.]

ABRAHAM WORMATIENSIS (ר' אברהם מגרמיזא). [ABRAHAM BEN SIMEON BAR JUDAH OF WORMS.]

ABRAHAM ZACUTH (ר' אברהם זכות). [ABRAHAM BEN SAMUEL ZACUTH.]

ABRAM, NICHOLAS, was born at Xaronval, a village near Charmes, in the department of the Vosges, in the year 1589. He was admitted to probation by the Jesuits on the 10th of November, 1606; and having taken the vows, was received a full member of the society on the 10th of December, 1623. Having distinguished himself by his acquirements in the dead languages, his superiors employed him for some time as a teacher in their college at Pont-à-Mousson. He was subsequently despatched upon several missions for the conversion of heretics, according to Southwell. He was appointed professor of theology in the university of Pont-à-Mousson, in 1636, and had the degree of doctor conferred upon him, after he had discharged the duties of that office for seventeen years, on the 16th of November, 1653. He afterwards lectured upon theology at Dijon; but returned to Pont-à-Mousson, where he died, on the 7th of September, 1655, having completed the sixty-sixth year of his age.

Abram published — 1. "Epitome Præceptorum Græcorum Versibus Latinis comprehensorum," Mussiponti, 1612. 2. "Nonni Panopolitani in Evangelium secundum Joannem, cum Notis." Parisiis, apud Sebastianum Cramoisy, 1623, in 8vo. 3. "Commentarius in Publii Virgilii Maronis Æneidem." Mussiponti," 1625, in 4to. 4. "Theophrastus, sive De Quatuor Fluviis et Loco Paradisi Diatriba ad Explicationem Versus 290. Libri IV. Georgicon." Mussiponti, Gaspar Bernard, 1635, in 8vo. 5. "Commentarius in Publii Virgilii Maronis Bucolica et Georgica." Mussiponti, 1635. Abram's commentaries on Virgil have been collected and reprinted several times at Paris, Rouen, Toulouse, and Lyon. The best edition is that in three octavo volumes published at Paris, in 1688. 6. "Commentarius in tertium volumen Orationum Ciceronis," tom. ii. Parisiis, apud Sebastianum Cramoisy, 1631, in fol. The commentary on Cicero is admitted on all hands to be ill-arranged and overlaid with erudition; but it is a mine from which subsequent commentators have frequently extracted without acknowledgment. 7. "Dispositio Analytica aliquarum Orationum Ciceronis brevibus Tabulis comprehensa." Mussiponti, Gaspar Bernard, 1633, in 4to. 8. "Epitome Rudimentorum Linguæ Hebraicæ Versibus Latinis breviter et dilucide comprehensa." Parisiis, apud Matur. Hainault, 1645, in 4to. 9. "Dissertatio de Tempore Habitationis Filiorum Israel in Egypto," excerpta ex lib. xviii. Pavi, v. tom. This tract, in which the form of simple narrative is substituted for the dialogue form of the original, is published in the supplement to Menochius, edited by René-Joseph de Tournemine. 10. "Pharus Veteris Testamenti, sive Sacrarum Quæstionum, libri xv.; accesserunt de Veritate et Mendacio, libri iv." Parisiis; Jean Lost. 1648, in fol. 11. "Axiomata Vitæ Christianæ." Mussiponti, 1654, in 8vo.

He left in MS. a history of the university of Pont-à-Mousson, which had not received his final corrections, and a commentary on the epistles of St. Paul. The latter was in Calmet's time preserved in the college of Pont-à-Mousson; the former was entrusted to Calmet, who at one time intended to publish it as an appendix to his history of Lorraine, by a grand-nephew of Nicholas Abram, who had collected materials for the purpose of continuing it down to his own time. A French translation of some works of Bartoli — among others of his life of Vincent Caraffa, seventh general of the society of Jesus, has been attributed to Abram; but Calmet was of opinion

that there was more reason to believe it the work of the Jesuit Thomas le Blanc. (*Bibliotheca Scriptorum Societatis Jesu, Opus inchoatum a* Petro Ribadeneira *continuatum* a Philippo Alegambe, *recognitum et productum* a Nathanaele Sotvello, Romæ, 1676, (in voce "Nicolaus Abram"); *Bibliothèque de Lorraine*, par le Rev. Dom Calmet, Abbé de Sénones, à Nancy, 1751 (in voce "Abram, Nicholaus"). Calmet has been chiefly followed here; he had the family papers in his hands. W. W.

ABRAMSON, ABRAHAM, son of Jacob Abramson, a Prussian mint engraver (born at Strelitz, in 1723, died at Berlin, 1800), was born at Potzdam in 1754. He acquired very great reputation as one of the ablest medalists of modern times, both on account of the poetical imagination and classical taste displayed in his designs, and the superior style of their execution. Among his productions, which are very numerous, the series of portrait medals of the eminent literary men of Germany, Mendelsohn, Sulzer, Ramler, Lessing, Kant, Wieland, and many others, has perhaps most of all contributed to his fame. Meusel has given a catalogue of his chief works, which include many medals commemorative of various public events. He was appointed royal Prussian medalist, and was elected member of various academies. He died in 1811. (Nagler, *Neues Allgem. Künstler-Lex.*) W. H. I.

ABRANCHES, ALVARO DE, a Portuguese nobleman who took a conspicuous part in the revolution of 1640, which effected the expulsion of the Spaniards from Portugal, and the establishment of the house of Braganza on the throne. He was one of those who assisted in the murder of Vasconcellos, the hated Spanish secretary of state, and he carried to the castle of Lisbon, at the head of a body of troops, the order extorted from Margaret of Savoy, the vice-queen, to deliver it up to the insurgents, an order which to the surprise of all parties the Spanish governor obeyed. He held for a few months in 1641 the government of Beira, in which he contented himself with remaining quiet so long as the general opposed to him, the then duke of Alva, did the same. In 1643 he held the same government a second time, and was rather unfortunate in active operations against the enemy, especially in an attempt to take Alcantara. In 1645 he obtained permission to resign his government, and, after that time, disappears from history. (Menezes, Conde da Ericeyra, *Portugal Restaurado*, edit. of 1679, p. 101. 255, &c. &c.) T. W.

ABRANTES, (DOM JOSE MARIA DA PIEDADE LENCASTRE SA), fourth marquis of, a Portuguese nobleman, whose name occupies a conspicuous place in the history of his country, in the earliest quarter of the nineteenth century. He was born on the 7th of February, 1784, and was the eldest son of Don Pedro, the third marquis, and a member of one of the noblest families in Portugal, connected in ancient times with our own house of Lancaster. Early in life, he entered the army, and in 1806 married a lady of the family of Vasconcellos, by whom he had four children. When on the invasion of the French under Junot, in 1807, the Prince Regent of Portugal, afterwards King John VI., left the mother country for Brazil, he nominated a regency, at the head of which was the old marquis of Abrantes. This regency was dissolved on Junot's arrival in Lisbon, and shortly after fourteen of the principal men of the kingdom were ordered to proceed to Bayonne to pay their compliments to Napoleon, among whom were both the marquises of Abrantes, father and son. On the 27th of April, the young marquis sent from Bayonne to Lisbon a letter, giving an account of the reception of the deputation by Napoleon, in which, after stating that "the emperor would not and could not allow a prince who, on quitting Portugal, had entrusted himself to the charge of English vessels, again to land in that country," he went on to say, "that his majesty deigned to declare that our fate was in our own hands, and that it depended on the public spirit we might show, the energy with which we might attach ourselves to the general continental system, whether he should judge us worthy of forming a nation capable of supporting the prince who would have to govern us." The letter was inserted in the Lisbon Gazette by Junot, who was exactly at the same time created Duke of Abrantes, and who called together a meeting of deputies from the nobility, clergy, and courts of law, to persuade them to ask from Napoleon his own nomination as king of Portugal. The hopes both of Junot and his master were disappointed by the course of events, and Napoleon revenged himself on his obedient tools by detaining both the marquises of Abrantes as hostages at Paris, separated from their families and destitute of resources. Here they remained till the general overthrow of the continental system, in 1814, when they returned to Lisbon; and the young marquis re-entering the army rose to the rank of major of cavalry. Having attended a course of lectures on agriculture by Thouin, at Paris, he also became the president of an agricultural society. In his political opinions, influenced it is said by the king's rejection of his solicitations for the title of duke, he showed himself unconstitutional, and became one of the principal confidants of the queen Carlota, and her son Don Miguel. He assisted Miguel in the counter-revolution of May 1823, when, on the twenty-third regiment stationed in Villa Franca revolting against the authority of the Cortes, and proclaiming an absolute king, Don Miguel left the capital to place himself at their head, and published a proclamation announcing his resolution to take arms, "to deliver the king and the nation from the yoke

that oppressed both." When it became evident that the revolution of Villa Franca must succeed, the king, John VI., by the advice of his friend and confidant, the Marquis of Loulé, placed himself at its head and thus frustrated the ulterior schemes of his wife and son. On the re-entry of the king to his capital after the destruction of the constitution, Abrantes, it is said, led the procession at the head of a body of peasants from his estates. The darkest passage in his history followed. On the 29th of February 1824, the court was at the palace of Salvaterra, enjoying the amusements of the carnival. Don Miguel, the Marquis of Loulé, the Marquis of Abrantes, the Count of Villa Flor (the present Duke of Terceira), and some others of the nobility, were to take characters in a comedy to be acted at the little theatre of the palace. On that evening they went through a rehearsal, and the Marquis of Loulé remained after the others had left, to give directions for the performance which was to take place on the following day. In the morning he was found murdered beneath a table in one of the saloons. An investigation began, and though nothing was officially allowed to transpire, it is now known that the assassins were three, that the Marquis of Abrantes and Jose Verissimo, another favourite of Don Miguel's, assisted Don Miguel in the deed; and that the prince himself struck the fatal blow. While it was still doubtful what measures the king would take to punish his son and at the same time preserve the honour of the family, Don Miguel resolved to anticipate the sentence. On the 29th of April, he seized several of the ministers as they left the ball given by the English ambassador in honour of the birthday of George IV. On the 30th he surrounded the royal palace with his armed adherents and kept his father prisoner. By the exertions of the ambassadors, the king was allowed to take refuge on board of the English man-of-war, the "Windsor Castle," then in the Tagus; Don Miguel was induced to come to visit him there; and the result was, that he requested permission to travel, and retired to Vienna. The Marquis of Abrantes was seized at the point of escape, and when the investigation into the assassination of the Marquis of Loulé and the subsequent revolt of the 30th of April was brought to a conclusion, the king published a proclamation in which he stated, that "considering the rules of justice which in its action admits no distinction of persons," but wishing at the same time that "the love of the father should exceed the inflexibility of the king," he had decided to follow the counsels of clemency. He directed that all the records of the investigation should be cancelled from the archives of the secretary of justice; and he banished from the kingdom the principal authors of these calamitous events, at the head of the list of whom appeared the name of Abrantes. The marquis retired to Italy, from which on the death of King John VI., in 1826, he attempted to return, in virtue of the amnesty granted by Don Pedro for political crimes; but having been forbidden by the princess regent to land in Portugal, he retired to England, where he died of apoplexy on the 11th of February, 1827. (Sousa Monteiro, *Historia de Portugal até nossos dias*, i. 150. iii. 166, &c.; Article by Constancio, in the *Biographie Universelle*, supplement, i. 47.; Dates of birth and death, &c. which differ from Constancio's, from article in the *Resenha das familias titulares do reino de Portugal.*) T. W.

ABRANTES, DUKE AND DUCHESS D'. [JUNOT.]

A'BRESCH, FRIEDRICH LUDWIG, was born at Hesse-Homburg on the 29th of December 1699. His father was bailiff (Amtmann) first in the service of the Prince of Homburg, and afterwards in that of Count Solms-Braunfels. When the son had reached his thirteenth year, he was sent to the French colony of Taubhausen, a village not far from Greifenstein, where he is said to have learnt the French language in seven months so perfectly that he was often taken for a French boy. After his return home his further education was conducted by a physician of the name of Peter Scriba, who lived near Hesse-Cassel. He made such progress under his new teacher that in two years he was thought sufficiently prepared in Latin and Greek to enter upon his academical course. In 1717 he entered the academical gymnasium at Herborn, where he applied himself to Hebrew and those departments of philosophy which are a preparation for the study of theology, as his parents wished him to enter the church. After a course of two years and a half, he left Herborn, and went, in 1720, to the Netherlands, where he entered himself as a student of the University of Utrecht. The lectures of Drackenborch and Duker had great influence upon him and inspired him with such a love for the study of antiquity, that he gradually gave up theology, and devoted himself entirely to classical literature. He also paid some attention to jurisprudence. In 1723, when he was about to quit Utrecht, with the intention of going to Leyden, he was invited to take the place of conrector at the gymnasium of Middelburg, in Seeland, which had become vacant by the transfer of P. Wesseling to Franecker. Abresch accepted the offer, and after he had held the office for two years he was promoted to the rectorship of the same gymnasium, to which, in 1733, the office of rector was added, with an increase of his salary. He remained at Middelburg until the year 1741, when he was made rector of the gymnasium, at Zwoll, where he remained till his death, in the year 1782.

Abresch had undertaken official duties at an early period of his life, and the general

management of the great schools, at the head of which he was placed, occupied much of his time, but he appears to have made good use of his leisure hours. His works are numerous. At Middelburg (1733), he began to contribute a number of papers to the "Miscellaneæ Observationes Criticæ in Auctores Veteres et Recentiores." Some of these contributions bear his full name, others are signed by an A., others by H., others by H. L., and others again by P. B. A. A. H. Besides these shorter essays, Abresch was the author of several works: 1. "Animadversionum ad Æschylum Libri Duo;" Medioburgi, 1743, 8vo.; to this was afterwards added "Animadversionum ad Æschylum Liber Tertius, et Dilucidationum Thucydidearum Auctarium;" Zwollæ, 1763, 8vo. The "Dilucidationes Thucydideæ," to which he added an "auctarium," had appeared before, in two parts, the first Trajecti ad Rhenum, 1753, and the second, in the same place, 1755, 8vo. In 1749 he edited "Aristæneti Epistolæ cum Emendatt. ac Conject. Merceri, de Pauw, ineditis Tollii, d'Orvillii, Valckenaarii, aliorumque," Zwollæ, in 8vo. In the same year he published "Lectionum Aristænetearum Libri Duo;" and in 1752, "Virorum aliquot eruditorum in Aristæneti Epistolas Conjecturæ communicatæ cum Editore novissimo, qui suas Notas adjecit. Accedunt Salmasii et Munkeri Notæ in Aristænetum," Amstelodami, in 8vo. In 1757, he edited a new edition of a grammatical work of Philip Cattier, which is called "Gazophylaeium Græcorum, seu Methodus admirabilis ad insignem brevi comparandam Verborum Copiam cum Auctarie F. L. Abreschii."

All the works of Abresch are of a critical nature; but his verbal criticism is not always sound. Most of his works are now superseded. (Strodtmann, *Das neue Gelehrte Europa*, iii. 674, &c. xiii. 245, &c.; Saxius, *Onomast. Lit.* vii. 59, &c.) L. S.

ABREU, ALEXIS D', was born at Alcaçovas in the province of Alentejo in Portugal, about the year 1568. He passed nine years at Evora, in the study of literature, where he acquired such a high reputation, that his expenses at the university of Coimbra, whither he repaired for the purpose of cultivating medieine, were defrayed by King Philip III. After receiving his licence with great distinction, he was called to the court of Lisbon, and soon afterwards received the appointment of physician to Alphonso Hurtado de Mendoça, the governor of the Portuguese colonies on the coast of Angola.

While in Africa, he acquired great reputation, not merely as a skilful physician and expert surgeon, but also as a bold and successful soldier. After nine years' sojourn in that country, he returned to Lisbon, in 1606, and was immediately appointed consulting physician to Philip III. of Spain. The remainder of his life was spent at Lisbon, where he died in 1630, and was buried in the convent of Capuchins of Saint Anthony in that city.

His only work is a treatise, now very scarce, entitled "Tratado de las siete Enfermedades de la Inflamacion universal del Higado, Sirbo, Pilderon, y Rinnones, y de la Obstrucion, de la Satyriasi, y Febre Maligna, y Passion Hypocondriaca," Lisboa, 1622. 4to. (*Biographie Médicale*; and Eloy, *Dictionnaire Historique de la Médecine*, art. "Abreu.") C.W.

ABREU Y BERTODANO, FELIX JOSEPH DE, son of the Marques de Regalia, and brother of Joseph Antonio de Abreu y Bertodano, was born about the year 1721 or 1722. He studied with distinction in the archiepiscopal college at Salamanca. In 1745 he left that seminary, and, returning to his father's house at Madrid, devoted himself to the study of international law, induced, he says in the preface to his book, by the success of his brother. In 1746 he published, at Cadiz, a treatise on maritime prizes. On the blank page of a copy of this work in the king's library in the British Museum, is the inscription, "Given by De Abreu, secretary to the embassy about the year 1750." It appears from the records of the British Foreign Office that his earliest credentials are dated 10th June, 1754, but they imply that he was at that time in England in some diplomatic capacity. He received new credentials as envoy extraordinary to the Court of St. James's in October, 1755; and his recall is dated 26th May, 1760. A despatch from Sir Benjamin Keene, the British minister at Madrid, dated 19th September, and printed by Coxe, mentions that Don Ricardo Wall, the minister from whom De Abreu had his appointment, complained of him as lukewarm and indolent; but this seems to have been in a fit of passion. The title of De Abreu's work is: "Tratado Juridico-politico sobre Pressas de Mar, y Calidades que deben concurrir para haeerse legitamamente el Corso. Su Autor Don Felix Joseph de Abreu y Bertodano, Cavallero del Orden de Santiago, y Miembra de la Real Academia de Lengua Española." Cadiz, 1746. It was translated into French and published at Paris in 1758. A second edition of this translation was published, also at Paris, in 1802. Martens quotes the work as an authority. (*Ensayo de una Biblioteca Española de los mejores Escritores del Regnado de Carlos III.* par. D. Juan Sempere y Guarinos, Madrid, 1784; *Tratado Juridico-politico sobre Pressas de Mar, &c.*, par D. Felix Joseph de Abreu y Bertodano, Cadiz, 1746; *Memoirs of the Kings of Spain of the House of Bourbon*, by William Coxe, London; *Papers in the Foreign Office*, London.) W. W.

ABREU Y BERTODANO, JOSEPH ANTONIO DE, was son of the Marques de Regalia, an eminent Spanish jurist who earned that title by vindicating the king's right to the revenue of vacant benefices in the Spanish

Indies. Joseph Antonio commenced early in life to collect treatises and other public documents with a view to the study of international law. Sometime in the year 1739 he presented to the Marques de Villarias the plan of a complete collection of the various treaties in which the Spanish nation was directly or indirectly interested, on the plan of the eight volumes of the "Corps Universel Diplomatique," published at the Hague (1726-31), by Dumeril. The project was approved of by the minister, and in November of that year a royal order was issued, directing the publication to commence with the documents relating to the reign of Philip III. Twelve folio volumes were published in the years 1740-52: two volumes for the reign of Philip III.; seven for that of Philip IV.; and three for the reign of Charles II.; embracing a period of 102 years (1598—1700). Martens says of this collection:—"It contains several treaties which are not to be found in the "Corps Diplomatique;" and some which, like those with the Hanse towns in 1647 and 1648, are much better given than in any other work; so that even foreigners have reason to regret that the publication was not continued." In 1746 Don Joseph published a translation into Spanish of the Abbé Mabley's "Public Law of Europe;" he also translated Pecquet's "Art of negociating with Sovereigns," but we have been unable to ascertain in what year it was published. He died in 1775. Sometime before his death he was appointed an honorary member of the Council of Finance. (*Ensayo de una Biblioteca de los mejores Escritores del Reynado de Carlos III.*, par D. Juan Sempere y Guarinos, Madrid, 1784; *Coleccion de los Tratados de Paz, &c. de España*, vol. i. pp. i.—xv.; Martens, *Supplément, &c. conclus par les Puissances de l'Europe*, vol. i. pp. xxxvii.—xxxix.; *Tratado Juridico-politico sobre Pressas di Mar, &c.*, par D. Felix Joseph de Abreu y Bertodano, Cadiz, 1746.)

W. W.

ABRIAL, ANDRE' JOSEPH, was born on the 19th March, 1750, and educated at the college of Louis-le-Grand, at Paris. He became an advocate, but left the bar for a time, and went to Senegal, where he superintended one of the factories, until a serious illness compelled his return. He then resumed his legal practice, and soon after the establishment of new courts of justice in 1791, was appointed king's commissary in the Court of Cassation. In 1800 he was sent to Naples to organize the republican government, and he succeeded so well that many of the improvements which he introduced were continued after the restoration of the king. During his residence at Naples it was deemed necessary that the French troops should make an attack on Sorrento, and Abrial exerted his influence with his friend Marshal Macdonald to prevent any injury being done to the house of Tasso's sister, in which the poet sought refuge from his persecutors. The descendants of Tasso were so grateful for his conduct, that they presented him with the original portrait of their great ancestor by Zucchero, which he carried to Paris, and preserved as a memorial of the success of his administration. The mildness and moderation which he displayed throughout his difficult task gained him the general good will of the Neapolitans. After the 18th Brumaire, Bonaparte appointed him minister of justice, in which capacity he laboured zealously to reconcile the anomalies of the then confused system of French law, and afterwards, according to the "Biographie Universelle," took a great share in the discussion of the Code Napoleon, but his name is not mentioned by Locré as one of the framers of the code. In 1802 he quitted office, and was made a senator, and officer of the legion of honour; and on his return from introducing the Code Napoleon into Piedmont, he received the title of Count. Notwithstanding these and other honours, and his being always one of that party in the senate most devoted to the views of the emperor, he was among the first to vote for his dethronement in 1814. Louis XVIII. created him a peer, but, fortunately for himself, he was excluded from the upper chamber during the hundred days. After the restoration of the Bourbons, he often acted as chairman of committees of the peers, and some of his "reports" have been much admired for their comprehensiveness and eloquence, particularly those on the law of divorce, and on the plan for consolidating the laws of imprisonment for debt and civil offences. In 1819, Abrial was struck with almost total blindness, which, however, did not prevent him from occupying his place in the chamber. He died on the 14th November, 1828, when he had attained the age of seventy-eight. Abrial had some taste for literature and science; but his only contributions to the Transactions of the Societies to which he belonged, had reference to certain discoveries which he supposed that he had made in animal magnetism. (*Biographie des Hommes vivants*, i. 7.; Locré, *La Législation de la France*, i. 74.; Botta, *Storia d'Italia*, edit. of 1832, iii. 211.)

J. W.

ABRIL, BARTOLOME', a Spanish sculptor of Valencia, who lived at Toledo at the commencement of the seventeenth century where he was employed by Juan Bautista Monegro, to arrange the marbles of the celebrated chapel del Sagrario, in the cathedral of that city. He was employed also, with others, in the monastery of Guadalupe in 1618. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes en España.*)

R. N. W.

ABRIL, JUAN ALFONSO, a Spanish historical painter of Valladolid, lived about the middle of the seventeenth century. Ponz mentions a picture of St. Paul in the sacristy

of the convent of the Dominicans in Valladolid, by this painter, which was conspicuous for its agreeable colouring, and correctness of design. (Ponz, *Viage de España*; Bermudez, *Diccionario*, &c.) R. N. W.

ABRIL or APRI'LIS, PETER SIMON, a Spanish grammarian who lived in the sixteenth century. During twenty-five years of his life he was professor of Latin and Greek at Alcaraz, and afterwards of rhetoric at Saragossa. He died probably towards the end of the sixteenth century.

Abril is the author of several books, some of which are written in Latin and others in Spanish. Among the former are "Latini Idiomatis docendi ac discendi Methodus," Saragossæ, 1561, 8vo.; "De Linguâ Latinâ, vel de Arte Grammaticâ Libri IV., nunc denuo ab ipsomet Auctore correcti. Adjectus est in fine Liber de Arte Poeticâ," 3d edit. Tudela, 1573, 8vo. His Spanish works are mostly translations of ancient writers, such as Terence, Cicero's "Epistolæ ad Familiares;" Aristotle's "Politica," and "Organon," &c. He also wrote a Greek grammar, Madrid, 1587, 8vo. (Jöcher, *Allgem. Gelehrt.-Lexic.* v. Abril, and Adelung's *Supplement*, where a complete list of his works is given.) L. S.

ABRUZZI, a landscape painter who lived in Rome towards the end of the eighteenth century. Some of his earlier pictures were much admired. (*Winckelmann und sein Jahrhundert.*) R. N. W.

ABSALOM (in Heb. אַבְשָׁלוֹם; in the LXX. Ἀβεσσαλώμ; in the Vulg. *Absalom*) was the third son of David. He was born at Hebron after his father's accession to the throne; his mother was Maacah, daughter of Talmai, king of Geshur, a small kingdom on the north-eastern frontier of Israel. His sister Tamar having been violated, and then ignominiously dismissed by his half brother Amnon, Absalom in revenge two years after slew Amnon: for which deed he was obliged to flee into Geshur, his mother's country, where he remained three years. David, who was exceedingly fond of Absalom, was prevailed upon by his nephew and general, Joab, to recall him, but refused for two years to admit him into his presence, until Joab, at Absalom's instigation, procured his entire restoration to his father's favour.

Absalom now determined to depose his father; and succeeded in winning by his popular manners the favour of the Israelites. He set up the standard of revolt at Hebron, the original but now forsaken capital of David. Ahithophel, the friend and counsellor of David, joined in the rebellion; and the old king, unprepared for defence, fled from Jerusalem into the country east of Jordan. Absalom advanced to Jerusalem and summoned a council to deliberate what course to pursue. The prompt and vigorous measures which Ahithophel proposed were set aside by the advice of Hushai, who had joined the rebels for the very purpose of baffling the counsels of that wily politician. Ahithophel in despair and vexation hanged himself; and Absalom gave his father time to collect a force under his veteran generals, Joab, Abishai, and Ittai. The armies came to a battle near Mahanaim, "in the wood of Ephraim," that of Absalom being commanded by himself and his cousin Amasa, whom he had made general. Absalom was defeated, and slain in the pursuit by Joab, contrary to the express command of David, who had given a strict charge to spare his life. David bitterly lamented the death of his son; and incurred the severe rebuke of Joab, who warned him of the danger of alienating by his misplaced sorrow those who had defended his crown and life. The death of Absalom disheartened the rebels; and the offer of David to Amasa to make him captain of his army in the room of Joab determined them to return to their allegiance. The date of Absalom's rebellion is not ascertained. A passage of Scripture (2 *Sam.* xv. 7.) says it was "after forty years;" but it is probable the passage is corrupted. Josephus appears to have read "four years" (comp. *Antiq.* vii. 9. 1.), and he is supported by some copies of the Vulgate, and by other ancient versions. If this shorter period of four years be adopted, it may be computed from Absalom's full reconciliation with the king, the last preceding event recorded. Hales places the rebellion in the year B. C. 1036. It was evidently late in David's reign, which Hales makes to extend from B. C. 1070 to B. C. 1030. Absalom's age, at his death, is not exactly known, but it appears to have been between twenty-seven and thirty-four years. He had three sons, who died before him, and one daughter.

The structure near Jerusalem, known as Absalom's sepulchre, is supposed to be more ancient than the elegant Grecian exterior would indicate: it is supposed that the outer casing is of a period long subsequent to the original formation of the tomb. There is, however, no sure ground for identifying it with the pillar which he set up to keep his name in remembrance, after the death of his sons. (2 *Sam.* iii. 3. xiii.–xix.; Josephus, *Antiq. Jud.* vii. viii. xi.) J. C. M.

ABSA'LOM ORIENTA'LIS (ר' אַבְשָׁלוֹם מְזוּזִי), a rabbi, who is the author of a book called "Imre Shepher" ("Goodly Words") (*Gen.* xlix. 21.), which, according to Buxtorf, was printed at Lublin, and is cited by Abraham de Balmis in his "Mikne Abraham." But Groddeck, in the "Theatrum Placcianum," p. 684., observes that from the passage cited by De Balmis it may rather be gathered that it is a grammatical work; in which opinion Wolff agrees, and also Bartolocci, who refers to the "Mikne Abraham" of De Balmis, in which he says that the work not only appears to be a grammatical work, but that the author R. Absalom Orientalis is said to have been a gram-

marian. In the "Theatrum Placcianum" it is also stated that Martini, in the catalogue of his own books, has attributed this work to R. Naphtali bar Asher; but, though bearing the same title, the work of R. Naphtali is a different book. We have no account of the time at which this author lived; but as Abraham de Balmis cites him as an old writer, we may suppose that he lived at a rather early period of the Christian æra. (Wolfius, *Biblioth. Hebr.* i. 108, 109.; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 261.) C. P. H.

ABSALON, properly called AXEL, a descendant of Slagus, the founder of the town of Slagelse in Iceland, was born A.D. 1128, on an estate in the neighbourhood of Soroe in Iceland. He studied at Paris, and in 1158 became bishop of Roeskilde in Iceland. In 1178 the pope compelled him to accept the archbishopric of Lund in Schonen. He held this dignity until his death in 1201.

Absalon was one of the greatest men that Denmark produced during the middle ages. He possessed many qualities, each of which would have been sufficient to make him a distinguished man; he was a prudent and wise minister at the court of two Danish kings, Waldemar II. and Canut VI., a brave general, an enterprising and successful sailor, a pious and liberal minded priest, and a lover and active patron of learning and science. The historians of his country however, though they acknowledge these great qualities, blame him for having limited the share which the people had in the government, and they charge him with the consequent oppression of heavy taxes, and the severity with which they were exacted. He served two successive kings with the utmost fidelity, and they in return placed the most unbounded confidence in him: the latter indeed owes his surname of "Great" mainly to following the wise counsels of Absalon. When the emperor Frederic I. required the submission of Canut as his vassal, Absalon strenuously defended the sovereignty of his king, not only by argument but by force of arms. His taste for learning was manifested by his founding, in 1161, the convent of the Cistercians at Soroe. He made it one of the rules of the establishment, that learned men should be received into it, who were to continue the annals of Denmark, which had been commenced at his command by Saxo Grammaticus and Svend, and continued down to the year 1187. Among his military exploits were the reduction of the island of Rügen under the dominion of Waldemar, and the final establishment of Christianity there (about 1170); the suppression of an insurrection in Schonen; and lastly the glorious victory which he gained over Bugislav and his fleet of 500 ships, who had been instigated by the emperor Frederic I. against Canut. This victory secured the independence of Denmark. The palace, called Axelhuus, which Absalon built for himself, was the origin of Copenhagen, the present capital of Denmark. Absalon was buried in the church of Soroe: his grave was opened in 1827, and the objects found in it are preserved as valuable relics of this great man. The sword and crosier of Absalon are shown at Copenhagen. (Estrup's *Life of Absalon*, translated into German with additions by Mohnike, in Illgen's *Zeitschrift für Histor. Theol.* i. part 1. 1832; and Langebek's *Scriptor. Rer. Dan.* v. 422.) L. S.

A'BSCHATZ, HANS ASSMANN, baron von, was born on the 4th of February, 1646, at Würbitz in Silesia. He received his earliest education in the public school of Liegnitz, and afterwards studied jurisprudence and the political sciences at the universities of Strassburg and Leyden. After the completion of his studies, he travelled through Holland, France, and Italy. Soon after his return to his native country, when Duke George William of Brieg and Liegnitz died (1675), Abschatz was appointed to the high offices of governor (Landesbestallter) of the principality of Liegnitz, and of deputy to the princes' diet at Breslau. Afterwards he was appointed Silesian ambassador to the Imperial Court at Vienna, where he was very active in promoting the interests of his country. The emperor, Leopold I., had a very high opinion of his talents as a statesman, and always treated him with marked respect. The latter years of his life Abschatz spent in retirement on his estates, where he died on the 22d of April, 1699.

Abschatz gained considerable reputation as one of the principal German poets of the seventeenth century. He belonged to that school which is commonly called the second Silesian school of poetry, and of which Lohenstein and Hoffmannswaldau are regarded as the representatives. The poems of Abschatz partake of the pompous, bombastic, and affected style which characterises this school; but some of them are distinguished by intense feeling, manly simplicity, and correctness of diction. Some of his sacred songs were so highly esteemed, that they were incorporated in the hymn books used in the churches. He also translated into German verse "Il Pastor Fido" of Batista Guarini, who was then very popular in Germany, and this translation was valued even more than his original poems.

All the works of Abschatz were collected and published after his death, under the title, "Hans Assman von Abschatz, Poetische Übersetzungen und Gedichte," 2 vols. 8vo. Leipzig and Breslau, 1704. For more than a century the poems of Abschatz were almost forgotten by his countrymen, until in 1824 W. Müller, in his "Bibliothek Deutscher Dichter des siebenzehnten Jahrhunderts," vol. vi., drew attention to them, and published a life of the poet, together with the best specimens of his muse. L. S.

ABSHOVEN. [APSHOVEN.]

ABSIMARUS TIBERIUS. [TIBERIUS.]

ABSOLON, an artist, and brother of the convent of St. Maximin at Trier in the tenth century. Folkard or Williher, abbot of St. Maximin, fixed up a large copper basin for the fountain of the summer refectory of the convent, which appears to have been highly ornamented. It was executed by two brothers of the convent, Gosbert and Absolon, whose names were recorded in Latin verses upon the base of the basin; in the interior, upon the bottom, were represented frogs, toads, and other amphibia. The following is the inscription preserved in Hontheim's "Prodromus Historiæ Trevirensis:"—

"Frater Gosbertus est istud vas operatus,
Artis quem socius juvit par nominis hujus,
Absolon, juncto sint illis præmia cœlo;
Hic quia qui monachi fuerant, hoc poscite cuncti."

(Fiorillo, *Geschichte der Zeichnenden Künste in Deutschland und den Vereinigten Niederlanden.*) R. N. W.

ABSTE'MIUS or ASTE'MIO, GIAMPIE'TRO, a native of Friuli, lived in the middle of the sixteenth century, and became known for a school of a superior kind, which he kept in the town of S. Daniello, in his native country, and which was frequented by young men of the first families of Venice, and other parts of Italy. Antonio Maria Graziani, afterwards bishop of Amelia, and a distinguished writer, was sent in his youth from Rome to Friuli to study Latin under Astemio; and he has left us in his work "De Scriptis invita Minerva" (ii. 3.) a laudatory notice of his early preceptor. "Astemio," he says, "had limited the number of his pupils to thirty, because he thought that he could not extend his care to more. He boarded them in his own house, on moderate terms, with sobriety, and kept them under strict discipline. His pupils belonged mostly to noble families of the country, such as Savorniani, Valvasoni, Colloredo, Turri, Porcilii, besides several of patrician families of Venice, Giustiniani, Grimani, Contarini, Mauroceni," &c. (Tiraboschi, vol. vii. b. 3. ch. 5.) A. V.

ABSTE'MIUS, LAURENTIUS, an Italian writer on criticism and geography, who lived in the latter part of the fifteenth, and early part of the sixteenth century. Abstemius is the Latin form of his name, the Italian form of which is stated by Mazzuchelli to be Astemio, but in the Menagiana with more probability Bevilacqua, a name as common in Italy as its equivalents Boileau and Drinkwater in France and England. Abstemius is known to have been born at Macerata, from his assuming in the titles to some of his books the appellation of Maceratensis. He taught grammar at Urbino, and was librarian to the duke Guido Ubaldo, whose library, according to Abstemius, in the dedication to his book, "De quibusdam Locis Obscuris," &c., was universally acknowledged to be surpassed by none in the world. The date of his death is unknown.

His works are as follows:—1. "Libri duo de quibusdam Locis Obscuris" (Venice, 4to., without date); in the first of which he explains some obscure passages in Ovid's "Ibis," and one in Valerius Maximus; and in the second treats of orthography, and proposes a new method of *writing* certain Latin words. An abridgment of this work was inserted by Gruter in his "Fax Artium." 2. "Fabulæ ex Græco in Latinum versæ," printed along with thirty fables translated from Æsop by Laurentius Valla (Venice, 1495, 4to.). These fables, thus given as translations, are in reality originals. They are a hundred in number, and from that circumstance have been named "Hecatomythium." Abstemius afterwards wrote a "Hecatomythium secundum," which was printed at Venice in 1499, in 4to.; at Fano in 1505, in 12mo., with a dedication dated the same year; at Venice in 1520, in 8vo.; and at Strassburg in 1522. These fables were included by Nevelet in his collection published in 1610, and have in that shape run through several editions, though they have no great merit. Some of them are rather short tales than fables, and reflect so freely on the clergy, that the work is in the index of prohibited books. To the editions of 1505 and 1520, is appended a "Libellus de compluribus Verbis communibus quæ nunc male appellantur deponentia." 3. A large work in Latin on general geography, which is preserved in manuscript in the Barberini library at Rome. It consists of an alphabetical dictionary of all the cities in the world, giving their description and history, and a catalogue of their illustrious citizens. Abstemius also wrote a preface to Aurelius Victor, printed in the editions of Venice 1505, and Basil 1530; and in the dedication to his treatise "De Verbis Communibus," speaks of a life of Epaminondas, which he had formerly published. (Bayle, *Dictionnaire Historique*, edit. of 1820, i. 93-4.; Mazzuchelli, *Scrittori d'Italia*, i. 1181-2.; Fabricius, *Bibliotheca Latina Mediæ et Infimæ Ætatis*, edit. of Mansi, i. 3.; *Hecatomythium secundum*, Fano edition.) T. W.

ABTA'LION BEN SOLOMON (אבטליון בן שלמה), an Italian rabbi of Modena, and a member of the academy established by the Spanish Jews at Ferrara. He was living in the middle of the sixteenth century. He wrote "Iggereth Veteshuvah," an epistle and answer against the book called "Mashbajith Milchamah" ("Making War to cease") (*Psalm* lxvi. 9.), a work which was published in the name of the Italian Jews in general, to put an end to the violent controversies [JUDAH SARVAL] at that time going on among their nation. This epistle of Abtalion is extant in the work called "Palge Majim" ("Rivers of Waters"), in

which he calls himself Abtalion de Consilio. In the preface (Majid), however, prefixed to the same work, he is called Abtalion ben Shelomo. He also wrote answers to the epistles of R. Simeon, which were printed at Venice, A. M. 5368 (A. D. 1608). [MOSES COHEN PORTO.] (Wolfius, *Biblioth. Hebr.* i. 12. 831. ii. 1369. iii. 7.) C. P. H.

ABU' 'ABDILLAH, the Shiite, (Al-huseyn Ibn Mohammed Ibn Zakariyyá) the principal actor in the revolution which established the dynasty of the Isma'ílians, or Fátimites, in Africa and Egypt, was born at San'ah, the capital of Yemen, about A. H. 250 (A. D. 864). For a long time the powerful party to which Abú 'Abdillah belonged had secretly meditated the overthrow of the 'Abbásside dynasty, and the restoration of the proscribed family of 'Ali. The original tenets of the Shiites, or partisans of 'Ali, were, that 'Ali had been unjustly deprived of the khalifate; and that the office of imám, or spiritual ruler of the Moslems, was, from its nature, the inalienable property of him and his descendants. But in the course of time the party was divided into various sects, one of which, the Isma'ílians, held that the imámate descended from Ja'far As-sedík, the sixth imám, to his son Isma'íl, and that the number of the imáms was limited to seven; in opposition to the Imámians, who considered Músa to be the legitimate heir of his father Ja'far, and who admitted twelve imáms. To the former of those sects Abú 'Abdillah belonged. Upon the death of Isma'íl, who died before his father Ja'far, his party asserted that the imámate had passed, by virtue of that title, to his son Mohammed, and considered him the seventh and last imám. Accordingly, after the death of Mohammed, the Isma'ílians constituted the expectation of his return to the world a leading dogma of their faith, whilst the spiritual affairs of the sect continued to be administered in succession by seven chiefs, or imáms, who were lineal descendants of Isma'íl, and who, in consequence of being obliged to conceal themselves, and fly from place to place to avoid the persecution of the 'Abbássides, were called "Al-omamá al-musturún" (the hidden imáms). Under the administration of the fifth of those imáms, whose name was Isma'íl, and who resided at Ispahán, the tenets of the Isma'ílians seem to have received some modification. Being an ambitious man, and endowed with great abilities, Isma'íl thought of so shaping the tenets of his sect as to render them more efficient for political purposes. The immediate reappearance of the Mahdí, or Director — who was to restore peace to the world — in which all the Shiites believed, furnished the ambitious chief with a plausible reason for urging his proselytes to collect arms, horses, and all the materials necessary for war; and he was thus enabled, under cover of a religious doctrine, to make preparations for a revolution. Missionaries were also sent into every Mohammedan country, to spread the tenets of the sect, and preach the coming of the Mahdí. Isma'íl, however, was not able to carry on his operations long without raising the suspicion of the government. He was, in consequence, obliged to remove successively from Ispahán to Ahwáz, to Basrah, and lastly to Salamiyyah, where he died. His son and successor, Mohammed, conducted the affairs of the sect in the same spirit, but with more success. Having sent a missionary named Ibn Hawshab to Arabia, his preaching was so successful, that in a very short time the greater part of that country embraced the tenets of the Isma'ílians. Abú 'Abdillah, who was sent from Egypt into Africa on a similar mission, was still more fortunate. This remarkable man entered Africa in A. H. 280 (A. D. 893), in a caravan of pilgrims of the tribe of Kotámah, who were returning to their native country. At first he disguised the object of his mission, and only attempted to inspire his fellow-travellers with affection for his person. Having accomplished this, he began openly to preach the coming of the Mahdí, and persuaded the Kotámians that the expected reformer would soon make his appearance among them. By means of this and other promises, Abú 'Abdillah soon acquired a complete ascendancy over those ignorant Berbers. Some dissension between the Kotámians and another tribe of Berbers, which arose on his account, gave Abú 'Abdillah the first opportunity of using arms in support of his cause. Having led the Kotámians against their enemies, he defeated the hostile tribes, and took the town of Tasrút. Emboldened by this success, he invaded the territory of Mílah, and laid siege to that city. The news of these movements having reached Tunis, induced Abú Ishák Ibrahím Ahmed Ibnu-l-aghlab, *ninth sultan* of Eastern Africa, of the dynasty of the Aghlabites, to send troops against Abú 'Abdillah; but by avoiding any encounter with the royal forces, and withdrawing to the mountain fastnesses, the rebel maintained his ground. In A. H. 290 (A. D. 903), perceiving the advantages of his position, Abú 'Abdillah sent a deputation to 'Obeydullah, who had succeeded his father in the administration of the affairs of the party, and was then residing at Salamiyah, informing him of the great success of his first attempt and that everything was ripe for his appearance, as the expected Mahdí. Having previously taken the advice of his counsellors, 'Obeydullah consented to the proposition; but he had already rendered himself so suspected, by his imprudent conduct, that although he set out immediately for Africa, Al-muktafí, the reigning khalif, warned his governor in Egypt, and the sovereigns of Africa and Sigilmésah, that this dangerous person was on the road. Accordingly, no sooner had 'Obeydullah, accompanied by his son, Abú-l-kásim

Mohammed, who reigned afterwards under the name of Al-káyem-bi-amrillah, (he who owes his elevation to God,) set his foot in Africa, than he was obliged to fly for his life; he was ultimately discovered at Sigilmésah, and confined to a dungeon by the reigning prince, Al-yasa' Ibn Medrar. Meanwhile Abú 'Abdillah was prosecuting his conquests in Eastern Africa. After defeating, near Kabúnah, Ibráhím Ibn Habashí, the general of Ziyádatullah, who had succeeded Ibráhím on the throne, he took the towns of Telesmá and Tobnah (A. H. 291, A. D. 904), and he attached the inhabitants to his cause by treating them with moderation. In A. H. 294 (A. D. 907) he entered the city of Bujáyah (Bugia), the Saldæ of Ptolemy, by capitulation; and two years later (A. H. 296), his cavalry ravaged the province of Kastiliyah; after which Abú 'Abdillah in person advanced against Ziyádatullah, at the head of all his forces. Having besieged that prince in the castle of Arbes, or Aris, as called by Abú-l-fedá (ii. 430.), he took that fortress by storm on Saturday, the 24th of Jumáda the second, of the same year (April, A. D. 909). Ziyádatullah escaped to Rokédah with some of his nobles. The garrison and the inhabitants, who had taken refuge in the mosque, were all slaughtered. To secure his victory, Abú 'Abdillah sent a division of his army to Rokédah, and another to Caïrwán, both which cities were speedily reduced. Master of all the dominions which had once belonged to the Beni Al-aghlab, Abú 'Abdillah now prepared to deliver 'Obeydullah and his son Abú-l-kásim from their captivity. Having appointed his two brothers, Abú-l-'abbás and Abú Zakí, to govern his conquests during his absence, he put himself at the head of his army, and marched against Sigilmésah, on Thursday, the 15th of Ramadhán, A. H. 296 (June 8. A. D. 909). On his route he besieged and took Tihart, and slew its king, Yoktán the Rustamite; he arrived at Sigilmésah on Saturday, the 6th of Dhí-l-hajjah, A. H. 29., and took it by storm on the following Sunday. 'Obeydullah and his son Abú-l-kásim were liberated from their prison, and Abú 'Abdillah having conducted 'Obeydullah to a magnificent tent, delivered his authority into his hands, and said to those present, "This is my lord and your lord; God has fulfilled his promise to him; restored him his right, and made his cause victorious." The conduct of 'Obeydullah on the throne, his tyranny and injustice, and, above all, his ungrateful behaviour towards the man to whom he owed his empire, having alienated the minds of his subjects, Abú-l-'abbás, the brother of Abú 'Abdillah, persuaded that chief to enter into a conspiracy against his sovereign. Accordingly, Abú 'Abdillah had an interview with the sheikhs of the Kotámah, in which he spoke of the tyranny of 'Obeydullah, and expressed doubts as to his being *the real Mahdí*. It was then determined among the conspirators to examine the body of 'Obeydullah, and if the words "The Mahdí is the Prophet of God," should not be found written between his shoulders, just as the prophet Mohammed is said to have had the seal of his prophetic mission stamped between his shoulders, to put him to death. The conspiracy reached the ears of 'Obeydullah. Abú Zákí, one of Abú 'Abdillah's brothers, was first put to death at Tripoli, where he was residing, and Abú 'Abdillah and his brother Abú-l-'abbás, were treacherously slain at Rokédah, on their way to the palace, where they were going to partake, according to their custom, of the sultan's meal. This happened on Tuesday, the 1st of Dhí-l-hajjah, A. H. 298 (July 30. A. D. 911), at the hour of sunset. The news of their execution having been conveyed to 'Obeydullah, he is said to have exclaimed, "God be merciful to thee, O Abú 'Abdillah, and reward thee in the world to come for thy past zeal! but may God not be merciful to thee O Abú-l-'abbás, for thou didst lead him astray from the straight path, and hurry him down the way of death!" Some writers have counted Abú 'Abdillah in the number of the Fátimite sultans, but erroneously, as he held no authority except in the name of 'Obeydullah, the true founder of the Fátimite dynasty, which has also been called "the dynasty of the 'Obeydites," from his name. There are in Arabic several histories of the Fátimites, the titles of which may be seen in the "Biographical Dictionary" of Hájí Khalfah. Some extracts from one of them, the work of an anonymous writer, have lately been translated into English: — "An Account of the Establishment of the Fatimite Dynasty in Africa, &c., from an ancient Arabic MS. ascribed to el Mas'údi, belonging to the ducal library of Saxe-Gotha, with an Introduction and Notes. By John Nicholson. Tübingen, 1840. 8vo." (Abú-l-fedá, *Ann. Musl.* ii. 77.; De Sacy, *Exposé de la Religion des Druses*, i. p. lxiii. et seq.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, ii. 21.; Al-bekrí, translated by Quatremère, *Not. et Extraits des MSS.*, xii. 606.; D'Herbelot, *Bib. Or.*, v. "Mahadi;" Ibn Khallekán, *Biog. Dict.*) P. de G.

ABU' 'ABDILLAH MOHAMMED, surnamed Al-mahdí, founder of the religious sect and dynasty of the Al-muwáhedún, or Unitarians, whom the European writers generally designate under the name of "Almohades," was born in the province of Sús al-akssá, in the territory occupied by the tribe of Herghah, one of the branches of the great tribe of Masmúdah, about A. H. 480 (A. D. 1087-8). His father, Tiumarta, also called *Asefu*, a word meaning "light," in the dialect of his tribe, appears to have been lamplighter to one of the mosques of his native country. (Ibn Khaldún, *Hist. of the Berbers*, fol. 103.) After learning to read and expound the Korán, Abú 'Abdillah resolved

upon leaving his native country, and travelling in search of knowledge. He went first to Cordova, where he attended the lectures of the most eminent theologians, and was present at the controversial disputes which the newly imported doctrines of Abú Hámid Al-ghazzálí, an eastern writer, had raised among the students of that capital. [ABU' HA'MID.] At last the doctrines of that philosopher having been condemned by an assembly of Cordovan ulemas, and his works consigned to the flames by order of 'Alí Ibn Yúsuf, the Almoravide reigning sovereign, Abú 'Abdillah, who had become a convert to his opinions, left Cordova and repaired to Almería, where he embarked for the East, in A. H. 500 (A. D. 1106-7). After a short stay at Alexandria and Cairo, he went to Arabia, for the purpose of performing his pilgrimage, and on his return to Egypt he started for Baghdád. Here he found Abú Hámid Al-ghazzálí, who was preaching with great success the doctrines which had been condemned by the theologians of Cordova. Being admitted among his disciples, Abú 'Abdillah showed so much assiduity that he soon became one of his favourite pupils.

One day Abú Hámid asked him if he came from Cordova, and whether he knew how his doctrines had been received there. Abú 'Abdillah having acquainted him with the sentence passed by the assembly, and the burning of his works by the command of the Almoravide prince, Abú Hámid raised his hands to heaven, and exclaimed, "May the Almighty overthrow their empire, and treat them as they treated my books!" upon which Abú 'Abdillah drawing apart, said, "Please to God to render me the instrument of thy vengeance!" After remaining three years under the tuition of Abú Hámid, Abú 'Abdillah returned to his native country, intending to execute the design which he had conceived. At first he wandered from place to place, zealously preaching his master's doctrines, but without much success. On his arrival at Mahdiyyah, the governor, who had been cautioned against Abú 'Abdillah, tried to secure his person; but he fled to Bujéyah (Bugia), and from thence to Tájurá, a town of the province of Telemsán. On the road to that place he fell in with a youth of the name of 'Abdu-l-múmen, who, in company with his father, was travelling to Egypt, for the purpose of performing his pilgrimage to Mecca. Being much struck by the comely appearance of the youth, as well as by his learning and ready wit, Abú 'Abdillah persuaded him to share his fortunes; and, 'Abdu-l-múmen having accepted the proposal, the two friends travelled to Fez, and took up their lodgings at a madrisah, or college, adjoining the mosque of Taryánah. For four consecutive years Abú 'Abdillah and his disciple 'Abdu-l-múmen laboured assiduously to inculcate the new doctrines, preaching against the use of wine, perfumes, music, and other abuses introduced into the Mohammedan religion. The result, however, was far from answering their expectations; and Abú 'Abdillah having dreamed that at Marocco only could his preaching be attended with success, determined upon repairing thither with his disciple. On his arrival there (A. H. 514, A. D. 1120-1), Abú 'Abdillah began openly to preach reform in the markets and other public places, and to inveigh bitterly against the corruption of the age. One day he entered the principal mosque of the place, and sat himself on the seat reserved for the Imám. Upon being informed that the place which he occupied belonged to the sultan, he exclaimed, "The temples belong to God, and to God alone!" Shortly after, 'Alí Ibn Yúsuf, the reigning sultan of Northern Africa, entered the mosque, when all who were present rose to salute him, with the exception of Abú 'Abdillah, who kept his seat. When the service was ended, he approached 'Alí, and in a voice loud enough to be heard by all the assembly, said, "Provide a remedy for the afflictions of thy subjects, or else thou shalt account for it at the day of judgment!" Believing him to be one of those ascetic maniacs who, fancying themselves inspired, wander about the cities and towns of Africa, and are reputed saints by the inhabitants, 'Alí asked the bold intruder whether he wanted anything; "Nothing," answered Abú 'Abdillah, "which this world can give. I am a poor man, and my business is not of this world; my mission is only to preach reform; but thou art the person upon whom the task devolves of correcting abuses." 'Alí was struck by these words, and he ordered his theologians to examine the doctrines of the pretended prophet. When called upon to explain his religious opinions, Abú 'Abdillah did it with so much eloquence, and in so orthodox a manner, that he was unanimously acquitted by his judges. The artful fanatic was now suffered to pursue his vocation, until the excitement produced by his violent harangues upon the multitude was such that a revolt was apprehended, and he was ordered to leave Maroceo. Upon this Abú 'Abdillah retired to a cemetery, called Al-jabbénah, close to the capital, where he built himself a hut among the graves. He was soon followed thither by crowds of people, who venerated him as a saint, and who listened with pleasure to his denunciations of the vices of the Almoravides, whom he accused of being infidels and perverters of the true faith. Orders having been issued for his apprehension, he received timely intelligence, and fled to Aghmát, accompanied by a host of proselytes. Not deeming himself secure in that city, he went to Tinmelel, in the province of Sús al-akssá, where he arrived in the month of Shawwál, A. H. 514 (Jan. A. D. 1121). His success in that quarter was

rapid. The tribes of Herghah, Hentétah Tinmelel, Kadmiyah, Jenfísah, and others inhabiting the gorges and valleys of the Atlas, flocked to his standard and embraced his doctrines; and within three months after his arrival at Tinmelel, the successful preacher found himself at the head of an army of proselytes ready to obey his will. Hitherto Abú 'Abdillah had contented himself with preaching to his followers the coming of the Mahdí*, as announced in an old prophecy; but when he saw his power increased, he determined upon giving himself out as the expected Mahdí. One day, in conformity with a preconcerted plan, as Abú 'Abdillah was in his tent explaining to his disciples the benefits to mankind from the appearance of the expected reformer, 'Abdu-l-múmen rose and said, "O master! thou announcest a Mahdí; but the description thou givest of him applies only to thyself. Be then our Mahdí, and we swear to obey thee." 'Abdu-l-múmen and his disciples then took the oath of allegiance to Abú 'Abdillah, and on the ensuing day he was publicly proclaimed by all the Berber tribes which had embraced his doctrines. Abú 'Abdillah's first care was to institute a regular government; he confided the administration of affairs to a council composed of ten sheikhs, among whom 'Abdu-l-múmen occupied the first rank, but he reserved a general control to himself. He divided his followers into thirteen classes, and appointed a number of theologians, or talbes, to instruct the Berbers in the duties of the Mohammedan religion, which they had entirely neglected and forgotten. Perceiving that, owing to the rudeness of their native dialect, the Berbers could not pronounce and retain in their memory the first súrah, or chapter, of the Koran, he devised the following stratagem. He picked out as many men as there were words in that chapter, formed them into a company, and named each of them after one word in the chapter: he then had them daily marshalled and called out, until they learned all the words by heart.

At the news of this formidable insurrection, the governor of Sús marched against the rebels; but he was defeated with great loss, and compelled to retreat upon Aghmát, whither he was followed by the victorious Almohades. An army sent from Morocco, under an experienced general, named Al-ahwál, shared a similar fate. It was defeated and dispersed; the commander remaining among the dead. Encouraged by their success, the Almohades marched to Morocco, which they besieged for some days; but, on the 3d of the Sha'bán, A. H. 516 (Oct. 6, A. D. 1122), despairing of reducing that capital, they raised the siege, and retired to their settlements beyond the Atlas. The ensuing year, after defeating Temím, Ali's brother, in a sanguinary encounter, the Mahdí again laid siege to Marocco. This time he remained for upwards of two years encamped on the mountain of Ikliz, close to the capital, whence he sent bodies of light cavalry to waste the neighbouring country. A scarcity of provisions began to be felt in Marocco, which would have fallen into the hands of the pretended prophet, had not the news of a revolt among the tribes of the Atlas summoned him to Tinmelel (A. H. 519, A. D. 1125). After reducing the refractory tribes to submission, the Mahdí made immense preparations to assail the tottering empire of the Almoravides. At his summons 40,000 men took the field; but as he was retained at Tinmelel by an illness, from which he had little hope of recovery, he entrusted the command of the forces to his faithful 'Abdu-l-múmen and to Abú Mohammed Albusheyr, one of the ten sheikhs of the council. On the other hand, the preparations of 'Ali were immense. Determined to strike a decisive blow for the defence of his empire, he had summoned to his aid all the tribes which acknowledged his sway, and he marched against the enemy at the head of 100,000 men. The two armies met in the neighbourhood of Aghmát; and after a series of skirmishes, which lasted for several days, the Almoravides were again defeated in a pitched battle, and pursued to the walls of Marocco, which was immediately invested. The besieged defended themselves for some time with unabated vigour; but it is probable that the place would soon have been compelled to capitulate, had not one of 'Ali's superior officers, named 'Abdullah Ibn Humushk, a native of Spain, offered to sally out in the dead of night against the enemy at the head of a chosen body of men. The attempt was attended with the most complete success; and 'Abdullah re-entered Marocco with 300 heads of the enemy. 'Ali next led his troops against the besiegers, whom he completely routed; and after losing Al-busheyr, one of their generals, the Almohades were compelled to raise the siege of Marocco. When intelligence of this disaster reached Tinmelel, Abú 'Abdillah inquired, "Does 'Abdu-l-múmen still live?" and on being answered in the affirmative, he exclaimed, "Then our empire is not lost." Shortly after this, Abú 'Abdillah died,

* The Shiites believe that Abú-l-kásim Mohammed, surnamed Al-mahdí (the director), the twelfth Imám of the race of 'Ali, who was put to death in A. H. 264 (A. D. 877), by the order of the Khalif Al-mu'tamed, is still living, and is to appear and subject the entire world to his empire. A well-authenticated tradition attributes to the Mohammedan prophet the following words:—"The time shall come when a man of my family, bearing my name and patronymic, shall fill the earth with equity and justice, as it had before been filled with tyranny and oppression; he shall rule seven years." Upon the strength of this prophecy several impostors have at different times appeared in Africa, assuming the title of Mahdí (director); and not many years ago, since the occupation of Algiers by the French, a Berber named Mohammed Ibn 'Amr has assumed the title of Mahdí among the Fellatahs to the south of the Sahárá, or Great African Desert. See *Nouveau Journal Asiatique*, iv. 479.

on Thursday, the 25th of Ramadhán, A. H. 524 (Aug. 31. A. D. 1130), according to the historian Al-bornúsí; or on the 13th of the same month (Aug. 19. A. D. 1130), according to other authorities. He was buried with great pomp in the mosque of Tinmelel, which he himself had built. Before he died, he entrusted to 'Abdu-l-múmen the prosecution of his plans of conquest and reform, as well as the keeping of a book of prophecies, called "Al-jefr," which he pretended to have received from his master Abú Hámid Al-ghazzálí, and in which he believed himself to be described as the Mahdí who was to restore peace and happiness to mankind. Abú 'Abdillah is reported to have written several works, which were held in great veneration by the sultans of his dynasty. One was entitled, "Kitábu-t-tauhíd" ("The Book of the Unity of God"); another, "Kitábu-l-kawá'id" ("The book of the Foundations of Religion"); and a third, "Kitábu-l-imánat" ("The Book of the Faith"). They were all written in the Berber language. His followers were called Al-muwáhedún; that is, the Unitarians, in opposition to the Almoravides, whom they designated under the appellation of Al-mujassimún (the Corporalists). They are also occasionally called Al-mahdiún, or the followers of the Mahdí. The empire founded by this impostor lasted for upwards of 140 years, until A. H. 665 (A. D. 1266-7); when Almurtadhí, the eleventh sultan of the Almohades, was dethroned by Abú Dabús. Some historians, however, do not consider Abú 'Abdillah as the founder of the dynasty of the Almohades; because, they say, his power was more spiritual than temporal, and the empire of the Almoravides was not completely overthrown till the reign of his successor, 'Abdu-l-múmen. Hence Ibn Khaldún, the author of the "Karttás," and others, call the dynasty "Daulat 'Abdu-l-múmeniyyah" (the dynasty of 'Abdu-l-múmen). (Moura, *Kartas*, p. 201, *et seq.*; Cardonne, *Hist. de l' Afrique*, ii. 135.; Chenier, *Recherches sur les Maures*, 55, *et seq.*; Abú-l-fedá, *Ann. Musl.* iii. 401. 89.; Ibn Khaldún, *Hist. of the Berbers*, chap. of the Mahdí, MS. Brit. Mus. No. 9575. fol. 102.; Conde, *Hist. de la Dom.* ii. 249.)

P. de G.

ABU' 'ALI AL-KALI'. [ISMA'I'L.]

ABU ALPHARAG (אבו אלפראג), a Karaite or Sadducean Jew, who was living about the year A.D. 1100, or at any rate in the very early part of the twelfth century. He is called by Hottinger (*Historia Eccles.* xii. 244.) Abulphargus, in which misnomer Spizel and Hendreich have followed him. Abu Alpharag was a native of Palestine, where he suddenly appeared as a new and fierce champion of the Karaite doctrines; and here he wrote a commentary on the Pentateuch, in which he endeavoured to confute and overturn the doctrines of the rabbis, which are built upon the Mishnic traditions, and wherein he attacks with great fierceness themselves, their traditions, ceremonies, and oral law. His book was brought into Spain by a certain Spanish Jew, who is called "Ben Altaras" (the son of Tarasus), who having visited Alpharag in the Holy Land had embraced his doctrines, and afterwards converted many of his countrymen to them. We are told this by his great antagonist, Abraham ben Dior Harishon, in the "Sepher Hakkabbala," p. 20, 21., who speaks of him and his work in a strain no way inferior to his own in bitterness, for in quoting some passages of this commentary he says that he does so to expose the singular vanity and folly of this man. Indeed it was the commentary of this author, and the consequent revival of the Karaite sect in Spain, which caused Abu ben Dior to write his book of the Cabbala, in which the rabbinical traditions are traced from the beginning of the world to his own times. This celebrated commentary of Abu Alpharag, which had so much influence at the time, seems to have perished altogether; according to Bartolocci its first words were, "Reshith hachoshek" ("The beginning of the darkness"). Bartoloccius, *Biblioth. Mag. Rabb.* i. 3, 4.; Wolfius, *Biblioth. Hebr.* i. 5.)

C. P. H.

ABU AMRAM BEN ABDALLA (אבו עמרם בן אבדלה), a Jewish physician of Cordova in Spain, whose name shows him to be of a Moorish family. He is the author of a work in the Spanish language, "Sobre la Gota," on the gout, which was in the library of the Escurial, according to Wolff, who cites a manuscript catalogue of that library. (Wolfius, *Biblioth. Hebr.* iii. 7.)

C. P. H.

ABU' 'AMRU AL-AUZA"I', a celebrated Mohammedan doctor, was born at Ba'lbek, in A. H. 88 (A. D. 706-7). His entire name was Abú 'Amru 'Abdu-r-rahmán Ibn 'Amru Ibn Mohammed, and he used the patronymic Al-auzá'í, because he belonged to a clan called Auzá', of the tribe of Dhí-Kalá', among the Arabs of Yemen. When he was in his infancy his mother took him to Beyrút, where he devoted himself so ardently to the pursuit of knowledge that he injured his health. He then went to Damascus, where he soon became known as a lawyer and theologian, and obtained the office of kádhí, or judge, which he filled with universal satisfaction. He conformed entirely to the sunnah, or body of traditionary law. A collection of his legal decisions, amounting, it is asserted, to no less than 70,000, was carefully preserved by his disciples after his death, and constituted a sort of civil and criminal code, which lasted in full vigour, in Syria and part of Egypt, until about the year 160 of the Hijra (A. D. 776-7), when it was superseded by the new school, or sect of Málik Ibn Ans. The doctrines of Al-auzá'í were likewise professed by the Moslems of Spain, until the reign of Al-hakem I. of Cor-

dova, who ordered all the judges in his dominions to determine according to the sect of Málik. According to the biographer Ibn Khallekán, (*Tyd. Ind.* No. 369.) Al-auzá'í died at Beyrút, on Sunday the 2d of Safar, A. H. 157 (Dec. 21. A. D. 773), or, according to other authorities, on the ensuing month of Rabí' the First. He was buried close to the principal gate of Beyrút, where his tomb was still in the fourteenth century an object of veneration for the Moslems. (Ibn Khallekán, *Biog. Dict.*; D'Herbelot, *Bib. Or.* v. "Auzai, Malec.") P. de G.

ABU' 'AMRU 'OTHMA'N AS-SEYRAFI' AD-DA'NI', surnamed Omawí, because one of his ancestors had been a freedman of one of the sultans of Cordova, was born at Catarasa, near Cordova, in A. H. 371 (A. D. 981-2). Having completed his studies at Cordova, whither he was sent by his parents, he left Spain at the age of six-and-twenty, and arrived at Cairwán, where he made a short stay. He then proceeded to Egypt, and made his pilgrimage to Meccn. On his return to Spain, in A. H. 409 (1008-9), he inhabited Saragossa, Cordova, and Denia in succession, in each of which cities he filled the functions of mokrí, or reader of the Korán, to the mosque. He died at Denia, in A. H. 444 (A. D. 1052-3). He is said to have written upwards of one hundred and twenty different works, chiefly upon the duties attached to his profession, and the manner of reading the Korán. Those whose titles are known are: "Al-mokni fí ma'refati khatt masáhif al-amsár" ("Sufficient Rules on the Orthography of the Korán"); *Bib. Pari.* No. 239. "Kitábu-t-teysír fí-l-koráti-s-saba'" ("Easy Method to learn the Seven Schools, or Manners, of reading the Korán"), *Bib. Esc.* No. 382., *Brit. Mus.* No. 9485., *Bib. Bodl.* No. 244. "Ikhtissár fi rasmi-l-mashaf" ("Short Rules on the Orthography of the Korán"). Some extracts from the first-named work have been published by De Saey, in the eighth volume of the "Notices et Extraits des MSS. de la Bibliothèque du Roi," p. 290. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 110. 138. 145.; D'Herbelot, *Bib. Or.* sub voc. "Dani, Othman.")

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ABU' BAHR SEFWA'N, IBN IDRI'S AT-TOJIBI', a celebrated poet and historian, was born at Murcia, in Spain, about A. H. 500 (A. D. 1106-7). Few particulars are known of his life; but his works, some of which are still in existence, are both numerous and important. He wrote a biographical dictionary of eminent authors and poets, who were his contemporaries, with numerous extracts from their writings in prose and verse. This production, which was held in great repute among the Arabs of Spain, was intended as a supplement to the "Kaláyidu-l-'ikiyán" ("Gold Necklaces") by Ibn Khakán, a work containing the lives of illustrious men who lived in the sixth century of the Hijra. [AL-FATAH IBN KHAKAN.] Abú Bahr entitled his work, "Záduł-musáfiri" ("Food for the Traveller"). It is in the Escurial library, No. 354. Abú Bahr also wrote an account of his travels through Spain and Africa; a work, in two volumes, on the advantages of science; and a poetical description of Mohammedan Spain, which he dedicated to 'Abdu-r-rahmán, son of Abú Ya'kúb Yúsuf, second sultan of the Al-muwáhedún, or Almohades. He published also a collection from the best poets of his nation, entitled "Majmu' asha'r Andalus" ("A Collection of Andalusian Poetry"). Abú Bahr died at his native city, Murcia, in A. H. 578 (A. D. 1182-3); not in 598, as Casiri has erroneously stated. (Al-makkari, *Moh. Dyn.* i. 195. 356. 476.; Casiri, *Bib. Arab. Hisp. Esc.* i. 93. ii. 97.) P. de G.

ABU' BEKR, first khalif after Mohammed, was born in A. D. 571. He was the son of Abú-l-kaháfah, and belonged to the illustrious tribe of Koraysh. His original name was 'Abdu-l-ka'bah (the servant of the Ka'bah); but, upon his conversion to Islám, Mohammed made him change his name into that of 'Abdullah (the servant of God). When the prophet married his daughter, 'A'yeshah, he assumed the surname of Abú Bekr (the father of the virgin), by which he is more generally known. Abú Bekr was very useful to Mohammed at the commencement of his undertaking, as he not only was one of the first to embrace Islám, but exerted himself in spreading the new religion, and augmenting the number of its proselytes. He likewise vouched for his veracity in every thing which Mohammed related concerning his revelations, and his nocturnal journey to heaven, owing to which he received from the prophet the surnames of As-sedík (the faithful witness), and 'Atík (the preserved from hell-fire). At the time of Mohammed's death (A. D. 632), two powerful parties, the Muhájirún (co-exiles), and the Ansár (helpers), claimed the right of appointing his successor. The former, who were so called from their having accompanied the prophet in his flight from Mecca to Medína, founded their pretensions on having been the first to declare themselves in his favour; whilst the Ansár pleaded that they had supported him in his disgrace, when he was banished from his native city, and had enabled him to surmount all opposition. [MOHAMMED.] At last, through the interposition of 'Omar, both parties agreed to elect Abú Bekr, who was accordingly sworn on the 15th of Rabí' the first, A. H. 11 (June 9. A. D. 632), not without some opposition on the part of 'Alí, who, being the son-in-law of the prophet, considered himself entitled to the empire. [ALI IBN ABI' TALEB.] Abú Bekr's first attention was directed towards reducing many rebellious tribes, which towards the close of Mohammed's life had

renounced their new religion, and refused to pay the customary tribute. Abú Bekr marched against them, defeated them, and made their children slaves. An Arab of the tribe of Ased, named Toleyhah Ibn Khowaylad, who called himself a prophet, having stirred the tribes of Ased, Ghatfán, and Tay into rebellion, Abú Bekr sent against him Kháled Ibn Walíd, surnamed Seyfullah (the sword of God), who defeated the impostor and dispersed his followers. (A. H. 12, A D. 633-4.) Another apostate, named Moseylemah, who had risen in the province of Yemámah, shared a similar fate. He was defeated and slain by Kháled. The troubles in Arabia being pacified, Abú Bekr directed all his attention towards extending the limits of his empire. Kháled received orders to conduct the troops under his command into Arabian 'Irák. He was extending the sway of Islám in that quarter by the most rapid and splendid success, when he was suddenly recalled to Medínah to take charge of the expedition which was proceeding towards Damascus. Kháled marched to Syria, defeated the generals of the Greek empire, took Basrah, and soon after Damascus itself. But Abú Bekr did not live to hear of these splendid achievements: he died at Medína, on Friday the 23d of Jumáda the second, A. H. 13 (Aug. 23. A. D. 634), after a reign of two years, three months, and nine days, or, according to other authorities, five-and-twenty days. He was then sixty-three years old. He left several sons, none of whom succeeded to the khalifate; for on his death-bed he appointed 'Omar Ibnu-l-khattáb to be his successor. His father, 'Othmán, surnamed Abú Kahafah, survived to the succeeding reign of 'Omar, when he died at the advanced age of ninety-nine. Pious and humble beyond his contemporaries, Abú Bekr is acknowledged, even by the partisans of 'Ali, who consider him a usurper, to have been the mildest monarch that ever wielded a sceptre. Such was the liberality of his disposition, that, on the Friday of each week after evening prayers, he distributed to the poor the remainder of his own and the public money, after appropriating a small portion of it for his own maintenance. Among other sayings recorded of him, the following are worthy of notice: "Good deeds are a shield against the blows of adversity," and "Death is the easiest of all things after, and the hardest of all things before." (Abú-l-fedá, *De Vita et Reb. Gest. Mahommedis*, (Oxon. 1723,) p. 17.; *Ann. Musl.* i. 220.; Al-makín, *Hist. Sar.* p. 17.; Ad-diyárbekrí, *Gen. Hist.* MS.; Gibbon, *Decline and Fall*, ix. 358. 8vo.) P. de G.

ABU' BEKR AL-MAHRI', vizír of Al-mu'tamed Ibn 'Abbád, third sultan of Seville, of the dynasty of the 'Abbádites, was born at Shanbos, a town in the neighbourhood of Silves, in A. H. 422 (A. D. 1031). His name was Mohammed, and he was the son of 'Ammár, an illustrious Arab of the tribe of Mahrah Ibn Jeydán. In A. H. 444, when Mohammed Ibn 'Abbád, who afterwards ascended the throne of Seville, under the name of Al-mu'tamed 'ila-illah" ("he who relies on God"), marched by his father's command against Mohammed Ibn Sa'id, lord of Santa Maria and Silves, Abú Bekr enlisted under the banners of that prince, who being pleased with his services took him to Seville, and in the course of time appointed him his vizír. When Al-mámún, king of Toledo, invaded the territory of Murcia, whose king, Ahmed Ibn Táhir, was a tributary of Al-mu'tamed, Abú Bekr was sent to his assistance with considerable forces. Finding, however, that he could not successfully contend with his adversary, who had a body of Castilian troops under his pay, Abú Bekr took the bold resolution of repairing with a slight escort to Barcelona, where he obtained from the Count Raymond II. a body of cavalry, upon the payment of ten thousand dinárs. With these forces Abú Bekr returned to Murcia, and obliged the enemy to evacuate that kingdom. In A. H. 471 (A. D. 1078-9), Abú Táhir having refused to pay the customary tribute, Al-mu'tamed sent against him his vizír Abú Bekr, who besieged and took his capital, and deprived Abú Táhir of the throne. On his return to Seville, Abú Bekr was accused of having placed most of the fortresses of that kingdom in the hands of his friends and relatives, and of holding correspondence with the king of Castile, with a view to his own personal aggrandisement. Al-mu'tamed resolved upon his destruction; but Abú Bekr, having received timely intelligence, fled to Murcia, and thence to Valencia. Not deeming himself secure in the latter city, he went to Toledo, at that time the court of Alphonso VI., who had conquered it in A. D. 1081, and remained some time under his protection. Some angry expressions which escaped Alphonso having made Abú Bekr suspect that his life was in danger, he escaped from Toledo, and repaired to Saragossa, by whose king, Abú 'Á'mir Yúsuf Ibn Húd, he was kindly received; but the king of Seville, who dreaded his influence and his talents, had him seized and taken to his capital, where he was executed in Rabi' the first, A. H. 479 (A. D. 1084). Abú Bekr was considered one of the best poets of his age; and the works of Al-makkarí (*Brit. Mus.* No. 7534.) and Al-fat'h (*ib.* No. 9580.) abound with extracts from his poems. The latter author says that a beautiful elegy was composed on the death of Abú Bekr, by a Sevilian poet, named Abú Mohammed 'Abdu-l-jelíl Ibn Wahbún. (Conde, *Hist. de la Dom.* vol. ii. chap. viii.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 44.; Ibn Khallekán, *Biog. Dict.*) P. de G.

ABU' BEKR AL MU'TADD. [HISHAM III.]

ABU' BEKR IBNU-L-ARABI. [MOHAMMED IBN ABDILLAH.]

ABU'-FARA'S AL-HAM DA'NI' is the surname of a celebrated Arabian poet who lived in the fourth century of the Hijra. His name was Al-hárith Ibn Abí-l-'ala Sa'íd Ibn Hamdán Ibn Hamdún, and he was the cousin of Násiru-d-daulah and Seyfu-d-daulah, both kings of Haleb (Aleppo), of the dynasty of the Beni Hamdán. According to Ibn Khallekán, Abú Farás was born in A. H. 320 (A. D. 932); according to other authorities, one year later. His father Sa'íd was murdered, in the month of Rejeb, A. H. 323 (A. D. 935), by his nephew Násiru-d-daulah, who, hearing that the government of Mosul and Diyár-bekr had been farmed out secretly to him by the khalif Arrádhi-billah, attacked Sa'íd on the road thither, with a troop of horsemen, and put him to death. Abú Farás lived at the court of his cousin Seyfu-d-daulah, sultan of Aleppo, who distinguished him above the rest of his family, and conferred on him great honours, taking him with him on his military expeditions, or leaving him behind as his lieutenant during his absence. In one of his engagements with the Greeks, Abú Farás received an arrow wound, and was made prisoner. He was taken to Karshánah (the Charsianum Castrum of Cedrenus); but one day having mounted a horse, he spurred him from the top of the wall into the river, and escaped across the Mohammedan frontier. In A. H. 351 (Nov. A. D. 962) Abú Farás was again made prisoner, in an engagement with the Greeks near Manbej, and was taken to Constantinople, where he remained in captivity until his cousin Seyfu-d-daulah redeemed him, in A. H. 355 (A. D. 965-6). During his confinement he composed several poems called "Rúmiyyah," that is, pieces composed in the land of the Rúm (Greeks), in which he implores Seyfu-d-daulah in the most pathetic terms to pay his ransom, and free him from captivity. He likewise wrote several "Taradiyyah," or hunting-pieces, which are highly esteemed by the Arabs. Ath-tha'álebí, in his "Yatímatu-d-dahr" ("Unique Pearl of the Age"), a biography of Arabian poets, in the British Museum (No. 9578.), calls Abú Farás "the pearl of his time, and the sun of his age, in learning, talent, generosity, glory, eloquence, horsemanship, and bravery;" Al-mu'tamed Ibn 'Abbád, king of Seville, himself a good poet, used to say, "Arabic poetry began with a prince, and ended with one;" meaning, by the former, 'Amru-l-kays, king of Kindah, one of the best Arabian poets in the times preceding Islám, and by the latter, Abú Farás. Al-mutennabí bore also testimony to the high poetical talents of Abú Farás, of whom he always spoke with the greatest respect. Abú Farás was killed in a combat with Abú-l-ma'lí, son of Seyfu-d-daulah, in the month of Rabí' the second, A. H. 357 (March, A. D. 968). The cause of his enmity with that prince is not well ascertained, but Ibn Khallekán (vol. i. p. 368.) relates that on the death of Seyfu-d-daulah, Abú Farás resolved to take forcible possession of the throne; but that when Abú-l-ma'lí received information of his project, he sent against him a body of cavalry, by whom he was put to death. (Hájí Khalfah, *Lex. Ency.* ii. 256.; Freytag, *Selecta ex Historiâ Halebi*; Ibn Khallekán's *Biog. Dict.* i. 366.; De Sacy, *Chrest. Arab.* ii. 37.) P. de G.

ABU' HA'MID AL-GHAZZA'LI' (MOHAMMED IBN MOHAMMED AT-TU'SI'), surnamed "Hojjatu-l-islám" ("Proof of Islám"), and "Zeynu-d-dín" ("Ornament of the Faith"), a celebrated Mohammedan doctor, was born at Tús, a large town of Khorássán, in A. H. 450 (others say 451), (A. D. 1058-9). When still young, he travelled to Nisapúr, and placed himself under the celebrated theologian Abú-l-ma'li 'Abdu-l-malek Ibn 'Abdillah, better known by his surname of "Imámu-l-harameyn," or the Imám of Mecca and of Medína, because he had exercised the functions of imám at those two cities. On the death of his master, in A. H. 478 (A. D. 1085), Abú Hámid proceeded to Baghdád, where he formed an intimacy with Nadhámu-l-molk, vizír of Malek Shah, one of the sultans of the race of Seljúk, who appointed him reader of theology to a college erected at his own expense in that capital, and had him also nominated imám to one of the mosques of that city. Abú Hámid did not long enjoy his elevated position. Disgusted with the vices of the capital, he determined upon embracing the monastic life. Having accordingly distributed all his property to the poor, and assumed the habit of a fakir, he retired to Mecca, where he spent some years in seclusion, and entirely devoted to the study of philosophy and divinity. From Mecca, Abú Hámid travelled into Syria, and visited Damascus and Jerusalem. He then went into Egypt, and after staying some time at Cairo and Alexandria, returned to his native town, Tús, where he spent the remainder of his time in the composition of various works on divinity and philosophy, which are celebrated among Mohammedans. About A. H. 480 (A. D. 1087) he returned to Baghdád, where he died in A. H. 505 (A. D. 1111). Abú Hámid Al-ghazzálí was one of the most eminent divines of his time; he was a man of sound judgment and immense erudition; but he failed in his attempt to reconcile the absurd notions of Mohammedan philosophy with the doctrines of the Greeks, and made himself many enemies, who accused him of heresy, and prevailed upon the authorities to have his works seized and committed to the flames. On the other hand, several learned men who studied the works of the Greek philosophers, finding that he did not sufficiently maintain their doctrines, attacked him most bitterly. The celebrated commentator of Aristotle, Averroes (Abú-l-walíd Mohammed Ibn Roshd), and Abú Nasr Al-farábí, were in the number.

Abú Hámid Al-ghazzálí wrote several works, of which the following are best known: "Kitábu-n-nahali-l-filosofá" ("On the Opinions of Philosophers"), No. 628. in the Bodl. library, and in the royal library at Paris, No. 984. This work was translated into Hebrew by R. Jehuda Natan, and commented upon by R. Moses of Narbonne, and Baruch Almosnin. It is in the Escurial library. "Mizanu-l-hakk" ("The Balance of Justice"), a work on ethics. This was also translated into Hebrew by R. Abraham bar Chasdai, of Barcelona (*Bib. Bodl.* No. 392.). A Latin translation from the intermediate Hebrew version by J. Goldenthal has lately appeared at Leipzig, 1839, 8vo. "Ahiyá 'olúmi-d-dín" ("The Revival of the theological Sciences") divided into four parts: Part 1. On the articles of faith and the observances of the Mohammedan religion. 2. On civil and legal duties. 3. On human actions. 4. On virtues and vices. This last part, which is most esteemed by the Mohammedans, has frequently been commented upon. (Hájí Khalfah, *Bibl. Dict.* voc. Ahiyá). Yet if we believe the statement of a writer consulted by Conde (*Hist. de la Dom.* ii. 250.), the whole work was condemned by an assembly of Cordovan ulemas, as containing heterodox doctrines, and committed to the flames. [ABU' 'ABDILLAH MOHAMMED.] Notwithstanding the above circumstance an ancient copy of this work still exists in the Escurial library (No. 1562). "Teháfatu-l-filosofá" ("Destruction of the Philosophers"). In this work Al-ghazzálí attacks the opinions of the Greek philosophers and chiefly those of Aristotle; and it was in answer to it, that Averroes published his criticism under the title of "Teháfatu-l-teháfati" ("Destruction of the Teháfat, or Destruction"). It was translated into Hebrew by David Kalonim, and from Hebrew into Latin. It is in the 9th volume of Jo. Bapt. Bogolini's edition of Aristoteles, "Opera omn a cum Commentariis Averrois Corduvensis." Venet. 1550-2. "Badáyatu-l-hedáyah" ("The Principles of true Direction"), a treatise on the religious and moral duties of man. "Al-makssidu-l-asaní fí asmái-llahi" ("The Object attained, or a Treatise on the Names of God"). "Faslu-t-tafarakah beyni-l-islám wa-l-zandakah" ("The Line of Division between Islám and Impiety"). "Al-intissár 'ilai-l-imámi-z-zenátí" ("Powerful Help against the Imám of the Zenátah"). The contents of this work, which is supposed to have existed in the library of the kings of Granada, are not known; but to judge from its title it would seem to contain a disclosure of the impostures practised by the founder of the sect and dynasty of the Almoravides, who assumed the title of Imám, and belonged to the tribe of the Zenátah ['ABDULLAH IBN YA'SIN]; and it was no doubt the reading of this work which suggested to 'Abú 'Abdillah Ibn Tiumarta the idea of overthrowing the power of the Almoravides. [ABU' 'ABDILLAH MOHAMMED.] "Al-munakked mini-dh-dhalal" ("The Liberator from the Errors of Understanding"). In this work, a copy of which is in the Escurial library (No. 691.), Al-ghazzálí attacks Avicenná, Al-farábí, and other Mohammedan philosophers, condemns their doctrines, and charges them with entertaining heretical opinions. "Al-iktissád fí-l-'átikád" (a treatise on the dogmas of religion). Some of Al-ghazzálí's philosophical treatises were translated into Latin by Peter Lechtestein, and printed at Cologne in 1506. "Philosophica et Logica Algazeli," 4to. Abú Hámid Al-ghazzálí wrote several other works on philosophical, moral, and religious subjects, a list of which is in Casiri, and in the Biographical Dictionary of Ibn Khallekán. (Abú-l-fedá, *Ann. Musl.* iii.; Pococke's *Specimen Hist. Arab.*; Rossi, *Diz. degli Aut. Arab.* v. "Alghazzeli," and *MSS. Codd. Hebrai. Bibl. Rossi*, Parma, 1803, 8vo. pp. 143. 286, &c.; Casiri, *Bib. Arab. Hisp. Esc.* i. 184—202. 465.; D'Herbelot, *Bib. Or.* v. "Ahaia," "Ghazzali," &c.) P. de G.

ABU' HANI'FAH, founder of the sect of the Hanífites, one of the four sects which are considered orthodox by the Moslems, was born at Kúfah in A. H. 80 (A. D. 699–700). His entire name was An-no'mán Ibn Thábit Ibn Raftá, or Zautá Al-kúfí; but he is more generally known by his surname "Abú Hanífah" ("The Father of the Pious"). His grandfather Zautah was originally from Anbár in the 'Irák, and professed the Christian religion. Having been made prisoner at the taking of that city by the Arabs, he became the slave of Táyimu-llah Ibn Tha'lebah, who liberated him upon his embracing Islám. Abú Hanífah was at first a weaver by trade; he then followed the profession of law, in which he became so eminent, that the khalif, Abú Ja'far Al-mansúr, summoned him to Baghdád, and appointed him kádhi-l-kodhá, or chief justice. This office, however, Abú Hanífah would not accept, alleging he was quite unfit for the office. "If I speak the truth," said he, "I am unfit for the office; and if I tell a lie, as a liar I am not fit to be a judge." Seeing that neither promises of reward nor threats could move Abú Hanífah to accept the office, Abú Ja'far, who knew his adhesion to the family of 'Alí, took his refusal as an insult to his authority, had him flogged through the streets, and confined him in prison, where he died, in A. H. 150 (A. D. 767). Abú Hanífah wrote several works, the principal of which are, the "Mesnad," or "Collection of Allegations," and a sort of catechism entitled "Al-mu'allam" ("The Instructor"), besides a collection of traditional sayings, ascribed to the Prophet. The sect founded by Abú Hanífah is still one of the orthodox sects of Islám, and is principally professed in Turkey. About 360 years after his death, Jelálu-d-dín Malek Shah, sultan of the race of Seljúk, caused a kubbah, or vaulted

building, to be erected over his tomb, in the neighbourhood of which he built a madrisah (college) for students of the Hanífite sect. There is another Arab of the name of Abú Hanífah (Ahmed), who was a native of Dinawár, and wrote a botanical work, entitled "Kitábu-n-nabát" ("The Book of the Plants"). He died in A. H. 282 (A. D. 895–6). (Abú-l-fedá, *Ann. Musl.* ii. 27.; Pococke, *Specimen Hist. Arab.* edit. nov. pp. 25—27. 296—298.; Abú-l-faraj, *Hist. Dyn.* pp. 107—142.; Sale's *Korán*, Prelim. Disc. p. 155.)

P. de G.

ABU HARÚN R. MOSES BEN R. JACOB BEN EZRA (אבו הרון ר' משה בן ר' יעקב בי אזרא), a Spanish Jew of the city of Granada. There are two works in manuscript by this author in the Bodleian library: the first, which is No. 494. in the catalogue, is a paper MS., which contains a great many specimens of poetry, called "Flowers of the Gardens," divided into ten sections, with an Arabic prologue. The first section consists of poems on the majesty of God, and on his works and his providence; the second treats of feasts, of choosing fit times for any business, of servants and slaves; the third, of waters, gardens, and the cooing of turtle doves; the fourth, of love, desire, and weeping; the fifth, of old age, youth, and the inconstancy of fortune; the sixth, on the changeableness of human affairs, and the ever-revolving seasons; the seventh, on the departure of friends, and the desire of beholding the absent; the eighth, on a solitary life, on piety, death, and affliction; the ninth, on trust in God, the tranquillity of a contented mind, and humility; the tenth treats on oratory, and discourses on purity of style and an elegant connecting of the parts of a perfect speech. The manuscript was written, A. M. 5106 (A. D. 1346), by R. Solomon ben Jeshua of Sapheth in Galilee, in folio; it formed a part of the library of the great oriental scholar E. Pococke. The second, No. 499., is also a paper MS., in 8vo., written A. D. 1239, in which the author, Abu Harun, gives answers to eight questions proposed to him by his friend; it is partly in Arabic and partly in Hebrew. It contains a treatise on the art of oratory and orators, and on poetry and poets. Gagnier thus described it to Wolff, from a manuscript copy, which appears to have been the one in use before the present catalogue by Urus was published. He says that it contains six answers to so many questions, of which the two former are on the arts of oratory and poetry, and the latter four are entirely on poetry; namely, III. On the poetry of the Arabians. IV. On the poetry of the Hebrews. V. On the poetry of the Spaniards; and VI. contains a variety of examples of poetry. It is one of the Huntington manuscripts. The author, R. Harun, is cited in the "Medicine of Souls" of R. Joseph ben R. Judah ben R. Joseph ben R. Jacob the Spaniard. (Wolfius, *Biblioth. Hebr.* iii. 3, 4.; Urus, *Cat. MSS. Orient. in Biblioth. Bodl.* i. 96—98.)

C. P. H.

ABU' HASSA YEZI'D, a Jewish physician of Yemána, and freedman of Merwán Ibnu-l-Hakem, who is mentioned by *Ibn Khallekán* (*Vit. Illustr. Viror.*) as having apostatised and embraced Islám by persuasion of the khalíf 'Othmán, A. H. 23—35 (A. D. 644—655). (Wüstenfeld, *Gesch. der Arab. Aerzte.*)

W. A. G.

ABU' HAYYA'N MOHAMMED IBN YU'SUF IBN HAYYA'N AL-ATHI'RÍ, surnamed Athíru-d dín, (glory of religion), a celebrated grammarian, was born at Matakhasháres, a village in the province of Jaen, in Spain, about the end of Shawwál A. H. 654 (Nov. A. D. 1256). At the age of fifteen he went to Granada to study. He then travelled along the coast of Andalusia, and visited Almeria, Velez, Malaga, and other cities, where he earned his livelihood by transcribing books, and giving lectures on the Korán. Having written a very severe criticism on the work of an author named Ibnu-t-tabbá', who was a powerful man at the court of Mohammed II., second king of Granada, of the dynasty of the Nasserites, the offended writer made a formal complaint to that sovereign, and Abú Hayyán was compelled to quit his native country, and cross over to Africa, in A. H. 679 (A. D. 1280-1). After spending some time at Tunis, Abú Hayyán proceeded to Alexandria, where he formed an intimacy with Seyfu-d-dín Arghún, one of the chief officers of the household of Al-malek An-násir Mohammed, sultan of Egypt. Through the influence of that functionary Abú Hayyán obtained rooms at the college called Al-mansúriyyah; and upon the death of one of the professors was appointed lecturer on the Korán. In this capacity he gave general satisfaction: his numerous works on rhetoric, grammar, the science of tradition, history, and biography, secured him the good opinion of the learned. He chiefly excelled in grammar, a favourite study with the Arabs; and his contemporaries gave him the honourable surname of Amíru-l-múmenín fí-n-nahu (the king of his age in the science of grammar). Having suddenly been seized with a desire to travel to distant lands, he abandoned all the advantages of his position at Alexandria, and started on a pilgrimage to Mecca, Medina, and Jerusalem, traversed the whole of Syria, returned to Arabia, crossed over to Abyssinia, and penetrated into Súdán. He returned to Cairo, where he died, on Saturday, the 28th of Safar, A. H. 745 (July 10. A. D. 1344). It is said that when the news of his death reached Damascus, the sorrow was universal, and public prayers were read for him in the great mosque. Al-makkarí (*Brit. Mus.* No. 7334. fol. 174.) gives the title of upwards of fifty different works by Abú Hayyán, of which

the following seem the most important. A voluminous commentary on the Korán, entitled "Al-bahru-l-muhítt" ("The Ocean Sea"), volumes of which are preserved in the Escurial library, (Nos. 1256-7-8.) An abridgment of the same, entitled "An-nahru-mmádi min-al-bahr" ("The River issuing from the Ocean"). A biographical dictionary of eminent grammarians and rhetoricians born or who resided in Spain, under this title, "Tahfatu-n-nadas" ("A Gift to the Intelligent"). A history of the Turkish race, entitled "Nafhatu-l-misk fí seyrati-l-tark" ("The Odour of the Musk, or a History of the Turks"). A commentary upon the "Tadhhíb" of Ibn Málik [IBN MALIK], in ten volumes, most of which are preserved in the Escurial library. — Nos. 52, 53. and following. A poëm entitled "Daliyah," owing to its verses rhyming in the letter "dal," upon the best method of reading the Korán. A grammar of the Turkish language; another of the Persian; and a treatise on the native dialects of Súdán. (Casiri, *Bib. Arab. Hisp. Esc.* i. 114. 486.; D'Herbelot, *Bib. Or.*, v. "Haïan." P. de G.

ABU' 'INA'N, sultan of Fez and Marocco. [FA'RIS.]

ABU' IS'HA'K AL-FA'RES'I AL-ISTAKHAR'I, an Arabian geographer, who lived about the commencement of the tenth century of our æra. The places of his birth and residence are not known; but, to judge from his patronymic, "Al-istakharí," we may conjecture that he either was born or resided at Istakhar, a city of Persia. He wrote, in Arabic, a geographical work, entitled "Kitábu-l-akálim" ("The Book of the Climates"), which contains a description of the inhabited globe divided into seven zones or climates, according to the system of the Greek geographers. Abú Ishak is often cited by Ibn Haukal and other Arabian writers on geography. The library of Gotha possesses an ancient copy of his valuable work, made in A. H. 569 (A. D. 1173), and illustrated with nineteen rude coloured maps. A fac-simile of the entire work and maps was published at Gotha in 1839, by Dr. J. H. Moeller: "Liber Climatum auctore Scheicho Abu-Ishaco El-Faresi, vulgo El-issthachri, ad similitudinem Codicis Gothani accuratissime delineandum et lapidibus exprimendum curavit Dr. J. H. Moeller. Gothæ, 1839, 4to." P. de G.

ABU' IS'HA'K AL-FARSI', one of the principal officers of a king of Khorássán. He was sent on an embassy to China, of which country he wrote an account on his return. (D'Herbelot.) D. F.

ABU' IS'HA'K AL-HOSRI', a celebrated poet, a native of Kairwán in Africa, is known as the author of a diwán, or collection of poetry, entitled, "Zohoru-l-adab wa thimáru-l lebab" ("Flowers of Instruction and Fruit of the Mind"), in three volumes. He wrote likewise a work containing amusing and instructive anecdotes, under this title: "Kitábu-l-masun" ("The Secret of Hidden Love"). His entire name was Abú Is'hák Ibráhím Ibn Alí Ibn Temím, and he was surnamed Alhosrí, because he was a maker or seller of "hosr" (mats); others say because he was a native of a village called Hosr, in the neighbourhood of Kairwán. He died at that city in A. H. 453 (A. D. 1061). (Ibn Khallekán's *Biog. Dict.*; D'Herbelot, *Bib. Or.* sub voce "Hosri;" Hájí Khalfah, *Bibl. Dict.* v. "Zohr.") P. de G.

'ABU' IS'HA'K AL-SHIRA'ZI', a poet who lived at Shiraz in the fourteenth century of our æra. We are not aware that any of his productions are extant, except those preserved by Daulat Shah. D. F.

ABU' IS'HA'K IBN KHAFA'JAH AL-ANDALUSI', that is, the native of Andalus, as Spain was called by the Arabs, was born at Jezírah Shukar, now Alcira, in the territory of Valencia, in A. H. 450 (A. D. 1058). He composed a diwán, or collection of poetry, which is preserved in the royal library at Paris. (No. 418. fond Asselin.) He died on Sunday, 25th of Shawwál, A. H. 533 (June, A. D. 1139). His life was written by Al-fat'h, and inserted in the "Kaláyidu-l-'ikiyán" ("Gold Necklaces"), among those of the eminent poets born in Spain. (Ibn Khallekán, *Biog. Dict.* vol. i.; Casiri, *Bib. Arab. Hisp. Esc.* i. 105.) P. de G.

ABU' JA'FAR, surnamed Al-mansúr (the Victorious), second khalif of the race of 'Abbás, succeeded his brother, Abú-l-'abbás, in Dhí-l-hajjah, A. H. 136 (June, A. D. 754). According to the historian At-tábarí, he was at Safiyá, on his road to Mecca, when he received intelligence of his brother's death; others say that he was returning from his pilgrimage. Having learned that his cousin 'Isa, son of Músa, who was then at Kúfah, was calling upon the citizens of that place to support his own pretensions to the khalifate, he sent thither his general Abú Moslem, who disconcerted the plans of the rebel, and secured his person. Shortly after Abú Ja'far arrived, and was proclaimed without opposition; but he had soon to contend against a more formidable rival. His uncle 'Abdullah, the governor of Damascus, being apprised of the death of his brother Abú-l-'abbás, assembled the principal inhabitants of that city, and called upon them to swear allegiance to him, on the ground that when that khalif had sent him against the Beni Umeyyah, he had publicly proclaimed that whoever among the sons of 'Abbás would bring him the head of Merwán, should be considered the next in succession to the empire; and as he was the person by whom that enterprise was achieved, he claimed the khalifate. The citizens of Damascus, and the troops stationed there, having embraced his party, 'Abdullah marched to Harrán, and thence to Nasíbeyn, where he fortified himself; but being defeated by Abú

Moslem, whom Abú Ja'far sent against him, he made his escape to Basrah, where he was shortly after taken and put to death. (Dec. A. D. 754.) Seeing his authority firmly established, Abú Ja'far rid himself of Abú Moslem. Notwithstanding the rapid elevation of the house of 'Abbás, the descendants of 'Ali and Fátimah, the daughter of the Prophet, had not relinquished their pretensions to the khalifate. In A. H. 145 (A. D. 762) Mohammed, the son of 'Abdullah, and the grandson of the Imám Hasan, thinking that the time was come to assert the rights of his family, raised the standard of revolt in Hejáz. Having put to death all those of Abú Ja'far's officers who resisted his authority, he took possession of Mecca and Medína, and caused himself to be publicly proclaimed in the former city. He was, however, defeated and slain by the generals of Abú Ja'far, and his head sent to Kúfah, according to the barbarous practice of the time (Nov. A. D. 762). His brother Ibráhim, who rose shortly after to avenge his death, shared a similar fate. Whilst these events were passing, Abú Ja'far was occupied in the building of Baghdád, otherwise called Medínatu-s-selám (the city of peace), on the Mesopotamian or right side of the Tigris, and near the site of the ancient Seleucia. In order to supply materials for his new metropolis, Abú Ja'far is said to have destroyed Ctesiphon, the ancient capital of the Parthian empire, situated twenty miles lower down on the Tigris. The last years of Abú Ja'far's reign passed in comparative tranquillity; and, with the exception of short wars with the Tartars of Má-warà-n-nahr, or Transoxiana, and with the followers of the impostor Ibn Mokenná, who began about that time to spread his religious opinions, [IBN MOKENNA',] the rest of his vast empire enjoyed a profound peace. Abú Ja'far died at Biru-l-maymún (the well of Maymún), on his road to Mecca, where he was going on a pilgrimage, on the 6th of Dhí-l-hajjah, A. H. 158 (Oct. 6. A. D. 775), at the age of about sixty-three, and after a reign of twenty-one years and four months. He left eight sons and two daughters, by different wives, and was succeeded by his son Al-muhdí. (Abú-l-fedá, *Ann. Must.* ii. 5.; Almakín, *Hist. Sar.* p. 98.; Price, *Chron. Retrosp. of Moham. Hist.* ii. 1. et seq.; Ibnu-l-athír, *Kitábu-l-kámil* MS.; Abú-l-faraj, *Hist. Dynast.* p. 139.) P. de G.

ABÚ' KORAI'SH 'ISA-S-SI'DA-I.A'NI, an apothecary of Baghdád, of little or no medical skill, who by a fortunate exercise of ueromancy predicted to Al-Khizarán, one of the concubines of the khalif Al-Mohdí, that she should be the mother of a prince. When this prediction was verified by the birth of Al-Hádí, A. H. 144 (A. D. 761-2), who afterwards succeeded his father on the throne, Abú Koraish was immediately made physician to the khalif, and loaded with riches and honours. (Abú-l-faraj, *Hist. Dynast.* p. 148., where the story is told at some length.) W. A. G.

ABU'-L-'ABBA'S 'ABDULLAH, surnamed As-seffáh (the Blood-shedder), twenty-second khalif of the East, and first of the race of 'Abbás, was born at Damascus, in A. H. 104 (A. D. 722-3). He was the son of Mohammed, son of 'Ali, son of 'Abdullah, son of 'Abbás Ibn 'Abdu-l-mutálib, the uncle of the Prophet. During the usurpation of the khalifate by the race of Umeyyah, the ancestors of Abú-l-'abbás, who were at the head of the Háshemite party, and who considered themselves to be the right heirs to the empire, had never given up the hope of wresting the supreme power from the hands of the rival family. At last, under the khalifate of Merwán II., surnamed Alja'dí, the fourteenth khalif of the race of Umeyyah, a man of low origin, named Abú Moslem, raised the standard of revolt in Khorássán, and proclaimed the supremacy of the house of 'Abbás. On the news of this rising, Merwán issued orders for the apprehension of Ibráhím Ibn Mohammed, the representative of that family, who was then residing at Damascus. He was imprisoned, conveyed to Harrán, in Mesopotamia, and there executed. His brothers, Abú-l-'abbás and Abú Ja'far, being then absent from that city, and living at Homayma, fled to Kúfah; where the former was immediately proclaimed by the inhabitants (Oct. 28. A. D. 749), chiefly through the exertions of an Arab chieftain, named Abú Salmah. After receiving the allegiance of the people of Kúfah, and of the troops of Khorássán, which had lately arrived in that city under their general Abú Moslem, Abú-l-'abbás left Kúfah, and encamped with his troops at a station called Hamám-'Ayun, whence he despatched his uncle 'Abdullah against Merwán. Having met him at a place called Turáb, not far from Mosul, 'Abdullah defeated the troops of the khalif, and pursued them to the walls of Damascus. The governor of that city, who was a prince of the blood of Umeyyah, made at first a gallant defence; but, a portion of the inhabitants having declared in favour of the 'Abbássides, he was slain in an encounter with them, and the gates of Damascus were thrown open to the besiegers. In the mean time, another of the uncles of Abú-l-'abbás, named Sáleh, was in pursuit of the fugitive Merwán, who, after traversing Palestine, fled to Egypt, where he was overtaken and put to death at a village called Buseyr, some miles above Cairo, on the west bank of the Nile, on the 27th of Jumáda the second, A. H. 133 (Jan. 29. A. D. 751). [MERWA'N II.] Master of the throne, Abú-l-'abbás ordered a search to be made throughout his dominions for all the members of the family of Umeyyah, who, when discovered, were mercilessly put to death by his governors and agents. At Damascus chiefly his brother 'Abdullah proved the faithful in-

strument of his vengeance. Having invited to a banquet about eighty of the most illustrious individuals of the proscribed family, he had them all murdered in his presence; after which, with a barbarity of which history affords few instances, he ordered a table to be spread over their bleeding corpses, and sat down with his guests to a sumptuous repast. Even the dead were not spared. The tombs of all the khalifs of the house of Umeyyah, that of 'Omar Ibn 'Abdi-l-'azíz alone excepted, were broken open, and their contents reduced to ashes or scattered to the wind. But among the few individuals who escaped the general massacre, there was one who proved in time the formidable enemy of the 'Abbássides, and who wrested from them a fair portion of their empire. ['Abdu-r-rahma'n I. of Cordova.] The next step taken by Abú-l-'abbás was to rid himself of the very men to whom he owed his throne. Abú Salmah, whose influence with the citizens of Kúfah had been the cause of his elevation to power, was first despatched, on the plea that he was a partisan of the house of 'Ali (A. H. 133, A. D. 750-1). He next attempted to do the same with Abú Moslem, the governor of Khorássán; but, as that chieftain was at the head of a considerable party, and was beloved by the army, the experiment was considered too dangerous, and the execution of his design was delayed till the reign of his brother and successor, Abú Ja'far Al-mansúr. [Abu' Moslem.] Abú-l-'abbás died at Háshemiyyah, a city which he founded either on the site of Anbár, or in the immediate neighbourhood of that place, on the 13th of Dhi-l-hajjah, A. H. 136 (June 8. A. D. 754), at the age of forty-two, and after a reign of four years and seven months and a half, counting from the day of his proclamation at Kúfah. His character, if we are to believe the representation of those historians who were attached to his family, was that of a liberal, benevolent, and able prince; but the surname of As-seffáh, which his contemporaries gave him, and his unrelenting vengeance against the enemies of his family, are inconsistent with the character given him by his friends. He was reckoned the handsomest man of his time; and it is related that one day as he stood before a mirror contemplating the graces of his person, he could not forbear exclaiming, "I am the prince of youth and beauty." The dynasty which he founded lasted for upwards of five centuries, until A. H. 656 (A. D. 1258), when Al-most'assem, the thirty-seventh and last khalif of the race of 'Abbás, was deprived of his throne and life by Húlakú Khán, the Tartar. (Al-makín, *Hist. Sar.* p. 91. et seq.; Abú-l-fedá, *Ann. Musl.* iv. 1.; Ibnu-l-athír, *Kitábu-l-kámil*, MS.; D'Herbelot, *Bib. Or.* voc. "Abbassides, Seffah;" Abú-l-faraj, *Hist. Dynast.* p. 137.) P. de G.

ABU'-L-'ALA AT-TENU'KHI' AL-MA'RRI' (Ahmed Ibn 'Abdillah Ibn Suleymán Ibn Mohammed), a celebrated Arabian poet, was born at Ma'rrah-An-no'mán, a village of Syria, in A. H. 363 (A. D. 973). At the age of four he lost his sight from the small-pox, notwithstanding which accident he became the most celebrated philologer and poet of his age. After studying grammar under his father, at Ma'rrah, he went to Baghdád, in A. H. 398 (A. D. 1007-8), where he remained about four years, after which he returned to Ma'rrah, and, confining himself to his house, began to compose his works. He soon gained so much reputation by his writings, that his house was always filled with students, that pupils came to him from every country; learned men, vizírs, and persons of rank became his correspondents. He used to call himself "the doubly imprisoned captive," alluding to his voluntary seclusion and the loss of his sight. Abú-l-'ala died on Friday, the 3d of Rabi the first, (some say the 13th,) A. H. 449 (May, A. D. 1057). He wrote "Siktu-z-zend" ("The Falling Spark of Tinder"), which is a collection of poems on various subjects. A copy of that work, with an extensive commentary by Abú Zakariyyá Yahya Ibn 'Ali of Tebríz, is in the library of the British Museum. (*Bib. Rich.* 7595.) It is likewise in the Escurial library, with a commentary by Ibnu-s-sid, of Badajoz. (Nos. 271—274.) Abú-l-'ala himself wrote a commentary upon the poems, which he entitled, "Dhau-s-sikt" ("Light of the Falling Spark"). He was also the author of a work on polite literature, which is said to have consisted of about one hundred parts. It was entitled, "Al-'ayk wa-l-ghoson" ("The Forest and the Branches"). A collection of "luzum," or short poems, so called because they were composed on a more strict principle than is required by the usual rules of prosody, is another of his works. He made likewise an abridgment, with a commentary, of the poetical works of the celebrated Abú Temám Hábib, and entitled it, "Dhikr Habíb" ("Recollections of Habíb"); a similar one of the poems of Al-bohtorí, which he named "Abthu-l-walíd" ("Sport for Children"); and a third of those of Ahmed Al-mutenabbí, to which he gave the title of "Mojiz Ahmed" ("Miraculous Excellence of Ahmed"). During forty-five years of his life, Abú-l-ala abstained from animal food, in conformity with the tenets of the Brahmins. Owing to that and other practices, he was not considered a sound Moslem by his contemporaries. He used to say: "The Christians wander here and there in their paths, but the Moslems are entirely out of their way." Another of his apophthegms is: "The world is divided between two sorts of persons; those who have sense without religion, and those who have religion without sense." His commentator, Ibnu-s-sid, of Badajoz, wrote a work to prove that Abú-l-'ala's doctrines were orthodox; but, according to Ibn Rashík, in the "Anmúdáj," without much

success, as he was considered an atheist by all the learned of his age. The inscription which he had engraved on his tomb would seem to favour that supposition: "This crime did my father commit against me; but I have not committed the same against any;" in accordance with the belief of the Indian philosophers, who taught that the begetting of a child was a wrong done to it. Some of Abú-l-'ala's poems have been published and translated by Mr. de Sacy, in his "Chrestomathie Arabe," (iii. 81. et seq.) and by Mr. Vüller, in his new edition of Tarafa's "Moallakah." (Ibn Khallekán's *Biographical Dictionary*, translated by the Baron Macguckin de Slane, i. 94.; Casiri, *Bib. Arab. Hisp. Esc.* i. 64.) P. de G.

ABU'-L-'ATTA'HA'YAH AL-'AYNI'. [ISMA'I'L].

ABU'-L-FARAJ AL-ISBAHA'NI', called also 'Ali Al-merwání, because he was the descendant of Merwán II., the last khalif of the race of Umeyyah, in the East, was born at Ispahán, in A. H. 284 (A. D. 897). When still young, his father 'Alí took him to Baghdád, where he received his education. Gifted with a prodigious memory and great facility for learning, Abú-l-faraj cultivated poetry, history, and medicine, and wrote many esteemed works: "Akhbár Jahdhah Al-barmekí wa makátili-t-tálibín" ("The History of Jahdhah the Barmekide, and the Massacre of the Tálibites, or Descendants of 'Alí Ibn Abí Tálib"). This is a sort of novel, not unlike the well-known romance of "'Antar." "At-ta'díl wa-l-intisáf fí máthiri-l-'arab" ("The Book of Comparison and Equality: on the History of the Arabs"). This is a collection of anecdotes selected from the history of the Ante-Islamite Arabs, with occasional extracts from their verses, proverbs, remarkable sayings, &c. "Jamharatu-n-nasab" ("Collection of the Lineages"), a treatise on the genealogy of the Arabian tribes. "Kitábu-n-nasab Beni Sheybán" ("Genealogy of the Tribe of Sheybán"). Abú-l-faraj wrote also on the genealogy of the tribes of Tha'leb, Keláb, and 'Abdu-s-shems. He left likewise several works on literature and poetry, the list of which may be found in the "Biographical Dictionary" of Ibn Khallekán, who wrote his life. But the most celebrated of his works is the "Kitábu-l-aghání" ("Book of Songs"), being a collection of songs or ballads from the works of the Arabian poets or singers who preceded him, with a short account of their authors; an invaluable production for the history of Arabian literature. Abú-l-faraj gained so much reputation by this work, that Al-hakem II., khalif of Cordova, is said to have presented him with the enormous sum of 10,000 dinars, accompanied by an invitation to visit him in his capital; but Abú-l-faraj, who was then residing at the court of Seyfu-d-daulah, sultan of Hamadán, by whom he was munificently rewarded, rejected the offer, although he sent him a copy of his works, corrected by his own hand, and wrote for his own use a history of the Arabs, entitled "Iyámu-l-'arab," and a genealogical account of the family of Umeyyah. Ibn Khallekán (*Biog. Dict.* sub voce "'Ali") says that Al-mu'tamed Ibn 'Abbád, king of Seville, was in the habit of always taking with him to his military expeditions thirty camel-loads of books of poetry; but that when he perused the collection made by Abú-l-faraj, he exclaimed, "This book is sufficient for our purpose," and he never after took any other with him. The "Kitábu-l-aghání" is at this moment being edited in Germany, with a Latin translation by Professor Johann Gottfried Kosegarten, who has prefixed to it a valuable essay on the origin and progress of music among the Arabs:—"Alii Ispanahensis Liber Cantilenarum magnus è Codicibus Manuscriptis Arabicè editus." Gripesvaldiæ, 1840, 4to. Abú-l-faraj died at Baghdád, in Dhí-l-hajjah, A. H. 356 (A. D. 967). (Conde, *Hist. de la Dom.* i. 466.; Abú-l-fedá, *Ann. Musl.* ii. 435.; Ibn Khallekán's *Biog. Dict.*) P. de G.

ABU'-L-FARAJ, GREGO'RIUS, son of Aaron, a Christian physician, was born in A. D. 1226 at Malatia, near the sources of the Euphrates in Armenia. His father, who was of Jewish extraction, and practised as a physician, brought him up to his profession; but Abú-l-faraj became more distinguished by his study of the Greek, Arabic, and Syriac languages, as well as divinity and philosophy. At the age of eighteen he visited Antioch and Tripoli in Syria, where he was ordained bishop of Guba, at twenty years of age, by Ignatius, the patriarch of the Jacobite Christians. He was then transferred to the see of Aleppo, and about the year 1266 was elected primate of the Jacobites in the East, which dignity he held till his death, which happened at Meaghah, a town of Azerbiján, in A. D. 1286. The whole of Abú-l-faraj's life was devoted to the cultivation of literature, and chiefly of history, in which department he left works of the highest value. His modesty and his talents won him the esteem of his contemporaries, both Christians and Mohammedans, and he is frequently designated by the latter, under the appellation of "the king of the learned," "the phœnix of his age," "the glory of the wise," and "the pattern of the virtuous." Indeed some Arabian writers, unwilling that so distinguished a writer should belong to any religion but their own, have pretended, though without the least foundation, as Pococke has shown (*Spec. Hist. Arab.* ed. 1650, preface), that he died a Moslem. He wrote an abridgment of general history, entitled "Táríkh mokhtassari-d-dawal" ("A compendious History of the Dynasties"), which abounds with curious and valuable information. The work is divided into ten parts or dynasties, and contains a history of the world, from the Creation to his own time. The

parts relating to the Mogul Tartars, and the conquests of Genghíz-Khán in Syria and Mesopotamia are almost invaluable. In 1650, Pococke (Edward) published a portion of the ninth dynasty with a Latin translation and learned notes, under the title of "Specimen Historiæ Arabum," Oxon. 1650, 4to., a new edition of which appeared also at Oxford in 1806 by J. White, who added to it the account of the Ante-Islamite Arabs taken from the work of Abú-l-fedá, with a Latin translation by the Baron Silvestre de Sacy. In 1663 Pococke published the entire work with a Latin translation and notes:—"Historia compendiosa Dynastiarum Historiam universalem complectens à mundo condito usque ad tempora auctoris," Oxon, 1663, 2 vols. 4to. There is also a German translation by Baver "Abulpharagii Geschichte der Dynastie" (Leyden, 1783-5, 2 vols. 8vo.) P. J. Bruns published in 1780 that portion of Abú-l-faraj's work relative to the expedition of Richard Cœur de Lion to Palestine: "De Rebus gestis Richardi Angliæ Regis in Palestina." Syr. Lat. Oxoniæ, 1780, 4to. The same Bruns and George William Kirsh edited the whole of Abú-l-faraj's Chroniele in Syriæ, from the MSS. in the Bodleian library:—"Chronicon Syriacum è Codicibus Bodleianis descriptum." Leipzig, 1789, 2 vols. 4to., to which a volume of corrections and additions appeared by A. J. Arnolds in 1805, 4to.

Besides the above-mentioned work, Abú-l-faraj wrote several treatises on theology and philosophy, the catalogue of which was preserved by his brother Bar Suma, and may be seen in "Assemani Bibl. Orient." ii. 275. (Pococke, *Specimen Hist. Arab.* pref.; D'Herbelot, *Bib. Or.* v. "Aboulfarage;" De Rossi, *Dizionario Storico*, v. "Abulfarag.") P. de G.

ABU'-L-FARAJ, *of* RONAH, a celebrated Persian poet, frequently confounded with Abú-l-faraj Sanjarí. He was born towards the middle of the eleventh century, at Ron, or Ronah, formerly a town near the western frontiers of Hindustan, of which no vestige now remains. He lived at the court of Ibrahim I. of Ghizni, who reigned between A. D. 1058 and 1098. His works, though rare, are still extant, and form what is called a "Diván," or collection of odes, many of them in praise of his patron Ibrahím. His biographer, Lútf 'Alí Beg, says of him, that, "as a poet, his merit is sufficiently obvious, when we know that the great Anvarí considered him his master." 'Alí Beg is silent as to the precise time of the poet's death, but we find in a note by Wilken (*Mirchondi Historia*, p. 265.) on the authority of an Indian history, that "Abu-l-faraj died in A. D. 1089." The latter years of his life were passed in India.

It may be proper to state, that manuscripts vary in the mode of writing the word Faraj, as the omission of a dot converts the final *j* into an *h*. Lútf 'Alí Beg, in his celebrated biography of the Persian poets, calls him Abú-l-farah (at least, it is so in our manuscript); but in a very beautiful manuscript of the poet's own works (also in our possession) the name is always written Abú-l-faraj. His works seem also to have been altogether unknown to Daulatsháh; and the celebrated historian Ferishtah, if we may trust Dow's translation, seems absurdly enough to have confounded him with the Abú-l-faraj of Mahmúd's time. Thus, in Dow's "*History of Hindustan*," vol. i., on the reign of Ibrahím, he says, "in his time flourished Abú'l Farrhe, the famous writer, who was a native of Seistán, according to some, but as others affirm, of Ghizni. He is esteemed a master in poetry, and the famous Ansari was one of his disciples." The inference here is, that Ferishtah, whom Dow professes to have translated, confounds the elder Abú-l-faraj and his pupil Ansari with the present Abú-l-faraj and Anvari, who are respectively separated in point of time by nearly a whole century. The poems of Abú-l-faraj of Ronah are as yet in manuscript; the copy in possession of the writer of this notice is a small folio of 110 pages, beautifully written, and, though without any date, apparently 300 years old at the least. (*A'tash Kada*, a Persian manuscript on the lives of the Persian poets from the East India House, and the *Diván* of Abú-l-faraj.) D. F.

ABU'-L-FARAJ SANJARI', a celebrated Persian poet, who lived in the time of Mahmúd of Ghizni between A. D. 977, and A. D. 1028. He is said to have been a great proficient in the art of poetry, on which he composed several treatises. He was the preceptor of the poet Ansari, and the pupil proved himself worthy of the master. We are uncertain whether any of his works are now extant. (Daulat Shah.) D. F.

ABU'-L-FAZL, the celebrated and enlightened minister of the great Mogul Akbar. The time of his birth is uncertain; but we find that Akbar, in the nineteenth year of his reign (A. D. 1572.), "called into his council Abú-l-fazl, the son of Mubárak, on account of his merits." He soon obtained the rank of prime minister, an office which he filled for nearly twenty-eight years. His firmness and impartiality in the administration of justice, his abhorrence of corruption and bigotry, and his distinguished rank among the most learned of his age and country, procured him a host of enemies amidst the fawning sycophants who frequented the court. Fortunately, the monarch was worthy of the minister; and the numerous accusations brought against Abú-l-fazl were patiently examined, and invariably found to be false and frivolous. Thus years rolled on, and the Mogul empire seemed to repose in its golden age of prosperity. At last, towards the close of Akbar's reign (A. D. 1600), the hitherto disappointed enemies of Abú-l-fazl succeeded in forming

a strong conspiracy against him. This plot was headed by Selím, one of Akbar's sons, a weak prince, who afterwards ascended the throne under the title of Jahángír. Whether the conspirators aimed at the life of the sovereign is uncertain; but the best native historians state that, at this period, Selím was stationed at Allahabád, and in a state of open rebellion against his father. Having learned that Abú-l-fazl was on his return from the Deccan, where he had been employed for some time on an important mission, Selím despatched a Hindú raja, by name Nara Singh, with a strong force of Rájpút horsemen, in order to waylay and assassinate the obnoxious minister. Both parties met near the city of Ujjain, and after a desperate struggle, the whole of Abú-l-fazl's followers were borne down by the superior numbers of the Rájpúts. He himself, brave in the field as he was wise in council, at last, fell beneath the spears of his enemies. Nara Singh having with his own hand severed the head from the lifeless trunk, forwarded it to his princely employer at Allahabád. When Akbar heard of this event, to use the words of a native historian, "his grief was beyond control, and he smote his face and breast with the hand of anguish." He immediately despatched an experienced officer with 3000 horsemen, accompanied by 'Abdu-r-rahmán, the son of Abú-l-fazl, to pursue and seize the murderer; charging them, "never to return without the infidel's head, despicable as that might be compared with one hair of Abú-l-fazl's." It is to be regretted that our authority does not state the issue of this pursuit.

Abú-l-fazl holds a high place among the writers of his age and country; and when we consider how his time must have been occupied in state affairs, we cannot withhold our admiration of the man who found leisure to write so much, and so well. His works are still extant, all in Persian, and with few exceptions, neither printed nor translated. They consist of:— 1. The "Akbar Náma," a copious history of the times of the emperor Akbar, down to the period of the author's death, being the first forty-seven years of that monarch's reign. 2. The "Ayín-i-Akbari," or "Institutes of Akbar." This work is an appendix to the preceding; and contains a body of information, geographical, statistical, and moral, respecting the empire and people of India, such as no other country has yet produced. A very meagre and imperfect translation of this work was made by Mr. F. Gladwin, about sixty years ago. In fact, it is more of an abstract than a translation, and, with the exception of the dry statistical details, it is very incorrect. 3. The "'Ayári Dánish," or "Touchstone of Knowledge," an elegant Persian version of the fables of Pilpay. [PILPAY.] 4. The "Dastúr ul 'Aml," or "Rules of Administration," which is merely a modification of the "Ayín-i-Akbari," retaining those portions of the work (in some parts more fully detailed) which treat of the manners and customs of the people of India, and rejecting the statistical tables, and political portions of the latter. 5. "Maktúbát, or Inshá Abú-l-fazl." This is a posthumous work, collected by the statesman's nephew, 'Abdú-s-samad, and containing his correspondence and miscellaneous writings. It consists of three volumes: 1. The letters dictated by the emperor Akbar, and written by Abú-l-fazl, to the kings of Persia and Tartary, to the Portuguese viceroy and archbishop of Goa; and also numerous firmáns, or orders, to the various subahs and other great officers throughout India. 2. The correspondence of Abú-l-fazl himself with the various distinguished men of his time. 3. A sort of common-place book, perhaps the most interesting of all his writings, containing criticisms and commentaries on various passages of such works as he had perused; also extracts remarkable for the beauty of their style or sentiment; in short, this volume may well be said to consist of "orient pearls at random strung." In addition to Abú-l-fazl's own works, there are many others, which owe their existence to his liberal patronage and suggestion. Several translations were made from the Sanscrit into Persian, such as the "Mahábhárata," the "Rámáyana," and the "History of Cashmír." We are also told, in "The Ayin-i-Akbari," that translations were made of useful works, from the Arabic, Persian, and Greek, into the popular language of India. At the close of the sixteenth century, Abú-l-fazl was the most enlightened statesman in the world, not excepting even his gifted contemporary, the virtuous Sully of France. (*Mulakhas ul Tawárikh*, or *Abridgment of Histories*, being a History of India in the Persian language, compiled from the most authentic sources by learned natives, and published by the Committee of Public Instruction, Calcutta, 4to. 1828; also the various works of Abú-l-fazl.) D. F.

ABU'-L-FEDA', ISMA'IL, king of Hammah, a town of Syria, was born at Damascus, whither his parents had fled at the approach of the Tartars, in Jumáda the first, A. H. 672 (Nov. or Dec. A. D. 1273). He was surnamed Al-malek Al-muyyed (the victorious king), and 'Imádu-d-dín (pillar of religion); but he is more generally known by his cognomen of Abú-l-fedá (the father of redemption), which his subjects gave him. He was the son of Malek Al-fadhel 'Ali, and descended in a direct line from Ayúb Ibn Shádhí, the founder of the dynasty of the Ayúbites of Egypt. While a youth he distinguished himself in various campaigns. He was present, in A. H. 684 (A. D. 1285–6), at the siege of Markab, a fortress belonging to the knights of St. John of Jerusalem; at that of Tripoli, in A. H. 688 (A. D. 1289), and lastly, at that of 'Akká, or St. John of Acre, in A. H. 690 (A. D. 1291).

The ensuing year (A. D. 1292) Abú-l-fedá accompanied his father, 'Ali, in the expedition against Kalát Ar-rúm, a fortress on the banks of the Euphrates, which was taken by storm, and the garrison put to the sword. Shortly after, in A. H. 692 (A. D. 1293), Abú-l-fedá's father died at Damascus; but his cousin Mahmúd, surnamed Al-malek Al-modhaffer, who then occupied the throne of Hammah, treated him like an affectionate parent. Having first appointed him to the office of Amír Tablkhánah, he subsequently conferred on him several marks of distinction; and when, in A. H. 698 (A. D. 1298–9), Mahmúd marched to repel the invasion of the Tartars, he entrusted to Abú-l-fedá the government of Hammah. On his return from that expedition (A. D. 1299) Mahmúd died; and as he had no children, the kingdom belonged by right to Abú-l-fedá, who was the eldest of 'Ali's sons; but his two brothers, Asedu-d-dín 'Omar and Bedru-d-dín Hasan, having disputed the succession, Abú-l-fedá had to apply to Al-Malek An-násir Mohammed Ibn Kaláun, sultan of Syria and Egypt, his liege lord, for the purpose of having his right to the throne recognised. Mohammed, however, sent one of his generals, named Karà-senkur, to Hammah, with instructions to dispossess the three brothers. Deprived of his family inheritance, Abú-l-fedá repaired to Damascus, and entered the service of the Sultan Mohammed, whom he accompanied in all his wars against the Tartars. On the death of Ketboghá Al-mansúrí (Zeynu-d-dín), who succeeded Karà-senkur in the government of Hammah, Abú-l-fedá applied to the Sultan Mohammed for the government of that place; but although he was frequently promised the restoration of his family estates, he did not obtain them till A. H. 710 (A. D. 1310–1), and even then only in the capacity of governor. From the time of his nomination till A. H. 712 (A. D. 1312–3), Abú-l-fedá was incessantly occupied with his campaigns against Karásenkur, who had revolted against his sovereign. The sultan, Kaláun, being pleased with Abú-l-fedá's services on this occasion, added to his government the districts of Ma'rrah and Bárin (Aug. 20. A. D. 1312); and some time after, in A. H. 719 (A. D. 1319), he conferred on him the title of sultan, which none of his ancestors had enjoyed. These details are all taken from Abú-l-fedá's Chronicle, several pages of which are almost exclusively devoted to the history of his family, and the narrative of events in which he took a part. As long as Kaláun lived, Abú-l-fedá received from him many distinguished proofs of friendship. He reigned undisturbed over Hammah and the surrounding districts until his death, which happened on the 23d of Moharram, A. H. 732 (Oct. 26. A. D. 1331). He was then sixty years old, and had reigned nearly thirteen years. All writers agree in representing him as a prince of the greatest talents; as remarkable for courage and skill in war, as for wisdom and prudence in council. Amid the cares of government he devoted himself with ardour to the cultivation of literature and science, and became equally learned in history, geography, jurisprudence, medicine, mathematics. His great history, entitled, "Mokhtassar 'fí akhbári-l-bashar" ("An Abridgment of the History of Mankind"), proves his immense erudition, and contains ample information upon subjects which are not generally treated by the historians of his nation. It is divided into five parts: the first treats of the patriarchs, the prophets, and the judges of Israel; the second contains the history of the four ancient dynasties of Persia, the Pishdádians, the Cayánians, the Molúk at-tawáyif, and the Sassánians; the third that of the Pharaohs of Egypt, the kings of Greece, and the Roman emperors; the fourth treats of the kings of Arabia before the times of Mohammed; and the fifth embraces the history of the Assyrians, Sabæans, Copts, Persians, Hindús, &c., as well as that of the Moslems, from the birth of Mohammed till A. H. 729 (A. D. 1328), at which epoch the history closes. The entire work has never been edited or translated; but the most considerable, as well as the most important portion of it, is already in print. Dobelius, or as he calls himself, Marco Dobelio Citerone, a Cistercian monk, and professor of Arabic at Palermo, was the first to make Abú-l-fedá's book known in Europe. In 1610 he made a Latin translation of that portion of Abú-l-fedá's history relating to the conquest of his native country by the Arabs; and a few years after, during a visit to the Escurial, he translated into Spanish the account of the different Mohammedan dynasties in the Peninsula, under the following title: "Suma de las Coronicas de Amadoddin Abulpheda Almalek Almayed Ismael Rey de Amano, Coronista docto y celebre vuelta en Romance por," &c. Of the above two works, the former was published by Inveges, in his "Annali della felici Citta di Palermo," (Palermo, 1649–51, fol.) as well as by Muratori, in the first volume of his "Rerum Italicarum Scriptores," Mediolani, 1723–51. The second is still inedited, and is in manuscript, in the Escurial library. There is also a copy of it in the library of the British Museum. (Add. MSS. No. 9044. 4to.) John Gagnier, of Oxford, published the text, and a Latin translation of the life of Mohammed: "De Vitâ et Rebus gestis Mahamedis," Oxon. 1732, fol. Albert Schultens added to his edition of the life of Saladin by Bohâu-d-dín an account of the wars of the Crusades, extracted from the work of Abú-l-fedá:—"Auctarium ad Vitam Saladini, extractum ex Abu-l-Fedæ Historiâ Universali, cum Vers. Lat." Lugd. Bat. 1752, fol. Reiske published at Leipzig, in 1754, 4to., a Latin translation of Abú-l-fedá's Mohammedan history, from the birth of the Prophet to A. H. 406 (A. D. 1015),

under the title of "Annales Muslemici;" and in 1789 he edited the whole in Arabic, with a Latin translation, and many learned notes. Mr. Silvestre de Sacy published "Excerpta ex Abulfeda de Rebus Arabum ante Mohammedem, Arab. et Lat.," which appeared as an appendix to the new edition of Pococke's "Specimen Historiæ Arabum," Oxon. 1806, 4to.; and, lastly, Fleischer of Leipzig published, in 1831, "Abulfedæ Historia Ante-Islamitica," 4to.

The other work of Abú-l-fedá which is known to European scholars, is his "Takwimu-l-boldán" ("The Description of the Countries"), which appears to have been completed only twelve years before the author's death, in A. H. 721 (A. D. 1321). It is by far the most complete, as well as the best geography which exists in Arabic, being a compilation from the works of Ibn Khordadbah, Al-istakharí, Ibn Haukal, Al-beládhorí Albekrí, Idrísí, and other Arabian geographers of note, with occasional remarks and additions by the author. The work is divided into twenty-eight tables, each containing the description of a portion of the inhabited globe, with the names of the principal cities and towns, the mountains, rivers, and sea-ports, and their respective longitudes and latitudes, to which Abú-l-fedá often adds interesting information respecting the manners of the inhabitants. Portions of this work have appeared in the original, or in translations. John Greaves was the first to publish the description of the provinces of Khawarazm and Máwará-n-nahr (Transoxiana): — "Chorasmiæ et Mawaralnahræ, hoc est regionum extra fluvium Oxum Descriptio, ex Tabulis Abu-l-fedæ Ismaëlis Principis Hamah," Arab. et Lat., a Joanne Gravio (Lond. 1650, 4to.), which was afterwards reprinted in Hudson's "Geographiæ Veteris Scriptores Græci minores," (Oxford, 1698—1712, 8vo.) together with the description of Arabia, also translated by Greaves. "Geographia Latine facta ex Arabico," by Reiske, in Büsching's "Magazin für die Historie und Geographie," vols. iv. and v. "Tabula Syriæ, Arab. et Lat. cum Notis Koehleri, et Animadversionibus Jo. Jac. Reiskii." Leipzig, 1766, 4to. "Descriptio Egypti, Arab. et Lat." by Michaelis. Göttingen, 1776, 4to. "Tabulæ quædam Geographicæ et alia ejusdem Argumenti Specimina, Arabice," by Rink. (Lipsiæ, 1791, 8vo.) Gagnier began a Latin translation of the whole of Abú-l-fedá's Geography; but a small portion only was printed at Oxford, fol. sine anno: — "Africa Arabica, cum Notis," by J. G. Eichhorn. Gottingen, 1790. "Tabula Septima ex Abul-Fedæ Geographiâ Mesopotamiam exhibens, Arabice," by E. F. C. Rosenmüller, and critical Notes by H. E. G. Paulus, 1791. Besides the above two works, Abú-l-fedá wrote a manual of medicine, entitled "Kennash," in several volumes, and a work entitled "Kitábu-l-mewazin" ("The Book of the Balances"), being an astronomical treatise in verse. He is also said to have been the author of a treatise of jurisprudence in verse, entitled "Háwí," which has appeared in the third volume of the "Nouveau Répertoire de la Littérature Orientale." "Abul-Fedæ Arabiæ Descriptio, Commentario perpetuo illustrata," by Chr. Rommel. Goettinguæ, 1801, 4to. A French translation of Abú-l-fedá's description of Arabia was published by De Laroque as a supplement to his "Voyage du Chevalier d'Arvieux." Amst. 1716. Thevenot inserted also in his "Recueil des Voyages" a Latin version of the description of Hind and Sind (India on this side of the Ganges and beyond the Ganges). Lastly, Herbin, in his "Grammaire Arabe," (Paris, 1803, 4to.) gave several extracts from Abú-l-fedá's account of Egypt. In 1807 Demetrios Alexandridos translated into modern Greek the description of the provinces Khawarazm and Mawará-n-nahr. Vienna, 1807, 8vo. The entire work has lately been edited by Mr. Rainaud and the Baron Mac Guckin de Slane; together with a French translation and notes by the former author. Paris, 1840, 4to. P. de G.

ABU'-L-FUTU'H AL-GHAZZA'LI. [AHMED.]

ABU'-L-GHA'ZI HUSSAIN. [HUSSAIN.]

ABU'-L-HASAN 'ALI, an Arabian astronomer, lived at Marocco about the beginning of the thirteenth century of our æra. According to the general custom of learned Mohammedans, 'Ali visited the northern coast of Africa, and the south of Spain, where he took the latitude of the principal cities. He resided long at Cairo, and published several works on astronomy, of which the most important is that entitled "Al-mabádat wa-l-ghayyát" ("Of the Beginning and End"), which is highly praised by Háji Khalfah, in his "Bibliographical Dictionary," and has been translated into French by J. J. Sedillot, Paris, 1834, 2 vols. 4to. P. de G.

ABU'-L-HASAN (Sultan of Fez). [ALMA'AFERI'.]

ABU'-L-HASAN IBN GAZZA'L IBN ABU' SA'I'D AS-SA'MIRI', a Samaritan by birth, who possessed considerable knowledge of medicine, natural history, and astronomy, and wrote several works upon these sciences. He apostatised and embraced Islám, and first entered the service of Malek al-Amjad. Upon the death of this prince, A. H. 628 (A. D. 1231), he went over into that of Malek-as-sáleh Isma'íl Ibnu-l-malek al-'Adel, at Damascus, who raised him to the rank of vizír, by the honourable title of Amínu-d-Daulah Kemál ad-Dín Sherif al-Milla, and held him in such estimation, that, as Abú-l-fedá says (*Annal. Muslem.* iv. 481.), he never did anything contrary to his advice. When his master, A. H. 643 (A. D. 1245), surrendered Damascus to the Egyptian sultan

Al-malek as-saleh Eyúb, and retired to Baalbek, Abú-l-hasan wished to accompany him, but the new governor of Damascus, Mo'in ad-Dín Ibnu-s-Sheíkh, waylaid him, stripped him of all the money which he had extorted from the inhabitants of the city while he had been in authority there (which is said to have amounted to three millions of ducats), and sent him a prisoner to Cairo. Here he remained in confinement until the death of Malek as-sáleh Eyúb, A. H. 647 (A. D. 1249), upon which he returned to Damascus. He took part in the expedition into Egypt of Malek An-násser Yúsuf, the prince of Aleppo and Damascus, against the Mamlúk sultan Malek al-Moezz 'Aibek, but was again taken prisoner, and put to death on the fourteenth Dzul-Káda, A. H. 648 (6th Feb. A. D. 1251). His library consisted of ten thousand volumes, most of which were valuable works, and were considered as masterpieces of calligraphy: he had several scribes constantly at work in his service. (Ibn Abí Ossaybi'ah, cap. xv. § 49.; Reiske, *Adnot. ad Abulf.* iv. 720.; Makrizi, *Hist. des Sultans Mamlouks*, trad. par Quatreribmère, i. 25. 30.; Wüstenfeld, *Gesch. der Arab. Aerzte.*) W. A. G.

ABÚ'-L-HASAN RUDIKÍ. [RUDIKÍ.]

ABÚ'-L-KA'SIM ANSARÍ. [ANSARÍ.]

ABÚ'-L-KA'SIM ASH-SHA'TIBÍ, a celebrated theologian and poet, was born at Shátibah (now Xativa), in the province of Valencia, in Spain, in A. H. 538 (A. D. 1143-4). His entire name was Abú-l-kásim Al-kásim Ibn Feyrroh Ibn Khalaf Ibn Ahmed, Ash-shátibí (from Xativa), Ar-ro'ayní (belonging to the tribe of Dhú-r-ro'ayn), and Adhdharír (the Blind), because he lost his sight about the close of his life. After studying at Xativa, Abú-l-kásim obtained the office of khatíb or preacher to the principal mosque of that city, which he filled with general satisfaction until A. H. 572 (A. D. 1176-7, when he determined upon travelling to the East. On his way to Mecca, he visited Alexandria, Cairo, and other cities, where he attended the lectures of all the eminent teachers of his time, devoting himself particularly to the study of theology and jurisprudence. Some works which he published during his residence at Cairo having attracted the attention of the learned of that city by their novelty and erudition, he received so much encouragement that he determined to take up his abode in that place. Accordingly, on his return from Mecca and Medina, he settled at Cairo, where he was soon after appointed to a vacant professorship in the madrisah or college called Al-fádhiliyyah. He died, universally esteemed, on Sunday the 28th of Jumáda the second, A. H. 590 (A. D. 1194), leaving several sons, one of whom, named Abú 'Abdillah Mohammed, succeeded him in his professorship. Abú-l-kásim wrote several works, among which the following are best known: — "Hirzu-l-amání" ("The Refuge of the Wishes"), a poem of about 1200 verses, upon the seven schools of reading the Korán. This composition, which is also known under the title of "Shátibiyyah," *i. e.* the poem by Shátibí, is held in the highest estimation by the Mohammedans of the four orthodox sects, and has often been commented upon by their most eminent writers. "Akílah" ("The Matchless Pearl"). This is also a poem, consisting of 300 verses, upon the manner of reading the Korán. It is sometimes called "Ráiyyah," because all the verses end with the letter *ra*. It was commented upon by 'Alamu-d-dín, Abú-l-hasan, 'Alí Ibn Mohammed Ash-shafe'í, and by several other authors, whose names are in the Bibliographical Dictionary of Háji Khalfah (v. "'Akílah"). "Wukúf" ("Pauses, or a Treatise on the Pauses to be made in the Lecture of the Korán"). The Baron Silvestre de Sacy has inserted a learned memoire on the life and writings of Abú-l-kásim in the eighth volume of the *Notices et Extraits des MSS.* (Al-Makkarí, *Moham. Dyn.* i. 68. Casiri, *Bib. Arab. Hisp. Esc.* i. 507.; *Notices et Extraits des MSS.*, viii. 333.; D'Herbelot, *Bib. Or.*, v. "Schatebi;" Ibn Khallekán's *Biog. Dict.*) P. de G.

ABÚ'-L-KA'SIM AZ-ZAMASHKHARÍ. [MAHMUD.]

ABÚ'-L-KA'SIM FIRDOUSÍ. [FIRDOUSÍ.]

ABÚ'-L-KA'SIM KHALEF IBN 'ABBA'S AZ-ZA'HRA'WÍ, commonly called by one of his Latinised names, Albucasis, or Alsaharavius. These names have been very much corrupted: they are sometimes written Albucasis, Bucasis Galaf, Alsaravius, Azaragi, Bulchasim, Acararius, &c. He was the most famous of the Arabic writers on surgery, and, indeed, one of the most valuable authors on that subject of all antiquity. He was born at Az-zahrá, a small town about five miles from Cordova, where the khalifs of Spain had a palace. Nothing seems to be known of the events of his life; but he is supposed to have practised medicine and surgery at Cordova with great success, and to have died there A. H. 500 (A. D. 1106-7). Wüstenfeld (*Gesch. der Arab. Aerzte*) mentions that some persons place him in the fourth century after the Hijra; Freind, on the contrary (*Hist. of Physic*), thinks that he lived much later. His great work is entitled "At-Tassríf," or "Book of the Theory and Practice of Medicine." It consists of two parts, each of which contains fifteen sections. He treats of anatomy, physiology, dietetics, and especially of practical medicine; and has borrowed great part of its contents from Razes. One of the sections of this work is the treatise on surgery, "Tractatus de Operatione Manus, seu de Chirurgia Albucasis," which has been printed separately in Arabic, and is the only exclusively surgical work

that remains to us from the Arabians. It contains the figures of the necessary instruments, and is divided into three books, of which the first treats of the use of the actual cautery; the second of the operations with the knife, of surgery connected with the eyes and teeth, of lithotomy, hernia, midwifery, the extraction of arrows, &c.; the third is entirely devoted to fractures and luxations. "The operative surgery of Albucasis," says Mr. Adams (Appendix to Barker's *Lempriere*, 1838), "is the longest, and, perhaps I might add, the best treatise on the subject which has come down to us from antiquity; for though the author copies freely from the Greeks, especially Paulus Ægineta, he does so with discrimination, and had evidently reduced the principles laid down by his masters to the test of experience. On the use of the actual cautery he is particularly full; recommending it more freely, and describing the methods of applying it more minutely, than has been done by any preceding writer. In this, and, in fact, in most parts of his works, he illustrates his descriptions by figures of the instruments employed. He would appear to have been much practised in military surgery, and has related many interesting cases of wounds inflicted by warlike instruments: *e. g.* an arrow entered at the root of a man's nose, and was extracted by Albucasis behind the ear (ii. 94. p. 449. ed. Oxon.); the patient recovered without any impairment of vision: he extracted an arrow which had lodged deep below the eye of a Jew, and in this case, also, the sight was not injured. (*Ibid.*) He extracted a barbed arrow, which had lodged in the throat of a Christian, by enlarging the wound. (*Ibid.*) He relates that he knew a woman who had an arrow lodged in her belly; the wound healed, and the weapon never afterwards occasioned any inconvenience. (*Ibid.* p. 451.) In his chapter on the extraction of the fœtus, he gives drawings of several forcipes; but, as they all contain teeth, it is to be presumed that they were not intended to bring down the child alive. (ii. 77. p. 339.) He gives a full description of amputation, but relates a case of gangrene of the hand, with which he refused to interfere for fear of hæmorrhage: the patient had the mortified part taken off by another person. (ii. 87. p. 421.) This shows that he was a timid operator; indeed, he himself laments that in his time surgery was greatly on the decline. Lastly, he treats largely of fractures and dislocations; but on this department Hippocrates and Galen had left little for him to perform." (Further information respecting his medical and surgical opinions is contained in Freind's *Hist. of Physic*; Sprengel, *Hist. de la Méd.*; Haller, *Bibl. Chirurg.*)

The surgical work of Albucasis was first published in a Latin translation in the collection by Guido de Cauliaco, entitled "Chirurgia parva," Venet. 1497. fol. A Latin translation appeared in a separate form, Basil, 1541, fol. The Arabic text, with a new Latin translation, was published in two vols. Oxon. 1778, 4to., edited by Channing, from two manuscripts in the Bodleian library, and illustrated with numerous engravings of the different instruments described and employed. There is an incomplete edition of his medical work, published (August. Vindel. 1519, fol.) with the title "Liber Theoricæ, nec non Practicæ Alsaharavii, qui vulgo *Açararius* dicitur," &c., edited by Grimm. That part of his work which relates to female diseases is inserted in Casp. Wolf's collection, entitled "Volumen Gynæciorum, de Mulierum Gravidarum, Parturientium, et aliarum Natura," &c. Basil, 1566, 4to.

There is another work extant under the title "Liber Servitoris s. Liber XXVIII. Bulchasin Beneberaçerin, Interprete Sim. Januensi et Abraame Judaeo;" but it is doubtful whether it belongs to the subject of this article. It treats of the preparation of simple medicines, and contains a more minute description of medicinal preparations than is found in any other ancient treatise which we possess; his chemical medicines particularly deserve consideration. It was first published separately, Venet. 1471, fol., and is appended to several editions of the pharmaceutical works of the younger Mesue. W. A. G.

ABU'-L-KHATTA'R, (Husám Ibn Dhirár Al-kelbí), seventeenth amír, or governor, of Spain under the khalífs, was born in Arabia, about the beginning of the eighth century of our æra. He served his first campaigns in Africa, under Músa Ibn Nosseyr, but did not follow that general to the conquest of Spain. After the death of 'Abdu-l-malek Ibn Kattan, who was deprived both of his government and life by Balj the Syrian (Oct. A. D. 741), two sons of the murdered governor, named Kattan and Umeyyah, rose in arms to revenge him. Having gained over to their cause two powerful chiefs, named Ibn 'Alkámah and 'Abdur-rahmán Ibn Habíb, they started in pursuit of Balj, whom they found encamped near Cordova. In the battle which ensued the Syrians were victorious, although their general Balj fell in the encounter. Tha'lebah Ibn Salmah Al-'ámelí, who succeeded him in the command of the rebel forces, continued for several months to wage war against the sons of 'Abdu-lmalek, until Hondhalah Ibn Sefwán Alkelbí, the viceroy of Africa, wishing to put a stop to the civil war, appointed his kinsman Abú-l-khattár governor of Mohammedan Spain, with instructions to re-establish order, and quiet the troubles excited by the contending parties. Abú-l-khattár sailed from Tunis in Moharram, A. H. 125 (Nov. A. D. 742), and arrived in Cordova on a Friday of the month of Rejeb, A. H. 125 (May, A. D. 743), just as Tha'lebah, who had arrived the day before in that capital with 10,000 prisoners

taken in an engagement near Merida, was about to order their instant execution. The unexpected arrival of Abú-l-khattár, who came invested with full powers from the khalif, saved the victims. The prisoners were set at liberty, and Tha'lebah removed to a dungeon in the fortress of Tangiers.

Abú-l-khattár's government was marked by measures of mild policy; and as he was not deficient in talents for administration, he applied himself to heal the wounds which the civil war had caused. In order to check the factious spirit of the Arabian tribes, and with a view to the reconciliation of all parties in Spain, he distributed lands among the settlers, taking care to fix each nation or tribe in the districts which most resembled their native countries. Elvira, the ancient Illiberis, with its adjacent territory, was given to the Arabs of Damascus, who, in memory of their native city, called it Shám (Syria). The people of Hems (Emesa) received orders to settle at Seville, which was thenceforward called by them "Hems." Jayyen (Jaen) fell to the lot of the Arabs of Kenesrín, and was called also by the name "Kenesrín." The settlers from the districts watered by the river Jordan (Al-urdán) received as their share the cities of Rayah and Malaga, which latter they named "Al-urdán." Xerez and its district was given up to the people of Palestine, and called by them "Filistín." Murcia, where Athanagild, son of Theodomir the Goth, had reigned unmolested since the Arab conquest, upon the payment of an annual tribute, was wrested from that prince, and delivered to the Egyptians, who, in imitation of the other settlers, called it "Misr." Lastly, the people of Wásit, in 'Irák, established themselves at Cabra, and at a district of La Mancha which to this day preserves the name of "Albacete," which the settlers gave it. The Berber tribes had likewise suitable lands allotted to them in various parts of the Peninsula. All the endeavours of Abú-l-khattár to re-establish tranquillity in the state proved to be useless, as the spirit of faction had already taken too deep a root. An Arabian chieftain, named Samíl Ibn Hátim, who belonged to the tribe of Kays, having taken offence at a judgment passed by Abú-l-khattár upon a youth of the tribe of Kenánah, broke out in open rebellion, and plunged the country into civil war. Upon the intelligence of his rising, Abú-l-khattár marched against the rebel at the head of a considerable force; but he was defeated on the banks of the Guadalete, taken prisoner, and confined in the citadel of Cordova, in Rejeb, A. H. 127 (April or May, A. D. 745). Abú-l-khattár did not remain long in confinement. A friend of his, named 'Abdu-r-rahmán Ibn Hossán Al-kelbí, having entered Cordova secretly, and at night, with thirty horsemen and a small body of infantry, made a sudden attack upon the tower where Abú-l-khattár was detained, massacred the guards, liberated the governor, and conducted him to Merida, where he was soon surrounded by all the Arabs of the Yemenite faction. Thu'abah, whom the rebels had appointed governor of Spain, and his companion Samíl, lost no time in marching against their rival. They overtook him near Shekundah (Segunda), a town in the neighbourhood of Cordova, where the Yemenites and the Bení Modhar fought with all the animosity and hatred of two hostile races. "There never was," says Ibn Hayyán, "neither in the East nor in the West, a more bloody and more strongly contested battle, nor one in which greater feats of arms were performed by the warriors on both sides. All fought until the edges of their swords were softened by the blows, when each man seized his adversary by the hair, and struggled with him until both fell down exhausted on the ground." Victory remained undecided, and the two parties, being tired of war, came to the agreement that each should govern the country in turn. The Bení Modhar began by appointing Yúsuf Ibn 'Abdi-r-rahmán Al-fehrí, who ruled one year undisturbed; but at the expiration of that time, when the Yemenites claimed to be put in possession of the government, according to the agreement, the Bení Modhar refused to give up the power, attacked the Yemenites in their encampments, and put to death their chief, Abú-l-khattár, in A. H. 129 (A. D. 746-7). (Conde, *Hist. de la Dom.* i. 109.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 325.; An-nuwayrí, *Hist. of Spain under the Khalifs*, MS.; Rodericus Toletanus, *Hist. Arab.* ad calcem *Historiæ Sarracenicæ* à Thom. Erpenio, p. 16.) P. de G.

ABU'-L-MA'ALI', a learned Persian, who lived in the reign of Bahrám Sháh, a prince of the Ghiznavi dynasty, between A. D. 1118. and A. D. 1152. At the desire of his sovereign he translated into Persian the celebrated Arabic work, entitled the "Kalíla Damna," known in Europe as the "Fables of Pilpay." This work had been originally brought from India in the reign of Nushirwán in the sixth century (A. D. 540), and translated into Pahlavi, then the language of Persia. From the Pahlavi the Arabic version was made in the time of Mansúr, the second khalif of the house of Abbas. In the course of time, however, the Pahlavi version became unintelligible in Persia, and the work was re-translated by Abú-l-máalí (among others) into the language of his own day. This translation is now rare, if at all extant; having been long superseded by the elegant work of Mulla Husain Wáiz," known under the title of "Anwári Suhaili," which has been repeatedly printed in India within the last forty years. D. F.

ABU'-L-MAHA'NI' is the surname of an Arabian astronomer named Mohammed Ibn 'Isa Abú 'Abdillah Al-hábis (the calculator), who lived at the court of Al-mámún, seventh khalif of the race of 'Abbás. He was ori-

ginally from Meru, (some say from Mahán, a city in Khorássán, whence his surname Abú-l-mahání,) but he resided mostly at Baghdád, and worked in the observatory erected in that metropolis by Al-mámún. He composed three Zíj, or astronomical tables; the first entitled, "Zíj Sind-Hind," because it was made according to the method of an Indian work on astronomy so called; the second, "Ash-shah;" the third, and the most esteemed, is the "Zíju-l-'arabí," or verified tables, a work entirely formed from his own observations. A short account of Abú-l-máhaní and his writings is given by the anonymous author of the "Arabica Philosophorum Bibliotheca," in the Escurial library. (Hají Khalfah, *Dict. Encycl.* sub voce "Zij;" Abú-l-faraj, *Hist. Dyn.* p. 161.; *Hist. de l'Astronom. moderne*, tom. i.; *Eclaircissements*, p. 583.; Casiri, *Bib. Arab. Hisp. Esc.* i. 431.) P. de G.

ABU'-L-MAHA'SEN. [Yu'suf Ibn Taghri Berdi.]

ABU'-L-MUFAKHI'R RA'ZI'. [Ra'zi'.]

ABU'-L-'OLA GANJI', a Persian poet who lived in the reign of Shirwán Sháh, in the twelfth century of our æra. He is styled by Daulat Sháh the "Master of Poets;" but, with the exception of the few extracts preserved by this biographer, it does not appear that any of his compositions are extant. In one sense, at least, he was the master of poets, as he had Falakí and Khákání for his pupils. D. F.

ABU'-L-WAFA' AL-BURJANI', a celebrated mathematician and astronomer, was born at Burján, a town of Khorássán, in A. H. 328 (A. D. 939). His name was Mohammed Ibn Mohammed Ibn Yahya Ibn Ismá'il Ibn Al-'abbás, but he is better known by his cognomen Abú-l-wafá. His family were originally from Nishabúr, or Nisapur. At the age of twenty Abú-l-wafá went to Baghdád, where, in union with other astronomers, he made several observations to correct the Zíju-l-'arabí by Abú-l-mahání. [Abu'-l-Maha-ni.] The work containing the result of his labours is entitled, "Zíju-l-kámil" ("Complete Astronomical Table"). Abú-l-wafá wrote several other works on astronomy and arithmetic. D'Herbelot, who calls him Buzján instead of Burjání, (*Bib. Or.* voc. "Buzjan,") attributes to him a commentary on the "Almagest," or Μεγάλη Σύνταξις of Ptolemy, and another on the arithmetic of Diophantus. He died in A. D. 998. His life is in the Biographical Dictionary of Ibn Khallek'an. (*Tyd. Ind.*, No. 72.) P. de G.

ABU'-L-WALI'D AL-BA'JI' (Suleymán Ibn Khalaf Ibn Sa'd Ibn Ayúb Ibn Wárith At-tojibí), a celebrated Mohammedan divine, was born at Beja, the Roman Pax Julia, in Alemtejo, in A. H. 403 (A. D. 1012–3). After completing his studies at Badajoz, whither his parents had removed him from Beja, Abú-l-walíd determined upon starting on a pilgrimage to Mecca, where he arrived in A. H. 426 (A. D. 1035). Having on his return from that city to Cairo met a theologian named Abú Dhorr, who was travelling for the purpose of lecturing on the Korán, he formed an intimacy with him, and accompanied him to Damascus, Baghdád, and other cities of the East. On his return to his native country, Abú-l-walíd fixed his domicile at Mallorca, one of the Balearic Islands, where he was soon surrounded by a great number of disciples. His learning and his talents brought him to the notice of Al-mu'tamed Ibn 'Abbád, king of Seville, who appointed him chief justice, which high office he held until his death, which took place at Almeria, on Thursday, the 2d of Rejeb, A. H. 474 (Dec. 2, A. D. 1081), at the age of sixty-eight. Abú-l-walíd Al-bájí left the following works: — "Al-imámat wa-l-khiláfat fí Seyri-l-Kholafá" ("The Book of the Imamate and Khalifate, or the Lives of the Khalifs"). "At-tesdíd ila Ma'refati-t-tauhíd" ("The true Director to the Knowledge of the Unity of God"). A commentary, in seven volumes, upon the "Mowatta," or "Collection of Traditions," by Málik Ibn Ans, which he entitled "Al-istifá" ("Complement"); and an abridgment of the same commentary under the title of "Al-muntaki" ("Selections"). A commentary upon the "Minháj" ("Open Path"), by Al-beydháwí. A valuable collection of legal decisions, interspersed with remarks. A sort of manual to the Sahíh (collection of authenticated traditions) by Al-bokhárí; and a voluminous commentary on the Korán. Abú-l-walíd was also a good poet: after his death his poems were edited by his son. His life was written by Ibn Khallekán, by Al-fat'h, Ibnu-l-abbár, and other Spanish writers on biography. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 142.; Al-makkarí, *Moham. Dyn.* part i. book vi.) P. de G.

ABU'-L-WALI'D IBN JEHWAR (Mohammed Ibn Jehwar Abí-l-hazm Ibn Mohammed Ibn Jehwar Ibn 'Obeydillah), second sultan of Cordova of the dynasty called "Daulat Benú Jehwar" (the dynasty of the Jehwarites), succeeded his father, Abú-l-hazm Jehwar, in A. H. 435 (A. D. 1043). Abú-l-walíd, who was then far advanced in years, did not display either firmness or ability; he intrusted the administration of affairs to his son, 'Abdu-l-málik, a promising youth, and gave all his time to the society of poets and literary men, and the cultivation of literature. Al-mámún Ibn Dhí-n-mún, king of Toledo, whose possessions bordered on the north on the kingdom of Cordova, seeing that there was an opportunity for invading the dominions of Abú-l-walíd, collected a considerable force and penetrated into his territory. At the news of the invasion Abú-l-walíd implored the help of his ally, Al-mu'tadhed, king of Seville, the sworn enemy of Al-mámún, who immediately sent a chosen body of

cavalry to his assistance. With these reinforcements 'Abdu-l-málik, the son of Abú-l-walíd, defended his father's dominions, until, having lost a battle near Cordova, he was obliged to take refuge within the walls of that capital. He was followed by the victorious Al-mámún, who, having encamped on the extensive plain to the west of Cordova, swore that he would not raise the siege until he had made himself master of the place. In this emergency 'Abdu-l-málik left Cordova by night, and repaired to the court of Al-mu'tadhed, by whom he was kindly received. Fearing the aggrandisement of his rival, Al-mámún, if he should gain possession of Cordova, the King of Seville determined upon arresting the victorious career of the Toledan king. Accordingly he gave the command of a large body of troops to his eldest son Mohammed Al-mu'tamed, who proceeded to Cordova in company with 'Abdu-l-málik, and entered that capital without any opposition on the part of the besieging forces. A few days after, 'Abdu-l-málik and his ally of Seville gave battle to the Toledans, who were *completely* defeated; but while Abdu-l-málik was pursuing the fugitives, Al-mu'tamed suddenly returned to Cordova, surrounded the royal palace, and made Abú-l-walíd prisoner, in compliance with the instructions he had received from his father, Al-mu'tadhed. Whether Abú-l-walíd was secretly despatched by the command of his perfidious ally, as some authors have asserted, or whether he died soon after of a broken heart, is not well ascertained; however, on the return of 'Abdu-l-málik from the pursuit, his father was no more. The fate of the son was not less melancholy. Finding the city gates locked, and hearing that the troops of his treacherous ally were also in possession of the royal palace and of the principal outposts, he attempted to force one of the gates of the city, but was made prisoner and consigned to a dungeon in one of the city towers, where the wounds he had received in the affray, and grief at the loss of his kingdom, soon put an end to his life. (Conde, *Hist. de la Dom.* ii. 38.; Casiri, *Bib. Arab. Hisp. Ese.* ii. 208.; Al-homaydí, *Jadhwatu-l-moktabis*, MS. in Bodl. Lib. Hunt., 464.) P. de G.

ABU'-L-WALI'D IBN ROSHD. [AVERROES.]

ABU'-L-WALI'D IBN SHIHNAH or SHOHNAH (Mohammed Ibn Kemáli-d-dín), surnamed "Muhibbu-d-dín" (the lover of religion), a celebrated Mohammedan divine and historian, was born at Aleppo about the beginning of the fifteenth century of our æra. Having from his early youth given proofs of great talent, and written several works on theology and jurisprudence, he was appointed kádhí or judge to one of the mosques of Damascus, and in course of time was elevated to the highest ecclesiastical office among the Moslems, namely, that of sheikhu-l-islám or mufti. Abú-l-walíd Ibn Shihnah died at Damascus, in A. H. 883 (A. D. 1478). He left, among other historical works, an abridgment of general history, entitled "Raudhatu-l-manátzir fi Akhbári-l-awáyil wa-l-awákhir" ("The Garden of the overlooking Terraces, or the History of ancient and modern Times"). It is a sort of abridgment of Abú-l-fedá's history, containing a chronological account of the principal events since the creation to the year 1403 of our æra. It is divided into four books or sections, and contains much useful information, as it relates many events which escaped that celebrated historian. Abú-l-walíd was likewise the author of an esteemed work on jurisprudence and law, entitled "Lisánu-l-hokkám fi ma'refati-t-ahkám" ("Verbal Decisions of the Judges, or a Knowledge of Law"), which is in the royal library of Paris, No. 884. (D'Herbelot, *Bib. Or.*) P. de G.

ABU'-L-WALI'D IBN ZEYDU'N. [AHMED.]

ABU' MANSU'R AL-MUNAJJEM, a celebrated Arabian astronomer, whose name was Yahya Ibn 'Ali Ibn Abí Mansúr, was born at Mecca, in A. H. 241 (A. D. 855). He lived at the court of Al-mámún, the Abbasside khalif, who made him president of an academy of astronomers which he had founded at Baghdád, and entrusted to him the building of two observatories; one on the mountain of Káysiún, near Damascus; the other at a place called Shemsiyyah, in the neighbourhood of his capital, Baghdád. A book of astronomical observations made in those two cities during the reign of Al-mámún, entitled "Almumtahen" ("The Book of careful Examination"), is attributed to Abú Mansúr, who passes likewise as the author of a biography of the Arabian poets, beginning with Bashr Ibn Bard, and ending with Merwán Ibn Abí Hafssah. After his death, his son continued it to his own times. Abú Mansúr wrote also several works on the Motazelite sect, of which he was a professor. The surname Al-munajjem, by which Abú Mansúr is better known, means "the astronomer." (Hájí Khalfah, *Bibl. Dict.*; Abú-l-faraj, *Hist. Dyn.* p. 161.) P. de G.

ABU' MA'SHAR. [ALBUMASAR.]

ABU' MERWA'N AL-BA'JI' (Mohammed Ibn Ahmed Ibn 'Abdi-l-malek, Ibn 'Abdi-l-'aziz Al-lakhmí), a celebrated Mohammedan divine, was born at Seville in A. H. 564 (A. D. 1168-9). He was originally from a town of Eastern Africa called Bájah, the Vacca of Sallust (*Bell. Jug.* 50.), and the Oppidum Vagense of Pliny. At the age of twenty-four he left Spain for the East, for the purpose of performing his pilgrimage. He embarked at Almeria for 'Akká in Syria (Ptolemais), where he took up his abode at the madrisah or college of 'A'dil. On his return to Spain he was appointed chief jus-

tice of Seville, which office he filled for many years to the satisfaction of all classes; until, having seen in a dream the prophet Mohammed pointing towards Mecca, he determined upon returning thither; and accordingly gave up all his honours and emoluments, and started on his journey in the month of Moharram, A.H. 634 (Sept. A.D. 1236). Having performed his pilgrimage, he visited Jerusalem, Khalíl, and other sacred spots of Syria, and arrived in Cairo, where he made some stay. He was preparing to depart for Spain, when he was suddenly attacked by the disease which brought on his death, on the 28th day of Rabí' the first, A.H. 635 (Nov. 17, A.D. 1237). Abú Merwán Al-bájí left several works on various subjects, the list of which may be found in Ibnu-l-abbár, Al-makkarí, and other historians who wrote the lives of eminent Spanish Moslems. (Al-makkarí, *Mohamm. Dyn.* i. 171.) P. de G.

ABU' MOSLEM AL-'ABBA'SSI, a celebrated commander, who contributed by his influence and his talents to the overthrow of the dynasty of Umeyyah, and the establishment of that of 'Abbás, in the East, was born about A.H. 102 (A.D. 720-1). According to the best authorities, Abú Moslem was a domestic, or emancipated slave, in the service of the Bení Ajel, a powerful tribe of Khorássán. He was a youth of singular sagacity and intelligence, who had a strong predilection for the illustrious race of Háshem. When about the age of nineteen, he embraced the opportunity of accompanying to Mecca a party of adherents of the house of 'Abbás, who were going to that city for the purpose of delivering into the hands of Mohammed Ibn 'Alí, then the representative of the family, certain contributions collected in his name. On their arrival at Mecca they were constantly attended on their visits to that personage by Abú Moslem, who at length attracting the notice of Mohammed, the latter inquired one day whether he was a freeman or a slave. Being answered that he was a mauli, or client of their family, Mohammed informed them that he saw many signs in the youth indicative of his being one of those who would some day establish the power of the house of 'Abbás. He therefore recommended them to keep their eyes on him, and whenever he should take up arms to aid him with all their resources; at the same time intimating, that as his advanced age and his infirmities would, he had no doubt, soon carry him to the grave, he thought proper to direct them to transfer their allegiance to his son Ibráhím.

On his return into Khorássán, Abú Moslem was treated by the chiefs of the tribe with every consideration and respect. They looked upon him as the man destined to put down the arbitrary rule of the Bení Umeyyah, and he frequently met to deliberate with them as to the best means of carrying their plans into execution. An opportunity soon offered itself. The governor of Khorássán, Nasr Ibn Seyyár, having offended the powerful tribe of Azd, one of those established in that province, the Bení Azd ran to arms for redress of their grievances. Their chief, Khozzaya Ibn 'Isa, surnamed Al-kermání, because he was a native of Kermán, was a man of undaunted courage and great abilities. He defeated in succession all the forces which the governor Nasr sent against him, and defended himself bravely in the city Hayádat, where he had entrenched himself. Seeing the forces of the governor thus occupied, Abú Moslem and his adherents revolted, and declared the claims of the race of 'Abbás to the khalifate (June, A.D. 747). His next step was to propose an alliance to Al-kermání, who though not a partisan of the Bení 'Abbás, gladly embraced the offer, and joined his forces to those of Abú Moslem. Seeing his party strengthened, Abú Moslem caused Ibráhím, the son of that Mohammed whom he had seen at Mecca, to be proclaimed khalif; and being desirous to bring about an entire change of system, he issued orders that all those who joined his cause should take black for their clothes and standards, white being then the favourite colour of the Bení Umeyyah. Accordingly the whole population of Nesá, Abiurd, Meru, and Talekán, four cities of Khorássán, which had declared for the Bení 'Abbás, adopted the sable uniform, which continued ever afterwards the symbol of that house. Shortly after, Al-kermání was treacherously slain in an interview with Nasr; but his son and Abú Moslem defeated the armies of the khalif, took Meru ash-shahján by storm, and compelled the governor to fly into Persia, where he died soon after. Master of Khorássán, Abú Moslem despatched one of his lieutenants, named Kahtabah, into the country of Jurján, at the south-eastern extremity of the Caspian, with instructions to have the authority of the Bení 'Abbás recognised by the inhabitants. Kahtabah's march was a succession of triumphs. After taking Nisapúr, where he levied a considerable contribution, which he divided among his followers, he penetrated into Jurján, over whose governor, Yezíd, he gained a signal victory, in August, A.D. 748. He then advanced without opposition to Damaghán, and to Ray, which he speedily subdued, and thence proceeded to Ispahán, which he entered (A.D. 749), after defeating the governor, 'Ammár Ibn Zebbárah, in the neighbourhood of that capital. Nehawend, Shehrzur, and Hulwán were next reduced in a similar manner, and the victorious general advanced by forced marches into 'Irák. Kahtabah was met on the banks of the Euphrates by Yezíd, over whom he gained a complete victory, though in attempting to cross the river his horse sank under him, and he was drowned. His son Hasan, moreover, marched to Kúfah, which he entered without opposition, causing

Abú-l-'abbás 'Abdullah, of the race of 'Abbás, to be proclaimed by the inhabitants.

During the reign of that khalif, Abú Moslem continued in the government of Khorássán, where he was generally beloved and respected; every distinction which a subject could obtain was granted to him, in consideration of his past services; and he was even visited by Abú Ja'far, the presumptive heir to the throne. Having on some slight pretext caused an adherent of that prince, named Suleymán Ibn Kusheyr, to be put to death in the presence of his princely visitor, Abú Ja'far conceived against him a resentment, which ended only in the death of the offender. On his accession to the throne, Abú Ja'far abstained from showing any mistrust of Abú Moslem, and he employed him against his uncle 'Abdullah, as well as against his cousin, 'Isa Ibn Músa. But when he considered his services no longer necessary, he resolved upon his destruction. Having invited him to the city of Rúmiyyah, where he was residing at the time, Abú Moslem repaired thither, though not without suspicion. On his arrival in the neighbourhood of that city, he was met by a numerous assembly of the principal officers of government, and conducted with extraordinary pomp and ceremony to the presence of the khalif, by whom he was received with every appearance of cordiality. Four days afterwards, as Abú Moslem repaired on his customary visit to the palace, the khalif began rather unexpectedly to recount the causes of offence which he had on various occasions experienced at his hands. The more Abú Moslem tried to excuse or justify himself, the more incensed Abú Ja'far seemed against him; at last the khalif struck his hands together, and 'Othmán Ibn Nahík and three other captains, who lay concealed for the purpose, suddenly rushed upon Abú Moslem, whom they despatched with their scimitars, on Wednesday the 25th of Sha'bán, A. H. 137. (February 12th, A. D. 755.) Such was the fate of this celebrated commander, at the early age of thirty-seven, and when he had held the government of Khorássán for upwards of eight years; neither the magnitude of his past services, nor his fidelity to the cause he had embraced, being sufficient to save him from the vengeance of a despotic sovereign. The exploits and untimely death of Abú Moslem have been made the subject of a Persian romance, entitled "Abú Moslem Nameh." (Price, *Chron. Retrosp. of Moham. Hist.* ii. 5.; Abú-l-fedá, *Ann. Musl.* ii. 9.; Al-makín, *Hist. Sar.* p. 100.; Ad-diyárbekrí, *Gen. Hist.* MS.; D'Herbelot, *Bib. Or.* voce "Moslem;" Abú-l-faraj, *Hist. Dynast.* p. 137.) P. de G.

ABU' NA'SR MOHAMMED. [AL-FA'RA'BI'.]

ABU' NOWA'S, an Arabian poet, was born, according to some authorities, at Basrah, and according to others at Ahwáz, in A. H. 127 (A. D. 744-5). His entire name was Abú 'Ali Al-hasan Ibn Háni Ibn 'Abdi-l-awwal Ibni-s-sabáh Al-hákemí; but he was better known by the surname of Abú Nowás, given to him because he wore two locks of hair hanging down his shoulders. He was called Al-hakemí because his great grandfather had been an enfranchised slave, and client of Al-jerráh Ibn 'Abdillah Al-hákemí. His father was a native of Damascus, and a soldier in the service of the khalif Merwán II., the last of the Beni Umeyyah. Having been sent to keep garrison at Ahwáz, he there married, and had many children, one of whom was Abú Nowás. On the death of his father, Abú Nowás was confided by his mother to one of her relations, who was a druggist, and who brought him up to his trade. One day a poet, named Abú Osámah Walibah entered the shop, and being pleased with the appearance and disposition of Abú Nowás said to him, "I see in thee presages of success, which I am sure thou wilt not belie: thou art to cultivate poetry; be therefore my disciple, and I will conduct thee to eminence." Abú Nowás accepted the offer, and accompanied the poet to Baghdád, where he soon made himself known by his compositions, and became the favourite of the khalif Hárún Ar-rashíd. He died at Baghdád, in A. H. 196 or 198 (A. D. 811-14), and was buried in the Shunízi cemetery. The works of Abú Nowás have been collected and commented upon by several literary men, as Abú Bekr As-súlí, 'Ali Ibn Hamzah, and Ibráhím Ibn Ahmed Ibn Mohammed At-tábarí, surnamed Túzún. A copy of the Diwán, or collection of poems of Abú Nowás, is in the Escurial library, No. 309. (Abú-l-fedá, *Ann. Musl.* ii. 101.; De Sacy, *Chrest. Arab.* i. 43.; Ibn Khállekán's *Biograph. Dict.* i. 391.; Hájí Khalfah, *Bibl. Dict.* ii. 260.; 'Abú-l-faraj, *Hist. Dynast.* p. 158.)

P. de G.

ABU' 'OBEYD AL-BEKRI', a celebrated geographer and historian, was born at Onoba (now Gibraleon) in the south-west of Spain, in A. H. 432 (A. D. 1040-1.) His name was 'Abdullah, and he was the son of 'Abdu-l-'aziz, governor, or rather independent ruler, of Huelva, Saltes, and other districts along the south-western coast of Spain; but the ambition of his neighbour the King of Seville soon deprived 'Abdu-l-'aziz of his state, and he was reduced to the condition of a subject. After the death of his father, which happened in A. H. 458 (A. D. 1065-6), Abú 'Obeyd retired to the court of Mohammed Ibn Ma'n, king of Almeria, who not only received him kindly, but appointed him his vizír. He died in A. H. 487 (A. D. 1094-5.) He wrote several works, of which the following are the most important: "Al-mesálek-wa-l-memálek" ("The Routes and the Kingdoms"), a geographical description of the world, divided into three parts. This work was known to the geographer Idrísí, who cited it often; as well as to Makrízí, Ibn Khaldún, and other African historians, who praised it greatly. Copies of

the entire work are very scarce; but the second part, which contains the description of Africa, is not uncommon, and is in the Escurial library (No. 1630), in the royal library of Paris (No. 580), and in the British Museum, (Add. MS. No. 9577.) M. de Quatremère has lately published a French translation of the portion relating to Northern Africa. (*Not. et Ext.* vol. xii.) The "Mu'ajemu-l-boldán" seems to be the same work as the preceding, only that the names of countries, towns, rivers, mountains, &c. are disposed in alphabetical order. (*Bib. Lugd. Bat.* No. 1709.) "Kitábu-l a'yáni-n-nabát wa-sh-shajariyyáti-l-andalusiyyah" ("A Treatise on the principal Plants and Shrubs growing in Spain"). Abú 'Obeyd was well versed in botany and medicine; though it does not appear that he ever practised as a physician, notwithstanding that Ibn Abí Ossaybi'ah (Brit. Mus. No. 7340. fol. 147.) includes him in the number of the Arabian physicians natives of Spain. He was likewise a good poet, and wrote a book of poems, entitled "Kitábu-l-alualí" ("The Book of the Pearls"). (*Notices et Ext. des MSS. de la Bib. du Roi.* vol. xii.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 2.; Al-makkarí, *Moh. Dyn.* i. 312.) P. de G.

ABU' 'OBEYDAH IBNU-L-JERRA'H was a celebrated Mohammedan general in the first years of Islám, to the propagation of which by the sword he greatly contributed. Abú Bekr gave him the command of the Syrian army; but, as the result of the campaign did not equal the expectations of the khalif, he was superseded and replaced by Kháled, although he continued to serve under him, and distinguished himself at the battle of Yermúk (A. D. 633). At the taking of Damascus he prevailed upon Kháled to spare the lives of the inhabitants. When Abú Bekr died, his successor, 'Omar, who was the enemy of Kháled, deprived him of the command of the Syrian army, which was entrusted to Abú 'Obeydah, who failed not to reduce the whole of Assyria and Mesopotomia under the sway of Islám. Abú 'Obeydah died of the plague at Damascus, in A. H. 18 (A. D. 639). He was one of the most able as well as the mildest of the Arabian conquerors. The prophet Mohammed, who appreciated his virtues, counted him in the number of the ten Arabs who were destined to enter Paradise. (Abú-l-fedá, *Ann. Musl.* i. 227.; Ockley, *Hist. of the Saracens*, p. 250.) P. de G.

ABU' RI'HA'N AL-BI'RU'NI' (Mohammed Ibn Ahmed), a celebrated Arabian astronomer, was born at Bírún, a town of Khawarazm, about A. H. 360 (A. D. 970-1). In order to improve himself in the knowledge of mathematics and astronomy, he travelled to India, where he made a considerable stay. On his return to his native country, Mámún, surnamed Khawarazm Shah, sultan of Khawarazm, sent him successively as ambassador to Mahmúd and Mas'úd, kings of India, of the race of Sebekteghín, and of the dynasty called Ghaznevides by the Arabian writers. Al-farábí (Abú Nasr Mohammed) and Abú-l-khayr formed also part of the embassy; but Ibn Síná (Avicenna), who was to have accompanied them, refused to go, it is said, on the ground that he would have to dispute with Abú Ríhán, with whom he disagreed on many points of science, and who surpassed him in subtilty of argument. Abú Ríhán died in A. H. 430 (A. D. 1038-9), at an advanced period of his life. He wrote several works, among which are, a geography of the earth, entitled "Kánúnu-l-ma' súdí," which he dedicated to Mas'úd the Ghaznevide, and which is occasionally cited by Abú-l-fedá; a treatise on chronology; a key, or introduction, to the study of astrology; a treatise on precious stones; and a "Zíj," or astronomical tables. He is said likewise to have made several translations from the Greek. (D'Herbelot, *Bib. Or.* vv. "Abou-Rihan," "Birun"; Casiri, *Bib. Arab. Hisp. Esc.* i. 321.; Abú-l-faraj, *Hist. Dyn.* 229.) P. de G.

ABU' SAHL 'ISA IBN YAHIA AMMESI'HI' AL-JORJA'NI', an eminent physician of Khorássán, who was tutor to the famous Ibn Síná (Avicenna), and must therefore have lived towards the end of the fourth century of the Hijra. He was a Christian, as his name implies, and belonged to the sect of the Nestorians. He enjoyed a great reputation, and wrote several medical works, of which nine are enumerated by Wüstenfeld (*Gesch. der Arab. Aerzte*); but none have been published or translated. He died at the age of forty. (Ibn Abí Ossaybi'ah, cap. xi. § 11.; Nicoll and Pusey, *Catal. Bodl.* p. 587.; De Rossi, *Dizion. Stor.*) W. A. G.

ABU' SA'I'D, surnamed Bahádur Khán, son of Uljáitu, and ninth of the Persian kings of the race of Jenghiz Khán. When only twelve years old he succeeded his father, A. D. 1317, and, as might be expected, the kingdom immediately became a scene of confusion, through the disputes of the nobles, who contended with each other for the chief power during the prince's minority. At length it was decided that the supreme authority of the state should be vested in Amir Chúbán, an ambitious but otherwise irreproachable noble, who still further increased his influence by a marriage with the prince's sister. For several years Amir Chúbán continued to rule both king and kingdom without any flagrant abuse of his authority. There is, however, one indelible stain, which will for ever attach to the period of his administration, the murder of the venerable and gifted historian Rashíd-ud-dín. [RASHÍD-UD-DÍN.] This eminent man had conducted the administration of the empire during the preceding two reigns; and Amir Chúbán, well aware of his worth, insisted on his still remaining in power, second in rank to himself. At the same time a strong party conspired the ruin of the aged vizír, and by

summoning false witnesses accused him of having administered poison to the late king Uljáitú. Amir Chúbán received without examination this atrocious charge, which was immediately communicated to the weak and indolent prince Abú Sa'íd. The aged and upright minister was condemned to die, together with Ibrahím, one of his sons. (A. D. 1318.)

Chúbán, some time after, formed a plan for increasing the power of his family, by marrying his daughter Baghdád Khátún to Amir Husain, one of the principal chiefs of the Moguls. This lady, eminent for her beauty, had been seen by Abú Sa'íd, who became deeply enamoured of her charms. He endeavoured to avail himself of an ancient usage that prevailed among the Moguls, by which a person was obliged to divorce his wife if the monarch should desire to marry her. He accordingly demanded Baghdád Khátún for his queen; but neither the father nor husband would comply with a custom so much at variance with the Mussulman faith; nor was the prince sufficiently strong to have recourse to coercion. In the course of time, however, the love of Abú Sa'íd became uncontrollable; and his disappointment rendered him so hostile to Chúbán that he forced that proud chief into a rebellion, which, after some success, terminated in his death, in A. D. 1327. Meanwhile Amir Husain purchased his safety by quietly resigning his fair wife to the victorious prince, to whom she was publicly married shortly after her father's death. Her influence over Abú Sa'íd became so great, that she easily restored the fortunes of her family, and raised to eminence several of her brothers. The remaining career of Abú Sa'íd offers nothing of great interest. He seems throughout to have been a harmless prince, devoted to pleasure, in which he had probably been encouraged by his guardians during his minority. At the same time, we find that at the age of seventeen he distinguished himself as a brave soldier in quelling a rebellion in Georgia. The success of the day was owing to the valour displayed by the youthful prince; and he thence justly earned his title of Bahádur Khán, or Brave Lord. If his education had been properly directed, he might have been as eminent as any of the race of Jenghiz. In A. D. 1335, as he was leading his forces to repel an army advancing from Kapchák to invade his territories, he was seized with a fever, near Shirwán, which terminated his life, after a reign of eighteen years, at the early age of thirty. This monarch may be called the last of the Mogul dynasty, for the few princes of that family who were afterwards raised to the throne, were mere pageants, whom the turbulent nobles of the court elevated or cast down as it suited the purposes of their ambition. The real successors of Abú Sa'íd were the sons of Amir Chúbán,—Husain, Kúchak, and Ashraf, who rose to considerable notoriety amidst the period of trouble and confusion that ensued on the death of their prince. (Price's *Mohammedan History*, on the authority of the *Habib us Siyar*; Malcolm's *History of Persia*; and *Labb ul Tawáríkh*, or "Essence of Histories," a Persian MS.)

D. F.

ABU'-S-SALAT OMMEYA IBN 'ABDU-L-'AZI'Z IBN ABU'-S-SALAT, a Spanish physician, born at Dania, A. H. 460 (A. D. 1068). He was instructed by Abú-l-walíd Al-wakshí and several other Spaniards, and became a distinguished physician, mathematician, astronomer, and poet, and is also particularly mentioned as having been famous for playing on the guitar. He left his country and set out on his travels with his mother, and arrived at Alexandria the 10th Dhí-l-hajjah, A. H. 489 (27th Nov. A. D. 1096). While he was here, it happened that a vessel arrived laden with iron, and sank in deep water, close outside the harbour. Abú-s-salat, having offered to raise it, was furnished by Á'mir Biáhkám-illah, the tenth of the Fátimite khalifs, with the necessary means for that purpose. Accordingly, he caused a particular sort of boat to be built, with ropes of silk. He then ordered some sailors to dive and fasten the ropes to the sunken vessel, which was wound up by a machine. It had nearly reached the surface of the water when the silken ropes broke, and it again sank to the bottom. The khalif in great anger caused Abú-s-salat to be thrown into prison, where he remained until A. H. 505 (A. D. 1111); when, at the intercession of some powerful person about the court, he was again set at liberty. He was, however, obliged to leave Alexandria immediately; and, after travelling about for some time, he settled in the following year at Al-mahdyah, where the governor, 'Alí Ibn Yahya Ibn Temím, received him very honourably. He died there on the 11th Moharram, A. H. 529 (30th Oct. A. D. 1134), at the age of sixty-nine lunar, or sixty-six solar years. (Ibn Abí Ossaybi'ah, cap. xiii. § 59.; Ibn Khallekán; Nicoll and Pusey, *Catal. Bodl.* p. 587.; Wüstenfeld, *Gesch. der Arab. Aerzte.*) The titles of several of his works are given by Wüstenfeld; they relate to medicine, astronomy, geometry, music, &c.; but none of them (as far as the writer is aware,) have been published or translated.

W. A. G.

ABU' TA'HIR AL-KARMA'TTI', chief of a sect called the Karmátians, after the name of their founder [KARMA'TT], succeeded his father, Abú Sa'íd Habáb, in the command of those sectarians. Soon after his accession he summoned a council of his followers, when it was resolved to make war upon the khalif Al-muktadir. Accordingly, having left Bahreyn, on the Gulf of Persia, at the head of 700 horse, he surprised the city of Basrah, which he sacked (A. H. 311. A. D. 923-4). The year following he plundered

several caravans of pilgrims who were proceeding to Meeca, and extended his ravages to Kúfah, which he took and destroyed, making the inhabitants captives; after which he retired with his usual celerity to Bahreyn. In A. H. 315 (A. D. 927), having made another irruption into the territory of Kúfah, Abú Táhir was there attacked by Yúsuf Ibn Abí-s-sáj, or Abí-n-nabbáh, as he is called by Al-makín (*Hist. Sar.* p. 192.), one of Al-muktadir's generals, whom he defeated and slew. Encouraged by his success, he besieged and took the city of Anbár, in Arabian 'Irák. At the news of his approach great alarm was felt in Baghdád; and Al-muktadir despatched one of his mamelukes, named Múnis, with forty thousand cavalry against the Karmáttian chief, who was again triumphant. On his return to Arabia from this expedition, Abú Táhir had a sumptuous palace built at Hajar, the capital of his dominions. About the close of the same year (A. D. 930) he fell suddenly upon the city of Mecca, which he took without resistance. Having plundered the place, and massacred near thirty thousand of the inhabitants, he retired again into Bahreyn, taking with him the "Hijru-l-aswád," or black stone of the Ka'bah. In A. H. 319 (A. D. 931), Abú Táhir was bold enough to appear at the head of 500 horsemen within a short distance of Baghdád. Ibn Abí-s-sáj, with an army, was sent against him. Seeing the smallness of his numbers, the khalif's general wrote a taunting letter to Abú Táhir, advising him to surrender, or to take to flight. But the Karmáttian chief, having summoned the bearer of the message to his presence, asked him what number of troops Ibn Abí-s-sáj had under his orders. The messenger answered, "Thirty thousand." Abú Táhir replied, "He has not, I trow, three men like these." He then sent for three soldiers of his own guard, and commanded the first to cut his own throat, the second to throw himself head foremost into the Tigris, and the third to precipitate himself from an eminence, which they did in obedience to his commands. He then said to the astounded messenger, "Go, and tell thy master what sort of men he will soon have to fight with; as to him, I intend to chain him with my dogs." The same night Abú Táhir attacked the camp of his adversary, threw it into confusion, and penetrated to the tent of Ibn Abí-s-sáj, whom he made prisoner, and, according to his promise, had him chained with his dogs. Abú Táhir died in A. H. 332 (A. D. 943), after dividing his vast dominions among his brothers. (D' Herbelot, *Bib. Or.* voce "Carmath;" Al-makín, *Hist. Sar.* p. 194.; Pocock, *Spec. Hist. Arab.* ed. nov. pp. 121—123.; Abú-l-fedá, *Ann. Must.* i. 237—267.; Abú-l-faraj, *Hist. Dynast.* pp. 179—185.) P. de G.

ABU' TA'LIB KHA'N (Mirza), a learned and intelligent native of India, born at Lucknow in 1752. His father, when a young man, had fled from Persia in order to escape the tyranny of Nádir Sháh; and on his arrival in India was so fortunate as to gain the friendship of Abu-l-mansur Khán, then Nawáb of Oude. Abú Tálib received an excellent education, at least what the Moslems consider such, and in 1775 he was appointed to a situation of trust under A'saf-ud-dowla as governor of Etaya. After the death of his patron he was superseded (in 1777), and soon after obtained a situation in the East India Company's service as assistant to Colonel A. Hannay, then collector of Geruckpore. For ten years Abú Tálib seems to have been engaged in various capacities, civil and military, by the East India Company, in the settlement of the affairs of Oude, which at that period were in a very distracted situation. He was mainly instrumental in defeating the formidable Hindú rebel Bálabhadra Singh, who claimed his descent from the ancient kings of India, and with a force of 100,000 Rájpúts threatened the Mohammedan dynasty of Oude. In 1787, after the return of Governor Hastings to Europe, Abú Tálib's enemies rendered it necessary for him to quit the territories of Oude and remove to Calcutta. In 1792 he again returned to Lucknow, with strong recommendations from Lord Cornwallis. He was graciously received by the Nawáb and courtiers; but, unfortunately for him, Lord Cornwallis soon after quitted India, and Abú Tálib, in 1795, returned once more to Calcutta. There, to use his own words, he "passed three years in expectation, quite overcome with grief and despondency." In 1798 he was persuaded by Captain D. Richardson to accompany him to England, a proposal which he readily embraced, for the following unusual reasons. "I reflected," he says, "that as the journey was long and replete with danger, some accident might cause my death, by which I should be delivered from the anxieties of this world and the ingratitude of mankind. I therefore accepted his friendly offer, and resolved to undertake the journey." In February, 1799, they embarked in the Christiana, a Danish vessel with a very indifferent captain and crew, which six months after reached the Cape. There the passengers prosecuted the captain for misconduct, recovered half the sum they had paid him, and parted company with him. Abú Tálib and his friend resumed their voyage (29th of September) in the Britannia, and in the December following entered the Cove of Cork. They thence travelled to Dublin, and towards the end of January, 1800, arrived in London, where Abú Tálib spent nearly two years and a half. Here he experienced the most flattering attentions, particularly from the royal family and nobility. In the latter half of 1802 he returned, through France, Italy, Turkey, and Persia, to Bombay, and thence

by sea to Bengal, where he arrived in August, 1803. After his return to India he was appointed to a lucrative situation in Bundelcund, where he died in 1806. Abú Tálib kept a journal during his travels, a copy of which was printed, in the Persian language, at Calcutta, in 1812, by his son, Mirza Husain 'Ali. An English translation of the same was published in London, in 1814, by Major Stewart, of the East India College. Both the original and translation are valuable works. The Persian text is admirably calculated to give the natives of India a correct idea of the power, the magnificence, and even the manners and customs of the British empire. The English reader will derive both amusement and instruction from a perusal of Major Stewart's translation. Abú Tálib has faithfully performed his promise to Lady Spencer, of whose kindness and hospitality he makes honourable mention, "to state his opinions candidly of the customs and manners of the English, and without fear or flattery freely to censure whatever he thought reprehensible amongst them." (*Travels of Abu Tálib Khán.*) D. F.

ABU' TA'YIB AL-KINDI'. [AL-MUTENNABI'.]

ABU' TEMA'M, HABI'B AT-TA'YI', a celebrated Arabian poet, was born at Yásim, a village of the district of Al-jaydur, between Damascus and Tiberias, in A. H. 190 (A. D. 805-6.) Some of his admirers supposed him to have been the son of Aus Ibnu-l-harith of the tribe of Tay; but the best informed writers say that he was the son of a Christian named Thaddæus, who sold drugs and wine at Damascus. Abú Temám passed the first years of his life at that city, working in the service of a tailor. After studying and passing through different conditions in life, he attained the first rank among the Arabian poets. In his travels to various places he came to Basrah, where the poet 'Abdu-s-sammád Ibnu-l-mu'addal happened to be at the time. Finding, however, that 'Abdu-s-sammád's reputation was too well established in that city, where he had numerous followers, he quitted Basrah, and repaired to Baghdád, where he devoted himself entirely to the cultivation of poetry. Having composed there a kassídah in praise of Abú Dolaf Al-iljí, that vizír sent him a present of 50,000 dirhems, with a message in these terms: "By Allah! it is less than your poem is worth." He also wrote poems in honour of Ahmed, one of the sons of the khalif Al-mu'tassem, and Ahmed the son of Al-mámún, by both of whom he was munificently rewarded. One day, as he was reciting a poem of his own composition before the khalif Al-mu'tassem, Abú Yúsuf Ya'kúb Al-kindí, surnamed the Arabian Philosopher, who happened to be present, could not suppress his feelings of admiration, and interrupted him, exclaiming, "By Allah! that poet will die young." Being asked what induced him to believe so, he answered, "I see in him wit, penetration, and intelligence, coupled with a refined taste and a prompt genius; from which I conclude that the mind will soon consume his body, as an Indian blade eats through the scabbard." Having been appointed master of the post-horse establishment at Mosul, Abú Temám proceeded to that city, where he died, in A. H. 231 (A. D. 845-6), according to Ibn Khallekán, who assigns also other dates for his death. He was buried in the cemetery outside of the Bábu-m-meydán (the gate of the Meydán), where a kubbah, or dome, was afterwards erected over his tomb, at the expense of Abú Nahshal Ibn Hamíd of Tús. Abú Temám is well known to oriental scholars as the author of the "Hamásah," a collection of Arabian poetry. He wrote likewise a work entitled "Fu-hulu-s-sho'ará" ("First-rate Poets"), containing biographical notices of the best Arabian poets who lived before or after Mohammed. His "Ikhtiarát" ("Selections"); is another work, containing, as the title implies, selections from the Arabian poets. There are two editions of Abú Temám's poems; one by Abú Bekr As-súlí, who arranged them alphabetically (according to the rhymes); the other by 'Ali Ibn Hamzah of Ispahán, who classed them according to their subjects. There are also different commentaries, among which the most esteemed are those of Abú Zakariyyá Yahya Ibn 'Ali, Al-khattíb of Tebríz, and Huseyn Ar-ráfi'í. Abú Temám was gifted with a most prodigious memory. It is asserted that, exclusive of kassídas, and fragments of poems, he knew by heart 14,000 verses of that class of compositions called "rejaz" (short poems, the verses of which contain few feet). He was a tall, well-made man, of a dark olive complexion: he spoke Arabic with great purity and elegance, but he stammered a little. The Arabs consider him their best poet after Al-mutennabí. (De Sacy, *Chrest. Arab.* i. 88. iii. 35.; Ibn Khallekán's *Biog. Dict.* i. 348.; Hájí Khalfah, voce "Diwán;" D'Herbelot, *Bib. Or.* voce "Abou Temam;" Abú-l-fedá, *Ann. Musl.* ii. 179.) P. de G.

ABU' YA'KU'B YU'SUF, surnamed "Al-mustanser billah" ("He who implores the help of God"), third sultan of Africa and Spain, of the dynasty of the Almohades, succeeded his father 'Abdu-l-múmen in Jumáda the second, A. H. 558 (A. D. 1163). He was then nearly twenty-five years old, being born on Thursday, the 3d of Rejeb, A. H. 533 (A. D. 1139). Abú Ya'kúb was one of 'Abdu-l-múmen's youngest children, yet that sultan chose him for his successor on account of his mild and generous disposition, and the talents which he had displayed in war with the Christians of Spain. Abú Ya'kúb was at Seville, of which city he had been appointed governor, when he received the news of his father's death, and his succession to the empire: he embarked for Africa and landed

at Salé, where he was immediately proclaimed "Amíru-l-múmenín" ("Commander of the Faithful"). Thence he proceeded to Maroceo, where he received the oaths of the inhabitants, as well as the allegiance of the sheikhs of the Almohades, and the governors of the provinces, all of whom hastened to court, with the exception of his two brothers, Abú Mohammed, governor of Bugia, and Abú 'Abdillah, governor of Cordova, who refused to take the customary oath, alleging that 'Abdu-l-múmen's choiee had not been made known to them in due time. However, in A. H. 559 (A. D. 1163), seeing their brother, Abú Ya'kúb, firmly seated on the throne, and hearing that he was raising troops to chastise them for their disobedience, the refractory princes hastened to Marocco and threw themselves at the feet of the sultan, who pardoned them and restored them to their governments. In A. H. 559 (A. D. 1163-4) a man of low origin, named Marzadagh As-sanhágí, rose in the mountains of Ghomárah, and caused himself to be proclaimed king by the inhabitants; but Abú Ya'kúb having sent some troops against him, he was taken prisoner, and his head sent to Marocco. A similar fate befel another rebel, named Ibn Munghafád, who in A. H. 562 (A. D. 1166-7) rose in the mountainous districts inhabited by the tribe of Ghomárah. He was defeated in several encounters, taken prisoner, and put to death. The troubles of Africa being pacified, Abú Ya'kúb directed his attention towards Spain, where the conquests of Alphonso VIII. of Castile, as well as the rebellion of Ibn Mardaníish, who acted in concert with the Christians, threatened ruin to the empire of the Almohades. Having collected a large force, Abú Ya'kúb gave the command to his brother Abú Hafss, who landed in Spain, defeated Ibn Mardaníish and his Christian auxiliaries, near Murcia, and compelled him to take refuge in the castle of that city. In A. H. 567 (A. D. 1171), Abú Ya'kúb in person crossed over to Spain. After spending some time in Cordova and Seville he marched to Ubeda, which he besieged; but the place being very strong he was unable to reduce it, and he returned to Seville, where he laid the foundation of the great mosque on the site of which the present cathedral stands, and began other works of public utility. In the mean time, his brother Abú Hafss prosecuted the war against the rebel Ibn Mardaníish, who, with the assistance of the Christians, still maintained himself in Mureia. At last, seeing the siege protracted, and having no hopes of succour, the Almoravide chieftain made a sally, and forcing a passage through the ranks of the besiegers, whom he found unprepared, effected his escape. He died soon after in Rejeb, A. H. 567 (March, A. D. 1172). The troubles which broke out in Africa recalled Abú Ya'kúb to Marocco; but in A. H 579 (A. D. 1183-4), he resolved upon striking a decisive blow against the Christians of Spain. Having proclaimed the jihád or holy war throughout his dominions, Abú Ya'kúb summoned the Berber tribes to his standard, and crossed the strait at the head of an immense army. He landed at Jebalu-l-fatah (the mountain of the victory *), on Thursday the 5th of Safar, A. H. 580 (June, A. D. 1184). After spending some days in that fortress, Abú Ya'kúb proceeded to Seville, where he was joined by a great number of volunteers, who flocked to his standard from all parts of Mohammedan Spain. Having summoned to a council the sheikhs of the Almohades, and the generals of Spain, it was unanimously decided to carry the war into the dominions of Alphonso Enriquez, first king of Portugal, whose conquests during the civil wars between the Almohades and the Almoravides had been very extensive. The siege of Shantíren (St. Irene), now Santarem, a city which that enterprising king had reduced in A. D. 1163, was determined on; and Abú Ya'kúb marched thither with all his forces. On his arrival before that place in Rabi' the first, he encamped to the south of the city, and began to batter the walls with catapults and other engines of war. The garrison, which was chiefly composed of English crusaders, made a gallant defenee, and by frequent sallies kept the enemy at bay. On the 22d of Rabi' the first, Abú Ya'kúb, finding that he could make no impression upon the walls, moved his camp to the north of Santarem, in order that he might the more easily reduce the place. Wishing to divide the attention of the enemy, he one night sent an order to his son Abú Ishák, who lay encamped near him, to march with his forces to Lisbon; but either the bearer of the message said Seville instead of Lisbon, or, what is more probable, the troops, tired of the siege, determined upon returning home; however this may be, that very night they were in full retreat upon Seville, followed by the greater part of the khalif's own division. When the day dawned Abú Ya'kúb found his camp deserted, and suspected what had happened; but whilst he sent messengers to recall the fugitives, the Christians of Santarem, who from the top of the walls had seen the scanty number of his followers, made a sally, massacred the guard, and surrounded the khalif's tent. Abú Ya'kúb defended himself bravely: six of his assailants lay dead at his feet, when he himself fell under the spear of a Christian knight. At this moment a body of cavalry came, charged the Christians, and released the sultan, whose wounds however were mortal. He died two days after, on the road to Seville, on Saturday the 12th of Rabi' the second,

* The same place as Jebal Tarik (Gibraltar). The Arabian writers relate that when 'Abdu-l-múmen, the father of Abú Ya'kúb, landed at Gibraltar, he asked one of his suite, "What is the name of this place?" "The mountain of Tárik," was the officer's answer. "Well then," replied 'Abdu-l-múmen, "let it be called in future 'the mountain of victory.'"

A. H. 580 (August, A. D. 1184) at the age of forty-seven, and after a reign of twenty-two years and one month. Abú Ya'kúb left eighteen male children, the eldest of whom, Abú Yúsuf Ya'kúb, succeeded him on the throne. [ABU' YU'SUF YA'KU'B.] He was a mild and enlightened ruler, who encouraged science in his dominions. Among the learned men who frequented his court, one of the most eminent was the celebrated Averroes (Abú-l-walíd Mohammed Ibn Roshd), the commentator on Aristotle. Abú Bekr Ibn Tofayl, who was the first physician of Abú Ya'kúb, is likewise well known by many works on medicine and philosophy, but chiefly by his epistle of Hayyi Ibn Yokthán, which was first translated into Latin by Pococke (Oxford, 1671), and afterwards into English by Ockley (London, 1708), and by other works on philosophy and medicine. During his stay at Seville, Abú Ya'kúb ornamented that city with numerous public buildings. In addition to the great mosque, which he did not live to see completed, he constructed a bridge of boats over the Guadalquivir, strengthened the portion of the walls which looks to the river with thick buttresses, built a spacious quay for the convenience of merchant ships, repaired the Roman aqueduct of Carmona, and opened spacious markets. Many of the works erected by this sultan in various other parts of his Spanish dominions still exist. (Conde, *Hist. de la Dom.* ii. 384.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 220.; *Karttás, translated by* Moura, pp. 224—235.; Cardonne, *Hist. de l' Afrique et de l'Espagne*, ii.; Ibn Sáhibi-s-salát, *Hist. of the Almohades*, Bodleian Library, Marsh. No. 433.; Abú-l-fedá, *Ann. Musl.* iv. 251—321.) P. de G.

ABU' YU'SUF AL-ANSA'RI' (Ya'kúb Ibn Ibráhím Ibn Habíb Al-kúfí), a celebrated Mohammedan divine, was born at Kúfah, in A. H. 113 (A. D. 731–2). He belonged to an illustrious family, which had been established in that city since the conquest, and was the descendant, in a direct line, from Sa'd Ibn Khaythamah, one of the Ansár (helpers), who had been a companion of the prophet Mohammed. At the age of sixteen he became a scholar of Abú Hanífah, and one of the favourite disciples of that celebrated divine, whose doctrines he preached after his death. Abú Hanífah showed the greatest predilection for him, and induced him to persevere in the profession of the law, which Abú Yúsuf seems to have embraced against the wish of his parents, who designed him for the army. Notwithstanding his talents, Abú Yúsuf led an obscure life, until after the death of his master; when, having made himself known by some legal opinions which he had given in a very important case, he was brought to the notice of the khalif, and was appointed kádhí-l-kodhá, or supreme judge of Baghdád. Abú Yúsuf was the first who obtained that office, which he filled under the successive khalifates of Al-mahdi, Al-hadi, and Hárún Ar-rashíd, until he died, in A. H. 182 (A. D. 798). Abú Yúsuf is reported to have been the first to assign to the 'ulemas, or doctors of the law, a particular costume, which is still preserved, with some slight modification, at Constantinople, and throughout the East. By appointing to the vacant judgeships in the empire those doctors only who professed the religious opinions of his master and patron, Abú Hanífah, he contributed effectually to the establishment of the Hanífite sect, one of the four which are considered orthodox by the Moslems, and is mostly followed by the Turks. Although a man of immense learning in his profession, Abú Yúsuf was exceedingly modest. Being once charged with having received large sums from the treasury without resolving any of the arduous points of law on which he had been consulted by the Khalif Hárún Ar-rashíd, he answered, "I receive in proportion to what I know; if I am to receive in proportion to what I do not know, all the treasures of the khalif would be insufficient to pay me. (Ibn Khallekán, *Biog. Dict.*; D'Herb., *Bib. Or.*, v. "Abou-Josef.") P. de G.

ABU' YU'SUF YA'KU'B, surnamed Al-mansúr (the Victorious), fourth sultan of Africa and Spain, of the dynasty of the Almohades, was born at Marocco in A. H. 555 (A. D. 1160). On the death of his father, Abú Yakúb, before Santarem, Abú Yúsuf, who was present at the siege of that fortress, collected the relics of the Almohade army, and crossed over to Marocco, where he was immediately proclaimed by the sheikhs of the Almohades in Rabí' the second, A. H. 580 (A. D. 1184). Soon after his accession, he caused two of his own brothers, Yahya and 'Omar, and an uncle, named Abú-r-rabí', to be put to death, on the ground that they had entered into a conspiracy to take away his life. Having learned that Yahya Ibn Ghániyyah, an Almoravide chieftain, had risen in Eastern Africa, and taken possession of Kafsah, where he had fortified himself, he marched against that rebel, and after a protracted resistance, made himself master of Kafsah, the inhabitants of which he put to the sword. The troubles of Africa being settled, Abú Yúsuf crossed over to Spain to chastise the people of Santarem, and revenge the death of his father. Having landed at Algesiras on Thursday the third day of Rabí' the first, A. H. 585 (April 20. A. D. 1189), he proceeded to Seville, whence, following the coast, he entered the province of Al-gharb (western district), the name by which the present kingdom of Portugal was known to the Arabs. When he arrived at Kasr Abí Dánis he divided his army into two divisions; with the first he marched to Santarem; the other, under the command of an experienced general, was sent against Lisbon. Santarem, into which Sancho I. of Portugal had hastily thrown himself, with a

chosen body of infantry, made a stout resistance; but as there were no Christian forces in the field capable of opposing the Almohades, their light cavalry scoured the country in every direction, wasting the fields, setting fire to the villages and towns, and making captives of the inhabitants. At last, despairing of reducing Santarem, Abú Yúsuf returned to his African dominions, leading into captivity 40,000 persons of both sexes, who formed the nucleus of the population of the city of Rabátt, close to Salé. (Jackson's *Morocco*, p. 105.) Again, in A. H. 586 (A. D. 1190), the news of the taking of Silves by Sancho I., and the defeat of the Almohades close to Seville, obliged Abú Yúsuf to cross the strait at the head of a considerable force. This time he landed at Tarifa, and after reducing a fortress, called by the Arabs Torash (Torres), he marched to Silves, which he retook. The object of the expedition being accomplished, Abú Yúsuf returned to Maroceo in A. H. 585 (A. D. 1189). He was, however, soon recalled to Spain. The conquests of Alphonso III. of Castile had been of late years both extensive and important; not only had he subdued all that portion of Andalusia which was contiguous to his own dominions, but he had also defeated the Almohades in many encounters, and pushed his victorious arms to the Mediterranean. The conquests of Sancho I., king of Portugal, in the south-western districts of Spain, were no less extensive and alarming. Having received intelligence of the plight in which the affairs of the Moslems were, Abú Yúsuf determined upon striking a decisive blow in the defence of his Spanish dominions. His preparations were formidable: the jihád, or holy war, was proclaimed throughout his dominions, and the tribes of the desert flocked to his standard. Abú Yúsuf landed at Algesiras on Friday the 20th of Rejeb, A. D. 591 (A. D. 1195). Having allowed his troops some rest, he proceeded towards Valencia, where the Christian army then lay. Alphonso was awaiting the arrival of his allies, the kings of Navarre and Leon; but at sight of the Almohades, he decided upon immediately attacking the enemy. Both armies pitched their tents on the plain of Alarcos, and prepared for battle. Having summoned his generals to a council of war, Abú Yúsuf consulted them as to the best means of insuring success. The Almohades and the Spanish Moslems, under the command of Abú Yahya Ibn Abí Hafss, were to lead the attack; the Berber troops and the volunteers, under Abú Mohammed Ibn Abí Hafss, were to sustain it; the reserve, composed of the khalif's own body guard and the negroes, were to take a circuitous route, and during the action fall on the flanks of the enemy. On the following day, which was Wednesday the 9th of Sha'bán, A. H. 591 (July 18. A. D. 1195), the Christians began the contest by a formidable charge of all their heavy cavalry. So impetuous was the attack, that the ranks of the Almohades were broken, and their general, Abú Yahya, was cut down in an attempt to rally them. The whole of the first division would have been destroyed, had not an Andalusian general, named Ibn Senanid, diverted their attention by leading a strong body of cavalry against Alphonso, who, with his reserve, occupied the summit of a neighbouring hill. Whilst the struggle was at its height, Abú Yúsuf, with his body-guard, took the Christians in flank: the rout then became general; upwards of 30,000 Christians perished by the sword of the Moslems; the remainder took refuge in the neighbouring castle of Alarcos, which was immediately invested by the conqueror, and taken, after a slight resistance. After this signal victory, Abú Yúsuf speedily reduced several important fortresses on the frontiers of Castile, and returned to Seville, where he made his triumphant entry on a Friday of the month of Dhí-l-ka'dah, A. H. 591 (October, A. D. 1195). The ensuing year Abú Yúsuf prepared another expedition against the Christians. Having penetrated into Castile, he took Calatrava, Guadalajara, Madrid, Alcalá, and Uclés; after which he appeared in sight of Toledo, where Alphonso happened to be at the time. Having learned from his spies that the walls of that city were slightly guarded, and that discord and fear prevailed in the king's council, Abú Yúsuf invested that capital, determined not to raise the siege until he had made himself master of it. He encamped to the north of the city, and began to batter the walls with catapults and other military engines. Finding, however, that all his attempts were useless, he raised the siege, and marching towards the north-west, fell suddenly upon Salamanca, which he took and sacked, putting all the men to the sword, and making the women slaves. Taking thence a southern direction, he surprised Albalate, Truxillo, and other castles, and returned victorious to Seville, where, immediately upon his arrival, he issued orders for the construction of a menárah, or square tower, close to the great mosque, the same which is now called "La Giralda" by the Spaniards, from a huge weathercock representing a figure of Faith, which was placed at the top of it in the fifteenth century. Jábir, commonly called Geber, the architect who designed it, built also, on the same plan, and at the sultan's expense, two other towers, one at Marocco, and another at Rabátt. The castle of Hisnu-l-faraj, now San Juan de Alfarache, close to Seville, owes likewise its foundation to this enlightened prince, whose passion for building equalled, if it did not surpass, that of the greatest sultans of the race of Umeyyah. In Sha'bán, A. H. 594 (June, A. D. 1198), Abú Yúsuf returned to Marocco, where he died a few months after, on the 22d of Rabí' the first, A. H. 595 (A. D. 1198), after appointing for his successor his

son Abú 'Abdillah Mohammed, and having him recognised by the sheikhs of the Almohades. Abú Yúsuf left behind him the character of an able, enlightened, just, and liberal prince; and he was, doubtless, the greatest and best sultan of his race. (Ibn Sáhibi-ssalát, *Hist. of the Almohades*, MS.; Ibn Khaldún, *Hist. of the Berbers*; Conde, *Hist. de la Dom.* ii. 391—409.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 221.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, ii.; *Karttás*, translated by Moura, p. 235.; Abú-l-fedá, *Ann. Musl.* iii.)

P. de G.

ABU' ZAKARIYYA' YAHYA (IBN MOHAMMED IBN AHMED), commonly called Ibnu-l-awám, lived at Seville in the twelfth century of the Christian æra. He was the author of a treatise on agriculture, entitled "Kitábu-l-falâhat" ("A Manual of Agriculture"), which is in the Escurial library, No. 901. and was published at Madrid, with a Spanish translation and excellent notes, by Don Josef Antonio Banqueri. (2 vols. folio, 1802.) The work of Ibnu-l-awám is not confined to agriculture; it comprehends botany, and contains also directions for the breeding of cattle, and the rearing of sheep, the management of farms, and a long treatise on the qualities of horses, their diseases, and their mode of cure. (Casiri, *Bibl. Arab. Hisp. Esc.* i. 275.)

P. de G.

ABU'CARA, THEODO'RUS (Θεόδωρος Ἀβουκαρᾶ). The name Abu-cara signifies "father," that is, bishop of Caræ. Whether by Caræ we are to understand a town of this name in Palestine, or whether Carrhæ in Mesopotamia is meant, cannot be decided, though the latter is more probable. Abucara calls himself a disciple of Joannes Damascenus, who died about A. D. 756, so that Abucara must have been living about the year 770. Respecting the circumstances of his life nothing is known.

Abucara wrote a great number of treatises, forty-three of which are printed, and many others are yet scattered about in MS. in various libraries of Europe. Most of these treatises are written in Greek, but some are in Arabic; they are directed against the Jews, Mohammedans, and heretics. Forty-two of them were first collected by Gretser, and printed at Ingolstadt, 1606, 4to. A new treatise not contained in this collection, "De Unione et Incarnatione," was discovered by Andrew Arnold in a Bodleian MS. at Oxford, and published at Paris in 1685, 8vo. All the printed works of Abucara are also contained in the supplement to the *Bibliotheca Patrum*, Paris, 1624, and in the subsequent editions. A complete list of them is given by Fabricius, *Biblioth. Græc.* x. 365, &c.

This Theodorus Abucara has often been confounded with one Theodorus, who was at first bishop of Caria and afterwards of Laodicea, and who lived about a century later. He is chiefly known for insincerity and inconstancy in his religious opinions; for during the troubles which about the middle of the ninth century agitated the church of Constantinople, he at first followed the party of Photius, and when he thought this course no longer safe, he publicly renounced them in 869 at the eighth synod of Constantinople, and embraced the doctrines of Ignatius. (Nicetas Paphlag. in *Vita S. Ignatii*; Fabricius, *Biblioth. Græc.* x. 365.)

L. S.

ABUDACNUS, JOSEPH, a native of Cairo, who taught Arabic at Oxford and Louvain about the beginning of the seventeenth century. He is mentioned by Anthony a Wood in the "Fasti Oxonienses" for 1603, under the name of Barbatus, an appellation which corresponds to that of Abudaenus, or more properly Abu-dh-dhakn, literally "Father of the Beard," in Arabic. In Hearne's "Reliquiæ Bodleianæ" a letter of recommendation is printed, which he brought to Dr. James, from Sir Thomas Bodley, in which it is said, "The bearer hereof, Josippus Barbatus, was born at Memphis in Egypt" (meaning Cairo), "and comes recommended from the lord of Canterbury" (Whitgift) "to Mr. Vice-chancellor, to the end he might read the Arabian tongue in Oxon, which is natural to him: as withal, he speaketh French and Italian very readily, also Latin well enough to explicate his mind; being, likewise, as I guess, of a kind and honest disposition." In 1615 he published a work called "Speculum Hebraicum," at Louvain; and in the royal library at Vienna there are two manuscript copies of a "Compendium Grammaticæ Arabicæ," in which he styles himself Professor of the Oriental Languages at the university of that place. He became a member of the Society of Jesuits, and Wolf conjectures that a "Sylva Radicum Hebræarum," which is annexed to Robert Bellarmine's "Grammatica Hebraica" published at Paris in 1622, with the initials "J. B. M. e S. J." is to be attributed to "Josephus Barbatus Memphiticus e Societate Jesu." The date of his death is unknown. In addition to the works already mentioned, he was the author of "Historia Jacobitarum seu Coptorum in Ægypto, Lybia, &c.," in which a curious account is given of the ecclesiastical ceremonies and religious opinions of the Copts. The work was first published at Oxford in 1675, in a small quarto of thirty pages, by Marshall, who in his preface styles the author a man of small learning, but blameless manners: "vir quidem parum literatus sed inculpatis moribus." It was reprinted at Lübeck, in 1733, by J. H. Seefen, and at Leyden, in 1740, by Havercamp, with notes by J. Nicolai. An English translation was published in 1692, "by a person of quality," who, in a second edition, gave his name as Sir E. Sadleir, and who owns in the preface that his interest in the work was excited by "finding the name of Jacobite upon it, an appellation we now give to the fol-

lowers of an unhappy prince fled to the French king for succour." The same circumstance, perhaps, led to its being reprinted in the following year. It was made use of by Mosheim. (Bliss's edition of Wood's *Athenæ Oxonienses*, ii.; *Fasti*, i. 301.; Adelung, *Fortsetzung zu Jöcher's Gelehrten-Lexico*, i. 84.; Wolfius, *Bibliotheca Hebræa*, ii. 550.; Editions of *Historia Jacobitarum*, *&c.*) T. W.

ABUNDANCE, JEAN D'. A French poet and satirist of the sixteenth century, described by Du Verdier as a bazochian and notary of the Pont Saint Esprit. Baillet and Placcius treat D'Abundance as a real name, while Du Verdier asserts that it is fictitious, as was undoubtedly that of "Maistre Tyburce demeurant de la ville de Papetourte," under which he published many of his compositions. His death took place between the years 1540 and 1550. His principal pieces, in addition to various ballads, epistles, rondeaus, triolets, and huitains, and other minor poems, are, "Les grands et merveilleux Faits de Nemo;" "Les quinze grands et merveilleux Signes nouvellement descendus du Ciel au Pays d'Angleterre;" "La Lettre d'Escornifierie;" "La Chanson de la grande Gorre," and "La Guerre et Débat entre la Langue, les Membres, et le Ventre." He also wrote several moralities and mysteries; among others, "Gouvert d'Humanité;" "Le Monde qui tourne le Dos à chacun;" "Le Mystère des Trois Rois," and "Mystère et Figure de la Passion de N. S. J. C., nommée Quod secundum legem debet mori." This last piece is stated in the "Biographie Universelle" (art. "Abundance") to be so rare, that the copy in the royal library at Paris is considered to be unique. (A more complete list of his works is given by Du-Verdier, *Bibliothèque Françoise, par Rigoley de Juoigny*, tom. iv. p. 324.; and respecting this author generally, the reader may consult Hendreich, *Pandectæ Brandenburgicæ*, p. 27.; Placcius, *Theatrum Anonymorum et Pseudonymorum*, 1708, p. 599.; Baillet, *Auteurs Déguisés*, p. 608.) J. W. J.

ABU'RNUS or ABU'RNIUS VALENS. [VALENS.]

ABYDE'NUS (Ἀβυδηνός), a Greek historian who wrote a history of Assyria (Ἀσσυριακά), of which several fragments have been preserved by Eusebius, Cyrillus, and Syncellus. In one of these fragments Abydenus states, that he made use of the history of Berosus; but who Abydenus was is unknown. His work seems to have been of great value, especially for chronology; and one of his fragments, which has been lately recovered in the Armenian translation of the Chronicon of Eusebius, has thrown a new light upon an obscure and much disputed point in the history of Assyria. The fragments which were known at the time, have been collected and explained by Scaliger in his work "De Emendatione Temporum." A new collection of the fragments has been made by J. D. G. Richter in his work entitled "Berosi Chaldæi Historiæ quæ supersunt," &c. Leipzig, 1825, p. 85, &c.

Some writers have suppposed that Palæphatus of Abydos and the historian Abydenus were the same person; but Palæphatus lived some time before Berosus, whose work, as already stated, was the authority of Abydenus [PALÆPHATUS]; and it would be very strange that all the writers who mention Abydenus, should always call him merely by a name derived from that of his supposed native place (Abydus), without ever mentioning his real name. Suidas, in enumerating the works of Palæphatus, does not mention any history of Assyria. (Fabricius, *Biblioth. Græc.* i. 197.; Vossius, *De Hist. Græc.* 375. ed. Westermann.) L. S.

ACA'CIUS (Ἀκάκιος), bishop of Cæsarea in Palestine. He was a disciple of Eusebius, whom he succeeded (A. D. 339) in the see of Cæsarea. He died about A. D. 366. At one time he was the champion of the Semi-Arians, and at another of the Anomoioi. In 359 he signed the decrees of the council of Seleucia, and in 363 those of the council of Antiochia. During the period of his Arianism he carried on a vehement contest with Cyrillus, bishop of Jerusalem, concerning the supremacy of the two sees, and supported by the Arians he effected the deposition of Cyrillus. His contemporaries praise him for the great care which he bestowed upon the celebrated library of Cæsarea. Acacius wrote a life of his predecessor Eusebius and several theological and controversial works, all of which are now lost, with the exception of some fragments preserved in works in which they are quoted; and as all of these works have not yet been published, several fragments of Acacius have never yet appeared in print. (Fabricius, *Biblioth. Græc.* vii. 336. n. *e.*; ix. 254. 256.) L. S.

ACA'CIUS, a philosopher and rhetorician, who lived at Cæsarea in the time of Acacius, bishop of Cæsarea, and the emperor Julian. He was a friend of Libanius. (Suidas, in Ἀκάκιος and Λιβάνιος; Eunapius, 135, &c.) L. S.

ACA'CIUS, bishop of Beroe, must have been born about A. D. 320, for he died about 431, at the age of 110 years. He was an adversary of Chrysostomus, and joined the party of Theophilus of Alexandria. This, and the circumstance that he supported Porphyrius, drew upon him the excommunication of the pope, under which he laboured for ten years. At last, however, he became reconciled to the orthodox bishops. There are extant two of his epistles to Alexander of Hierapolis, a Confessio Fidei, and an epistle to Cyrillus of Alexandria. These works are printed in "Variæ Epistolæ ad Concilium Ephesium

spectantes," ed. Christ. Lupus, 1682; and in vol. v. of the works of Cyrillus. (*Act. Concil. Ephes.* iii. 382. ed. Labbeus.) It is not quite certain whether this bishop Acacius is not the same person as Acacius the presbyter of Beroe, of whom we possess a letter of the year 375, addressed to Epiphanius, and encouraging him to write against the heretics. (Fabricius, *Biblioth. Græc.* vii. 336. n. *e.*)

L. S.

ACA'CIUS, bishop of Melitene in Armenia (about A. D. 430), an opponent of Nestorius. There is extant a homily of his against the Nestorian heresy. (Fabricius, *Biblioth. Græc.* vii. 336. n. *e.*; x. 187.) L. S.

ACA'CIUS, bishop of Amida in Mesopotamia, lived at the beginning of the fifth century of our æra. His life was signalised by one great act of benevolence. In a war between the Romans and Persians, about 7000 Persians were made prisoners. Acacius ransomed them by giving up to the conquerors the consecrated vessels of his church, and sent the Persians to their king, who being anxious to see the benefactor of his subjects invited him to his court. It was at the time believed that the peace between Persia and Theodosius the Younger was chiefly brought about by the influence of Acacius. (*Acta Sanctor.*, April., i. 826.; Gibbon, *History of the Decl.* chap. xxxii.)

L. S.

ACA'CIUS, patriarch of Constantinople, to which dignity he was raised A. D. 471. He was a crafty and ambitious man, whose object was to raise the church of Constantinople above all the churches of the East. At first, however, he was afraid of coming to open hostility with the pope Simplicius, of whose support he availed himself in opposing the emperor Basiliscus, who patronised the Eutychian heresy. When Basiliscus being dethroned by Zeno took refuge in a church, Acacius dragged him forth, and delivered him into the hands of the new emperor. His opposition to the heretics appears to have been merely a piece of policy to keep on good terms with the pope, for after some time he threw off the mask, declared openly against the pope, and induced the emperor Zeno to publish a formula, called Henoticon (ἑνωτικὸν), which was greatly in favour of the heretics. His zeal in proclaiming this decree in the various provinces of the empire drew upon him excommunication from Rome, and he was summoned by Pope Felix III. to come to Rome and answer for his conduct. Instead of obeying, Acacius pronounced an anathema against the pope, arrested his ambassadors, deposed the orthodox bishops, and appointed schismatics in their stead. Notwithstanding these disputes, Acacius appears to have retained his dignity as patriarch until his death in 489. Towards the close of his life he saved by his intrepidity the Empress Ariadne, whom her husband Zeno intended to put to death. Acacius was bold enough to represent to the emperor the monstrosity of this crime, and he succeeded in turning him from his purpose. There are two letters extant of Acacius, one in Greek and the other in Latin, addressed to pope Simplicius. (Cave, ad A. C. 471.; Photius, *Myriobibl.* cod. 42.) L. S.

ACAMAPICHTLI, first king of Tenochtitlan, or Mexico. He was chosen king, according to the Mexican annalists, in the year corresponding to 1352 of our æra. His authority only extended over the Aztecs inhabiting the island on which the city of Tenochtitlan was built. That tribe emigrated from Aztlan in 1160, and reached in 1216 the valley of Mexico, which it found inhabited by tribes, many of whom spoke a kindred language, and had emigrated at an earlier period from the same country. The Aztecs do not seem to have been very hospitably received, for after having been driven from one settlement to another, they took refuge, about the middle of the thirteenth century, in some small islands situated at the southern extremity of the lake of Tezcuco. Forced by the chiefs of Tezcuco to abandon this settlement, they successively attempted to fix themselves in different parts of the valley, but in 1325 again betook themselves to the water, and founded Tenochtitlan, on an island not far distant from the western shore of the lake. Civil dissensions caused a considerable body to leave the city only eighteen years after its foundation, and build another, to which they gave the name of Tlatelolco, on some islands situated to the north-west of Tenochtitlan. A desire to diminish the tendency to the feuds which occasioned this emigration, by substituting the government of one ruler for that of a numerous aristocracy, seems to have been the motive for the elevation of Acamapichtli. The king or chief of Acapazalco suspected that the inhabitants of Tenochtitlan might also have in view, by subjecting themselves to one leader, to increase their military discipline, and thus enable themselves to throw off the authority he had for some time exercised over them. The refugees of Tlatelolco seem to have laboured to confirm this prince's ill-will towards their parent city; and seeing him exasperated by the presumption of the inhabitants of Tenochtitlan in asking him to bestow one of his female relations on their new king, the settlers of Tlatelolco adroitly flattered him by requesting that he would allow one of his sons to be their king. The connections of Acamapichtli were calculated to strengthen him for the emancipation of his people. His father, an Aztec noble, was connected with the chief of Zumpango, and his mother was sprung from the family which governed in Colhuacan. He married Ilancueitl, daughter of the chief of Coatlichan. Notwithstanding these connections he was unable to shake off the yoke of the chief of Acapazalco; and a short time

before his death he expressed to the assembled chiefs of Tenochtitlan the bitterness of soul which he felt in dying before he had accomplished their deliverance. Under him, however, the military reputation of the Aztecs continued to increase; and they distinguished themselves in the sieges of Mizquic, Cuitlahuac, Quauhtahuac, and Xochimilco, in which, according to a highly probable conjecture of Clavigero, they acted as auxiliary troops under the king of Acapazalco. The internal tranquillity of the city was established under Acamapichtli; the population increased, some edifices of stone were erected, and canals constructed. The account given by the Mexican annalists of the oppressions of the king of Acapazalco seems to indicate that the inhabitants of Tenochtitlan had at that time advanced in ingenuity beyond the more powerful tribe to which they were subject. The story is, that after the Mexicans had elected a sole chief, they were obliged to pay double the annual tribute of fish and wild-fowl that had been previously exacted; and in addition one year to plant the gardens and avenues of the capital of Acapazalco, and another to bring to the king one of their floating gardens containing specimens of every plant that grew in Anahuac. This latter injunction having been obeyed, they were next year ordered to bring a similar island with water-fowl habiting in it, and the incubation so far advanced that the young birds should chip the shell just as they were presented to the king. Success in the attempt to comply with this request, of course, only exposed the Aztecs to more unreasonable demands; they were ordered next year to bring a live stag in the garden. This was regarded as the most severe exaction of all, for the animal could only be obtained from the main land, and must, therefore, be sought at the hazard of embroiling themselves with the tribes who claimed the various hunting-grounds. These traditions, evidently indigenous in the lake of Tezcuco, and showing a nascent civilisation in which features of Egypt and Venice are strangely blended, may serve as traits of national character to cast a reflected light on the imperfectly defined outline of the character of the first king of Tenochtitlan, by whom the foundations of the future power of the monarchy were silently laid. The first wife of Acamapichtli having brought him no children, he took a second during her lifetime, by whom he had two sons, Huitzilihuitl and Chimalpoca, both of whom ascended the throne after him in succession. Ilancueitl was so little displeased with this step, that she devoted her attention to the education of Huitzilihuitl. Acamapichtli had other wives, who were not, however, regarded as equal in rank to the two first. By one of these, a slave, he had Itzcaotl, who was also in his turn king of Tenochtitlan. Acamapichtli died in 1389, leaving it to the nobles to elect his successor. (Clavigero, *Storia Antica del Messico*; Humboldt, *Monumens des Peuples Indigènes de l'Amerique*; and *Essai Politique sur la Nouvelle Espagne.*) W. W.

ACARETE. [ACUÑA.]

ACARIE. [AVRILLOT.]

ACARISIO, ALBERTO, born at Cento, near Ferrara, in the early part of the sixteenth century, published a grammar of the Italian language, "La Grammatica Volgare di M. Alberto degli Acarisi da Cento," Bologna, 1536, which was reprinted at Venice several times. In 1543 he published a vocabulary of the same language, which was one of the earliest, and which superseded that of the Neapolitan, Fabrizio Luna, printed at Naples, in 1536. Acarisio printed his vocabulary at Cento; "Vocabolario Grammatica e Ortografia della Lingua Volgare di Alberto Acarisio. In Cento presso l'Autore, 4to. 1543." The dictionary of Acarisio was superseded by that of Francesco Alunno, of Ferrara, who published his "Ricchezze della Lingua Volgare," and again, his "Fabbrica del Mondo," in 1546, both of which have been reprinted several times. (Fontanini; Zeno; Tiraboschi.) A. V.

AÇARQ (D'), a French grammarian and critic. He was born about 1720 at Andruick, in Artois. Early in life he set up a boarding school at Paris, under the patronage of Fréron, which he repaid by editing gratuitously the grammatical department of the "Année Littéraire." In 1759 he was appointed to the new office of professor of the French language at the military school, which was suppressed after an existence of eight months only. The remainder of his life was passed in fruitless endeavours to re-establish his school, and in writing works which could scarcely ever find a publisher. He died at St. Omer about 1795, having a short time before received relief under the vote of the convention to indigent men of letters.

His chief works were — 1. "Grammaire Française Philosophique," Geneva, 1760, an elaborate production, but deficient in order and clearness. A part only appeared, and it was never completed. 2. "La Balance Philosophique," Amst. 1763, consisting of criticisms on the most eminent French writers, the arroganee of which exposed the author to the ridicule of La Harpe and Le Brun. 3. "Plan d'Education Publique," which is mentioned with praise by Sabatier. 4. "Le Portefeuille Hebdomadaire," a periodical which lasted only a short time. (*Biographie Universelle* (Suppl.), lxvi. 52.; Quérard, *La France Littéraire*, i. 5.) J. W.

ACCA, bishop of Hexham, a celebrated name in the history of the early Saxon church, though, like his friend and contemporary Bede, Acca was never placed in the high rank of the Sancti of the church. He was by birth an Anglo-Saxon, brought up under Bosa, the fourth name in the cata-

logue of archbishops of York, and very intimate with Saint Wilfrid. He was appointed to superintend the affairs of the church in the northern part of the province of York, when the seat of the bishop was at Hexham. In the monastery of Hexham he added greatly to the buildings, and laid the foundation of a library, in which were many Latin and also Greek authors. He had visited Rome, where it is probable he became possessed of them. Bede speaks of his various literature, of his skill in church music, and his intimate acquaintance with the Holy Scriptures. The biographical writers of the sixteenth century say that he left in writing accounts of those saints of whom there were any relics preserved in his church. They attribute to him also various hymns, and a treatise "De Ecclesiasticis sui Chori Officiis," with certain epistles. He died A. D. 740. The best original account of him is to be found in Bede's *Hist. Eccles.* book v. chap. 20. See also Bale, Pits, and Godwin. J. H.

A'CCAMA, BERNARD, a Dutch painter, born in Friesland. He painted history and portraits; many of his pictures of the latter class were engraved by Houbraken, Fritsch, and others: he died in 1756. Mathias Accama, his younger brother, was also a portrait and historical painter, and had considerable employment: he died in 1783. (Van Gool, *De Nieuwe Schouburg der Nederlantsche Kunstchilders*; Nagler, *Neues Allgemeines Künstler-Lexicon.*) R. N. W.

ACCARIAS DE SERIONNE. [SERIONNE.]

ACCARI'GI, FRANCESCO, (Latinised Accarisius,) of a Sienese family, was born at Ancona, about the middle of the sixteenth century. His father sent him early in life to the university of Siena, where he studied law under Girolamo Benvoglienti and Celso Bargagli. He ingratiated himself so much with the latter, that he delivered a laudatory oration, published in his works, on his pupil, on the occasion of his taking the degree of doctor, in 1580; and bequeathed to him at his death the charge of publishing his "Orations" and his treatise on fraud ("De Dolo"). In 1583, Accarigi was appointed to lecture on the Institutions in the university of Siena; and in 1589, to lecture on the Pandects. About this time the Grand Duke of Tuscany had resolved, probably with a view of encouraging the resort of foreign students, to establish a professorship in the university of Siena, for the purpose of teaching the civil law in the manner of Cujas, and with a view to its practical application in the Transalpine courts of justice. Accarigi was selected to fill this new chair. On the death of Bargagli, in 1593, Accarigi was elected his successor, and was the first citizen of Siena who filled the principal chair of civil law in that university. In 1613 he was induced, by the title of counsellor to the Duke of Parma, an annual salary of 1300 ducats, and 200 ducats in the name of travelling expenses, to accept the first professorship of law in the university of Parma. In 1618 the Grand Duke of Tuscany, unwilling that so distinguished a native of his dominions should remain in the service of another prince, induced him to return to the service of his native state by the offer of the senior professorship of law in the university of Pisa, with an annual salary of 1000 Florentine piastres, which he accepted. He continued to hold these appointments till his death, in 1622. The only work by Accarigi known to have been published, is entitled "Allegationes," and was published at Florence in 1620. The rivalry of contemporary princes to obtain his services, the selection of him by Bargagli to edit his posthumous works, and his election as the person best qualified to teach a branch of jurisprudence never before attempted in Italy, are evidences of the high esteem entertained for his talents during his life. His writings scarcely answer the expectations which these considerations are calculated to raise. (Mazzuchelli, *Scrittori d'Italia*, Brescia, 1763.)

W. W.

ACCARI'GI, JACOPO, a native of Bologna, descended from a respectable though not noble family. Nothing is known of his early life. He was appointed by Ferdinand, duke of Mantua, to fill the chair of rhetoric in the university founded at Mantua by that prince in 1627, and continued to hold it for four years. The time at which he took up his abode in Rome is uncertain; but as he is mentioned by Allacci, in his account of distinguished men who resided at Rome from 1630 to 1632, it must have been at the latest before the close of the latter year. He officiated for same time as Latin secretary to Cardinal Guido Bentivoglio. In 1636 he was appointed to lecture upon Aristotle's work on the Heavens. His pertinacious solicitation for a bishopric induced Urban VIII. to nominate him to the see of Veste, and the appointment being confirmed by Innocent X., he was installed on the 17th of October, 1644. Accarigi soon found occasion to repent of the step which his ambition had led him to take, for the see is one of the poorest in the Romish church. He petitioned with as much vehemence for leave to resign, as he had formerly begged to be promoted; but the pope was deaf to his prayers, and he continued to reside in poverty within his diocese till death relieved him, on the 19th of October, 1654. His publications were numerous, but none of them can be considered as rising above the character of occasional pamphlets: they consist chiefly of funeral orations, complimentary addresses, and occasional sermons. He appears to have been a popular preacher; just of sufficient importance to induce the pope to flatter him with an appointment

of nominal dignity, which no person of real consequence would accept. The following list may serve as a specimen of his numerous publications:—"Oratio de Renovatione Pacis et Studiorum habita Bononiæ, 1626." Bononiæ, 1626, 4to. (An oration delivered on the re-opening of the classes at Bologna, after they had been suspended by war.) "Terræ Quies, Solisque Motus demonstratur primum Theologicis, tum pluribus Philosophicis Rationibus. Disputatio Jacobi Accarisii, &c. habita ab eodem 13. kal. Decembris, 1636, qua die aggressus est Romæ in almo Sapientiæ Gymnasio publice explicare libros Aristotelis de Cœlo." Romæ, 1637, 4to. (An inaugural thesis, in which he maintains that the earth is at rest, and the sun moves, maintained by him on being appointed to lecture on Aristotle's book on the Heavens.) "Esortazione detta nella Cathedrale di Veste al suo Popolo e Clero al occasione di prendere el possesso del suo Vescovado." In Napoli, 1645. 4to. "De eligendo Pontifice ad Eminentissimos ac Reverendissimos S. R. E. Cardinales Vaticana Comitia ingressuros V Idus Augusti, 1644." "Oratio habita Romæ in Basilica Principis Apostolorum à Jacobo Accarisio S. R. E. Inquisitionis Theologiæ ac designato Episcopo Vestano." Romæ, 1644, 4to. (A sermon preached before the conclave of cardinals previous to the election of Innocent X.) "Jacobi Accarisii Prælectiones et Orationes." Bononiæ, 1641, 12mo. (A collection of his philosophical lectures and occasional orations.) He left at his death a number of MSS., among which was a Latin translation of Bentivoglio's "Wars in Flanders." (Mazzuchelli, *Scrittori d'Italia*; Ughelli, *Italia Sacra*, vii. 870.) W. W.

ACCIAJUO'LI FILIPPO, a dramatic poet and composer, born at Rome, in 1673. His early disposition was for travel, and he visited not only the principal European nations, but every quarter of the globe. On his return to Italy he addressed himself to the cultivation of the lyric drama, first writing operas, and then composing the music for them. He also effected many improvements in the machinery and internal arrangement of theatres. He died at Rome, February 3. 1700. (Miro Rofeatico, *Notizie Istoriche degli Arcadi illustri.*) E. T.

ACCIAJUO'LI, NICCOL'O, a distinguished statesman, was born at Florence about 1310, of one of the leading families of that city. The family was one of those called popular, in contradistinction to the grandi or nobles; and its name was derived from the trade in hardware or steel (*acciajo* in Italian), which had been originally carried on by their ancestors. The Acciajuoli are mentioned by the chronicler Dino Compagni as belonging in his time to the Guelph or Neri party, and, as such, having contributed to the banishment of the Bianchi party, in 1302. The father of Niccolo was the head of a mercantile house of considerable importance.

Acciajuoli was sent to Naples by his father, who carried on an extensive trade with that capital. About the year 1345 the firm of Acciajuoli failed, and one of the partners, Silvestro Baroncelli by name, was arrested, at the suit of the inquisitor of Florence, for a debt owing by the firm to the cardinal of Sabina. This occasioned a warm dispute about jurisdiction between the lay and ecclesiastical powers, in the course of which the executive of Florence liberated Baroncelli, and severely punished the officers who had arrested him. The inquisitor excommunicated the magistrates, and the affair being referred to the pope at Avignon, it was ordered, that in future the inquisitor should only interfere in matters of religion, and that heretics should be visited by personal, and not pecuniary penalties, and that no "exequatur" should be issued in any case except by the lay authorities. (Villani, xii.; Pignotti, iv. 1.)

Niccolo Acciajuoli was now pursuing his fortune at Naples, not in mercantile business, but at court. He was quick and shrewd, eloquent, possessed of self-command, and favoured by nature in his personal appearance. He obtained the favour of the princess of Taranto, widow of Philip, king Robert's brother, and prince of Achaia. The princess entrusted Acciajuoli with the direction of her affairs, and the education of her three sons, and especially of prince Louis. After the death of king Robert, in 1343, his granddaughter Joanna succeeded him on the throne, and two years after, in 1345, her husband Andreas of Hungary was murdered at Aversa. The mystery of this tragical event has never been fully unravelled; but shortly after the occurrence Joanna married her cousin Louis of Taranto, and it was Acciajuoli who hastened the marriage, by overcoming in a peremptory manner the scruples of the prince, who wished to wait for the pope's dispensation. The scene is briefly but forcibly described by Matteo Palmieri, the biographer of Acciajuoli.

Acciajuoli now became the chief adviser of the queen and her husband, whom he accompanied in their flight to Provence, of which Joanna was countess, in order to save themselves from the vengeance of Louis, king of Hungary, brother of Andreas, who invaded Naples at the head of an army. During the voyage, Acciajuoli and prince Louis landed in Tuscany, and the former induced his relative bishop Acciajuoli to accompany them to the papal court of Avignon, where they warmly pleaded the cause of Joanna before Clement VI., who appeared convinced that she was innocent of her husband's murder. At the same time Joanna sold the town of Avignon to the pope for 30,000 golden florins. Acciajuoli having thus secured the favour of the papal court, and having obtained some money,

partly on his own security, secretly returned to Naples to encourage the partisans of queen Joanna; and soon after the queen and her husband, having freighted ten Genoese galleys with troops, returned to Naples, where they were received with acclamations. A desultory warfare followed between the queen's troops and those of the king of Hungary, who had himself left Naples for his own country, which was ended by the mediation of the pope, and Joanna and her husband were at last solemnly crowned by the papal legate at Naples, in 1352.

In consideration of his services, Acciajuoli was made grand seneschal, or master of the royal household, an office which secured to him the greatest influence with his royal master and mistress. He next availed himself of the civil dissensions in Sicily to recover the dominion of that island. He went thither with troops, and succeeded in taking Palermo, Messina, and other towns, and the greater part of the island, of which he was appointed captain-general. But fresh disturbances breaking out in the kingdom of Naples prevented reinforcements being sent to him, and after a few years the Neapolitans lost all their conquests in Sicily, with the exception of Messina.

Acciajuoli having returned to Naples, was employed at the request of Pope Innocent VI. to negotiate a peace between him and Barnabo Visconti, lord of Milan; but not succeeding in this mission, he joined the army of the papal legate, and contributed to the taking of Bologna, Faenza, and the rest of the Romagna. It was during his mission to Barnabo, in 1360, that Acciajuoli paid several visits to Petrarch, who was then residing near Milan, and who appears to have been greatly flattered by the condescension of the powerful statesman, which he relates in emphatic terms in a letter to Zanobi da Strada, published by De Sade, in his "Memoirs of Petrarch." Acciajuoli examined every volume in Petrarch's library, and conversed with him at great length, paying him a sort of ostentatious respect. Acciajuoli professed to be a patron of learning and of learned men, several of whom he invited to Naples; among others, Zanobi da Strada, a Florentine scholar, whom he made one of the royal secretaries. He treated him with great kindness, and obtained for him the honour of being crowned publicly as poet laureate by the emperor Charles IV. at Pisa, in 1355. After Zanobi's death, Acciajuoli expressed his grief in a letter, which is printed by the Abbé Méhus in his life of Ambrosius Camaldulensis, or Traversari. Boccaccio, who also repaired to Naples at Acciajuoli's request, in 1362-3, was not quite so fortunate: whatever may have been the cause, it appears, by a letter which he wrote to his friend Francesco Nelli, prior of St. Apostoli, that he could not remain long with Acciajuoli, and that he was disgusted with the seneschal's pomposity and superciliousness.

Acciajuoli in his prosperity did not forget his native country, although the Florentines, for fear of his influence, had excluded him, according to the historian Ammirato, by a decree, from all offices of state in the service of the republic; and yet, when they were at war with Pisa in 1363, he sent them two galleys fitted out at his own expense. He was also the founder of the splendid Certosa, or Carthusian monastery and church near Florence, which he built after the design of the architect Orgagna, and adorned with paintings. He also raised close to it a large structure, which he intended as a college for fifty boarders, but his death left this part of his plan unexecuted. He also formed a library in the same place, consisting of valuable MSS. which he had collected, but which have been since dispersed.

In 1362 king Louis of Naples died, and Joanna, by the advice of Acciajuoli, married James of Aragon, prince of Minorca, in the following year. In 1366 Acciajuoli died, and Joanna lost her best adviser. The seneschal's remains being transferred to Florence, were interred in the Carthusian church, where Orgagna raised a splendid monument to his memory, which still remains. In the same vault are the tombs of his father, his sister, and his son Lorenzo, adorned with bassi rilievi by Donatello. Acciajuoli was also the restorer of the Carthusian monastery of S. Martino near Naples. He died wealthy, being possessed of several fiefs and castles in the kingdom of Naples as well as in Greece.

A leading feature in the career of Acciajuoli was his constant fidelity to his sovereigns Joanna and Louis of Taranto, through good and evil fortune. (Pignotti, *Storia della Toscana*, iv.; Palmieri, already quoted; Villani, and other Florentine and Neapolitan historians.)

The family of Acciajuoli at Florence in the following century were, for a time, opposed to the Medici; and one of them, Agnolo Acciajuoli, having joined the conspiracy of Luca Pitti against Piero de' Medici, Cosmo's son, was banished. His letter to Piero, and Piero's reply, are contained in Roscoe's "Life of Lorenzo," vol. i. Appendix, xi.

Several individuals of the name of Acciajuoli, descended from the Florentine stock, have become known by their learning, and by filling public places in Florence, Rome, and other parts of Italy. Donato Acciajuoli was a distinguished scholar of the fifteenth century, and wrote commentaries on the ethics and politics of Aristotle. He was a friend of Piero de' Medici, and of his son Lorenzo, and was employed by the government of the Florentine republic in several important missions; and when he died, in 1478, he was buried at the public expense, and portions were given to his daughters from the public

treasury. ZENOBIO ACCIAJUOLI, a native of Florence, and a Dominican, was a Greek scholar, and translated into Latin several works of Eusebius, Theodoretus, and other Greek authors. He was for a time librarian of the Vatican, under Leo X. His catalogue of some of the older MSS. of that library has been published by Montfaucon, "Bibliotheca Bibliothecar." i. 202. There is a JACOPO ACCIAJUOLI, or Azaioli, native of Ferrara, but of Florentine origin, who is mentioned by Giraldi and Calcagnini as a scholar and a Latin poet of considerable merit in the sixteenth century. A cardinal Acciajuoli is recorded under the pontificate of Clement IX. A. V.

ACCIO ZUCHO. [ZUCHO.]

A'CCIUS or A'TTIUS, LU'CIUS (Ἄττιος), the greatest of the early Roman tragic poets. According to Hieronymus in the chronicle of Eusebius, he was born about B.C. 170. He was the son of a freedman, and the contemporary and rival of Pacuvius. He must have lived to a very old age, for Cicero states, that in his youth he often conversed with him; but the year of his death is unknown. Accius wrote two kinds of tragedies. Those of the first kind, which were the more numerous, appear to have been free imitations of the best Greek tragedies, especially of those of Æschylus, which he adapted to the Roman stage. The alterations which he made in his models do not appear to have been very great, for some of the extant fragments are almost literal translations of passages in the Greek tragedians. In the second kind, however, he must have worked independently of any model, as the subjects were taken from Roman history. The titles of three tragedies of this class are, Brutus, Decius, and Marcellus. We know the titles of fifty-six dramas of Accius, some of which appear to have been comedies. Not one of his plays is preserved entire; but the numerous fragments which we possess, justify the admiration with which the ancients speak of the sublimity of his thoughts, and of the force and dignity of his expression. Accius also wrote "Annals of the History of Rome" in a metrical form. Three prose works are ascribed to him: "Libri Didascalicon," "Libri Pragmaticon," and "Parerga." Of the two latter no fragments are extant. The Didascalica, which was a sort of history of Roman poetry, must have consisted of nine books at least.

A great many passages in which Accius or his works are spoken of are collected in Orelli's *Onomast. Tull.* i. 4, &c.; Horace, *Epist.* ii. 1. 56.; Velleius, i. 17.; Quinctilian, x. 1. 57.; Gellius, xiii. 2.; Macrobius, *Sat.* i. 7. The fragments are collected in *Fragm. vet. Poet. Lat.* a Rob. Stephano et Henrico filio, Paris, 1564; *Opera et Fragm. vet. Poet. Lat.* ed. Maittaire, London, 1713, fol.; and in *Poetæ Scenici Lat.* ed. F. H. Bothe, v. The fragments of the Didascalica have been collected by Madvig in *Commentatio de L. Attii Didascalicis*, Havniæ, 1831, 4to. L. S.

A'CCIUS, T., a Roman knight, a native of Pisaurum (Pesaro) in Umbria. He enjoyed considerable reputation as an orator, and was especially skilled in the technical parts of eloquence. He was one of the prosecutors of A. Cluentius upon a complicated charge of poisoning, subornation, and murder, B. C. 66. But his antagonist, Cicero, who defended Cluentius, treats Accius with forbearance and respect. (Cicero, *Brut.* 78., *Pro Cluent.* 23. 31. 57.) W. B. D.

ACCOLTI, BENEDETTO DEGLI, of Arezzo, lived in the second half of the fourteenth century. All that seems known of him is that he wrote, in 1376, a work of Guibeline tendency, which he dedicated to the Emperor Charles IV., with the title "De Exceptione Imperatoria in Italiam recte instituenda et feliciter conficienda," which is kept in MS. in the Imperial Library of Vienna, and of which Lambecius, in his "Commentar. Biblioth. Cæsareæ Vindobonensis," (ch. viii.) gives a full account. It begins as follows: "Incipit tractatus de habilitate temporis ad processum versus Italiam, tum propter electionem Imperatoris Romanorum, tum propter discordias Italorum; et primo deprecatio et hortatus ad movendum pectus Cæsareum, sine retardatione deberi ingredi Italiam ad paciscendum dissidia et ad confutandum rebelles." The purport of which is to entreat the emperor to come into Italy without delay, to put down the rebels against his authority, and quell both factions. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ACCOLTI, BENEDETTO, son of Michele Accolti, was born in 1415, of a family which produced several distinguished men of learning. He studied at Florence and Bologna, and was made doctor and professor of law at Florence. In 1459, after the death of Poggio, he succeeded him as chancellor of the republic, in which office he continued till his death, in 1466. He wrote, in Latin, the history of the conquest of Palestine by the Crusaders under Godfrey of Bouillon, and dedicated it to Piero de' Medici, son of Cosmo. Tasso made use of this work in composing his great poem. Accolti wrote also a Latin dialogue, "De Præstantia Virorum sui Ævi," in which he undertook to show that the men of his age were by no means inferior to those of ancient or classical times. In this work he speaks at length of Cosmo de' Medici, and there is prefixed to it a life of the author; it was printed at Parma, 1689, and at Augsburg in 1691, 8vo. These two works have been erroneously attributed by some to his grandson and namesake Cardinal Benedetto. The history of the Crusade was first printed at Venice in 1532, again at Basle in 1544, and again at Florence in 1623, with notes by Thomas Dempster, a Scotchman, who was professor in the university of Bologna. The last edition is by H. Hofsnider, Groningen, 1731, 8vo. It

was translated into Greek by Irone Ducas, and printed at Paris in 1620; and in Italian by F. Baldelli, and published at Venice in 1549. Some orations of Benedetto Accolti are inserted in the collection, "Orazioni in Materia Civile e Criminale," Venice, 1561. (Tiraboschi; Mazzuchelli; Gamba, *Serie dei Testi di Lingua*; Pignotti, *Storia della Toscana.*) A. V.

ACCOLTI, BENEDETTO, CARDINAL, grandson of Benedetto, born at Florence in 1497, studied at Florence and Pisa, and afterwards went to Rome, where the Cardinal Pietro Accolti, his uncle, was in favour with Leo X. Benedetto was made bishop of Cadiz, was transferred to the see of Cremona by Adrian VI., and afterwards made archbishop of Ravenna. Clement VII. appointed him one of his secretaries, together with Sadoleto, and made him a cardinal in 1527. In 1532 Cardinal Accolti was sent legate to Ancona; but Paul III., who succeeded Clement VII., caused him to be arrested in 1536, shut him up in the castle of St. Angelo, and had him secretly tried; but the charges against him have never transpired, though it is supposed that peculation was one of them. Giovio speaks of him in his letters as being in danger of his life. He was, however, released after paying a large sum, stated by Girolamo Negri at 40,000 crowns, and he went to his see of Ravenna, and afterwards to Ferrara and Venice. In 1542 Pope Paul gave him permission to return to Rome, of which, however, Accolti did not avail himself. He died at Florence, in 1549. Cardinal Accolti was an elegant Latin poet, and as such he is praised by Vida, Sadoleto, Giraldi, and other competent judges. He was also a patron of learning; Molza, Manuzio, Robertello, and Giraldi were among those who were patronised by him. Paolo Manuzio dedicated to him, in 1540, the first volume of his edition of Cicero's "Orations," with an eloquent laudatory address. A few of his verses, and some of his letters, are scattered in various collections. (Tiraboschi, vii. b. 3.) A. V.

ACCOLTI, BERNARDO, son of Benedetto I., was a celebrated poet and improvisatore, and his talent for that art acquired him the name of "l'Unico Aretino." He lived for a time at the court of Urbino, with Bembo, Castiglione, and other learned men. He presumed to make love to the duchess, but was rebuked by her in a humorous manner, according to the account of Gandolfo Porrino, in his "Rime." He also lived at the court of Leo X. at Rome, where he enjoyed great favour. Whenever he recited his verses in public, the hall was crowded to suffocation, and guards were stationed at the door to prevent disorder. Paole Cortese, who heard him at Rome, speaks in high terms of his poetical talent. Accolti died about the beginning of 1535. A collection of his verses has been printed, together with a comedy entitled "Virginia." Some of his inedited poems are in the Nani Library at Venice. (Pignotti; Tiraboschi; Maffei, *Storia della Letteratura Italiana.*) A. V.

ACCOLTI, FRANCESCO, (better known among jurists by the name of Aretinus, a local designation common to several members of his family,) the son of Michele Accolti, secretary to the republic of Florence, and younger brother of Benedetto the historian, was born not later than 1418. He was instructed in general literature by Philelphus, and in law by Mincuccius. It is uncertain where, or at what time, he studied under these eminent masters; but Philelphus resided in Florence during the time of Accolti's boyhood, and Mincuccius, with the exception of a short period, during which he transacted the business of several princes and republics at the council of Bâle, resided either in Florence or Siena from 1431 to 1438. In the last-mentioned year, Mincuccius was elected a professor of law in the university of Bologna. Accolti may have attended the lectures of Mincuccius either in Siena or Bologna, for in 1440 he was himself appointed professor of law in the latter university, an office which he held till 1445. In 1448, he taught in Ferrara. In 1450, the Marchese d'Este induced him to remain for five years longer by raising his salary; but before that term had expired he was lecturing at Siena. In 1457, however, he returned to Ferrara. In 1461, he entered the service of Francesco Sforza, duke of Milan, and remained in it till 1466. It was during this part of his life, on the occasion of his being sent on an embassy to Rome, that he addressed an oration to Paul II., which has been printed. In 1466 he was elected professor of law in Siena, an appointment which he retained till 1479. He paid a visit to Rome from Siena by command of Sixtus IV. It is alleged that he expressed a desire to be made a cardinal, but that Sixtus evaded the request by professing reluctance to injure the study of jurisprudence by withdrawing so eminent a teacher from the professorial chair. It has been conjectured that this slight stimulated Accolti to apply the harsh epithets to Sixtus IV. which occur in the professional opinion which he gave in favour of Lorenzo de' Medici and the republic of Florence, in the dispute between them and the pope, in consequence of which the Florentines were excommunicated in 1478. It is, however, equally probable that Accolti's known attachment to the house of Medici may have been the real bar to his advancement to the dignity of cardinal. His bold advocacy of the cause of the Medici exposed him to persecution; the Duke of Calabria as papal general formally called upon the town of Siena to surrender him, but the magistracy refused to comply, and thereby in all likelihood saved the life of Accolti. At all events, it is probable that the gratitude of the

Medici hastened his appointment as senior professor of law in Pisa, which took place in 1479. This office he held for the rest of his life. His annual salary was at first 1400 florins; in 1483 he was allowed, in consequence of increasing infirmities, to lecture only once a week, and his salary was reduced to 800 florins; in 1484 he was allowed to desist entirely from lecturing, and to retain his salary without further diminution. The precise date of his death is unknown; he was living in November, 1485, and dead before March, 1486. Panciroli and Mazzuchelli relate several anecdotes of Francesco Accolti, which, if credible, might throw light upon his character; but, unfortunately, they belong to that class which we find told sometimes of one person and sometimes of another. From the circumstance, however, of their having gained currency, they help to show the opinion entertained of him by his contemporaries. He appears to have been regarded as a man of strict integrity and generous disposition, but proud and hasty. An apocryphal story of a practical joke, by which he attempted to convince his pupils of the advantage of having a good character, serves at least to prove the impression generally entertained of his integrity. Philelphus is a less suspicious voucher for his generosity of sentiment; in a letter addressed to Crevellius he contrasts the frank and genial manner in which Accolti acknowledges his intellectual obligations to him with his correspondent's shabby attempt to conceal or deny them. The impression entertained by his contemporaries of the impetuosity of Accolti's temper may be inferred from the currency of the rather apocryphal story, that finding his lecture room thinly attended one day, and learning that a number of his hearers were absent at some public spectacle, he threw down his book in a passion, exclaiming, that Aretine would not lecture to fellows so incapable of appreciating him, and could never again be induced to enter his lecture room. The frequency with which he transferred his services from university to university exposed him to the charge of fickleness. Philelphus wrote, in 1468, urging him to marry, and being told in reply that he felt the infirmities of age stealing upon him, rejoined: "As to what you say about the decay of your bodily powers, seeing you are only fifty, or a trifle above it, that comes from your having squandered your strength when you ought to have been taking precautions to confirm it. Had you observed the medium which philosophy prescribes, and I have practised, you would have done better both for yourself and posterity." Accolti left immense wealth at his death, and dying intestate, it fell to his natural heirs, although he was well known to have been bent upon leaving it to found a college. He cultivated literature and the fine arts; one of his contemporaries declared enthusiastically that he was "master of the canon and civil laws, a philosopher, skilled in vocal and instrumental music, and in short a living harmony of all that was good." His writings which have survived are partly professional, partly essays in general literature. To the first class belong—

"Francisci de Accoltis Lectura in Digestum Vetus." Tridini, 1514. Lugduni, 1538.

"Francisci de Accoltis Lectura in Digestum Novum." Tridini, 1514. Lugduni, 1538.

"Francisci de Accoltis Lectura in Infortiatum." Tridini, 1514. Lugduni, 1538.

"Francisci de Accoltis Lectura in Codicem." Papiæ, 1502. Tridini, 1512. Lugduni, 1538.

"Francisci de Accoltis Commentaria super Lib. II. Decretalium." Bononiæ, 1481. Papiæ, 1496. Venetiis, 1581.

"Francisci de Accoltis Repetitiones aliique Libelli."

"Francisci de Accoltis Consilia seu Responsa." Pisæ, 1481. Mediolani, 1483. Papiæ, 1494.

With the exception of the first edition of the Commentaries on the second book of the Decretals, and perhaps the "Libelli" (the date and plan of publication of which we have been unable to ascertain), none of his theoretical works were published in his lifetime. Properly speaking, they are not his works, but the note-books of some of his hearers: they are quite fragmentary, and so uncouth in their style as to have given rise to the conjecture that Francesco Accolti the jurist, and Francesco Accolti the cultivator of polite letters, must have been two different persons. It would be unfair to judge of his academical prelections by the notes of unknown hearers. At the same time it must be remembered, that in his day, inveterate habit, and in some instances positive regulations of government, had impressed a character of shallow pedantry on the legal studies of Italy. The style and matter of his "Consilia" are said to be better, although Diplovataccius has left on record the opinion that, "however learned he might be, he was of little use in the real business of the world." The extraordinary reputation he enjoyed during his life seems to have been mainly owing to his skill in disputation. Panciroli states, on the authority of Paolo Cortese, that Accolti was endowed with a most prodigious memory, and subtle intellect. To the same purport is the testimony of Neviranus. In strict keeping with these opinions are the traditions, on the one hand, that it became proverbial, "whoever has Aretine for his advocate is sure to win;" on the other, that the senate of Milan reversed a judgment pronounced in conformity with an opinion pronounced by Accolti, and ordained the judge to pay all the expenses of the suit. Accolti seems to have been a ready and dexterous disputant, one

whose impassioned eloquence carried his audience along with him, rather than a sound and learned lawyer. His literary publications consist of his printed oration to Paul II., and translations into Latin from the original Greek of the letters of Phalaris and Diogenes the Cynic. He edited a treatise on the warm baths of Pozzuoli and the vicinity, which he dedicated to Pius II. The translation of the "Homilies of Chrysostom on the Gospel of St. John" (published at Rome, 1470), attributed to Accolti, is the work of Burgundio, our author having only corrected a few passages. Erasmus mentions, in two of his letters, a translation of the "Homilies of Chrysostom on the First Epistle to the Corinthians," which he attributes to Accolti, and speaks slightingly of. A manuscript translation of the "Iliad," in the Vatican library, (Codex, 3297, according to Mazzuchelli,) is stated by the transcriber to have been the joint work of Accolti and Laurentius Valla. Crescimbeni has inserted several sonnets by Francesco Aretino in his "History of Italian Poetry." The libraries of Chigi and Strozzi are said to contain some Italian poems by him in manuscript. His Latin correspondence is preserved in the Ambrosian library at Milan. (Savigny, *Geschichte des Römischen Rechts im Mittelalter*, vol. vi.; Mazzuchelli, *Scrittori d'Italia*; Panciroli, *De claris Legum Interpretibus*.) W. W.

ACCOLTI, PIETRO, son of Benedetto the historian, and nephew of Francesco the celebrated jurist, was born at Florence on the 15th of March, 1455. His mother Laura Frederighi, of a noble Florentine family, brought her husband four children, of whom Pietro was the youngest. His father died soon after Pietro had attained his eleventh year. The boy was carefully instructed in polite letters at Florence, and sent at an early age to the university of Pisa, where he devoted himself to the study of the law. After taking the degree of doctor both in civil and canon law, he practised for some time as an advocate, and was afterwards appointed professor of law in the university of Pisa by the government of Florence. His biographers mention these events in his earlier career in general terms, without mentioning the dates of their occurrence. The same uncertainty attaches to the time at which he transferred his residence to Rome, which his friends deemed the fittest field for his talents. It is only known that he settled in Rome during the time that the pontifical chair was filled by Innocent VIII. (Sept. 1484—Aug. 1492); and that by his skill and assiduity in business he had so far gained the confidence of that pope, that he intended to promote him to the auditorship of the Rota — an appointment which Accolti actually received from Innocent's successor, Alexander VI.

Pietro Accolti was elected bishop of Ancona on the 4th of April, 1505; and held the benefice till 1514, in which year he was allowed to resign it in favour of his nephew Francesco, who succeeded him. He was promoted to the dignity of cardinal priest by Julius II. on the 10th of March, 1511. His real title was cardinal of St. Eusebius; but he has been more generally designated the cardinal of Ancona from the bishopric which he occupied at the time when he was made a cardinal. When he resigned the diocese of Ancona to his nephew, he was nominated by Leo X. to the bishopric of Cadiz, an appointment which gave so much offence to Ferdinand the Catholic, king of Spain, that he seized the revenues of the see. In 1516, Leo transferred the cardinal of Ancona to the French bishopric of Maillezais (subsequently designated Rochelle from the chapter being transferred to that city in 1648), although Francis I. earnestly urged him to bestow the see upon Cardinal Bibiena. Accolti also held for some time the bishopric of Arras, from which he was on the 15th of June, 1524, promoted to the archiepiscopal see of Ravenna. This last-mentioned appointment he retained only two months, having exchanged it on the 18th of August with his nephew Benedetto for the bishopric of Cremona. While receiving these lucrative benefices, he continued to advance in the honorary appointments of the papal court. On the 16th of December, 1523, he exchanged the title of cardinal priest of St. Eusebius for that of cardinal bishop of Albano; on the 18th of May, 1524, he was created cardinal bishop of Palestrina; and on the 15th of June in the same year, cardinal bishop of Sabina. He also filled at different times the offices of cardinal vicar of Rome, segretario dei breve, and apostolic legate in the army against France.

Pallavicino, on the authority of a manuscript memoir left by Cardinal Morone, attributes to Cardinal Pietro Accolti the principal share in the preparation of the bull against Luther, published on the 15th of June, 1520: — "The pontiff held various consultations with the most eminent theologians and canonists, and finally a draft of the bull was prepared by Cardinal Pietro Accolti, known by the designation of the cardinal of Ancona. He had been auditor of the Rota, and promoted to be cardinal by Julius II.; and it was of him that Cardinal Sadoleto wrote that the popes and all Italy depended upon his counsels; that he was the real director in all state deliberations; and that the whole weight of the commonwealth rested upon his shoulders. The draft prepared by Accolti was discussed in a congregation at which the pope was present, and although all were at one as to the matter, some cardinals objected to the expressions. In particular it was opposed by Cardinal Lorenzo Pucci, who, thinking that the pre-

paration of the draft belonged of right to his office, felt indignant at being superseded, and commented upon that drawn up by the cardinal of Ancona more with the acerbity of a rival than the zeal of a councillor. Nor was the cardinal of Ancona backward in his own defence. Their recriminations became so bitter and pertinacious, that the pope, finding his presence insufficient to keep them in check, was obliged to command them to have done. A private meeting of theologians and canonists was then summoned, by whom the draft of Accolti was modified in some of its details, after which it was proposed in another congregation at which the pope was present, and unanimously adopted."

The influence which Cardinal Pietro Accolti acquired in the papal councils must have been, in part, owing to his abilities; for that opinion we have the authority of Sadoleto, Bembo, and Leo X., no mean judges of men. But he started from good vantage ground. His father and elder brother had intermarried with wealthy and powerful families of the Florentine nobility. His father and grandfather had filled lucrative offices in the republic. His uncle Francesco having died unmarried and intestate, his immense wealth came to his brother's family. The Accolti were zealous as well as able partisans of the Medici family, and were naturally carried up along with it in its ascent. Pietro Accolti seems to have made the most of his advantages; but they were great.

According to the family tree of the Accolti, compiled by Manni from family papers for the use of Mazzuchelli, Pietro Accolti had three children: — Caterina, a nun, who was alive in 1525; Adriano, who was alive in 1521; and Benedetto, who was hanged in 1564, for having taken part in a conspiracy against Pius V. Ughelli, in his "Italia Sacra," calls the last a son of Benedetto, nephew of Pietro, who was during his uncle's lifetime elected cardinal priest of St. Eusebius. This latter account is more probable when we consider that Pietro was born in 1455, and Benedetto hanged in 1564: but there is this additional difficulty with regard to the two sons attributed to Pietro, that while we find him indefatigable in assisting his nephews to rise in the church, there exists not a trace of his having made an effort to obtain advancement of any kind for the children supposed to be his own. His was not an age in which Italian churchmen were ashamed of being known to have sons and daughters.

The following writings are attributed to Pietro Accolti: — "Tyrocinium de Jure, Florentiæ, per Petrum Cecconcellum, 1629." (This legal treatise is said to have been composed by him at the time that he was lecturing upon canon law in Pisa; and was published by his descendants in the year above mentioned.) "Decisiones nonnullæ Petri de Accoltis inter Sacræ Romanæ Rotæ Decisiones contentæ." "Constitutiones in Jure diversæ." (The time and place of publication are not mentioned.) "Opus contra Hereticorum nonnullorum Doctrinam;" called by Aldoinus, "a work against Luther's doctrine:" it is uncertain whether it was ever published. A treatise on perspective, attributed by Coronelli to Pietro Accolti, was composed by another Pietro, the grandson of Cardinal Benedetto. (*Istoria degli Scrittori Fiorentini, Opera Postuma del* P. Giulio Negri Ferrarese, Ferrara, 1722, in voce "Pietro Accolti;" Mazzuchelli, *Scrittori d'Italia*; Ughelli, *Italia Sacra*, Venetiis, 1717, vol. i. c. 183. 220. 272. and 340., vol. ii. c. 323.; Ciaconii *Vitæ et Res Gestæ Pontificum Romanorum et S.R.E. Cardinalium ab Initio nascentis Ecclesiæ usque ad Clementem IX.*, Romæ, 1677, vol. iii. c. 290. 295.; Petri Bembi, *Cardinalis Patritii Veneti Epistolarum Leonis X. Pont. Max. nomine Scriptarum Libri XVI.*, Coloniæ Agrippinæ, 1584, lib. x. cap. 61.; *Istoria del Concilio di Trento scritto dal* Padre Sforza Pallavicino, Romæ, 1656, lib. i. cap. 20.)

W. W.

ACCOLTI, PIETRO, the younger, grandson of Cardinal Benedetto Accolti, lived in the earlier part of the seventeenth century. He was lecturer on canon law at Pisa, a member of the Academia Fiorentina, and of the Academia di Disegno, in the same city. According to the canon Salvino, he delivered two lectures on one sonnet of Petrarch. In 1609 he lectured on canon law at Pisa; in 1621 he delivered an oration at Florence, in the Academia di Disegno, in praise of Cosmo II., grand duke of Tuscany. He married, in that year, Leonora Spini, of a noble Florentine family. He assisted his brother Leonardo, who in 1600 was keeper of the public archives of Florence, in the publication of the "De Bello a Christianis contra Barbaros gesto" of their ancestor Benedetto, which appeared in 1623, with the annotations of Thomas Dempster. In 1625 he published the treatise of perspective which has by some been attributed to Cardinal Pietro Accolti. The date of his birth, and that of his death, are unknown. He had by his wife two daughters, who married well, and a son, Jacopo, in whom terminated the male line of the family Accolti, which for more than two centuries had filled with ability important offices in the republic of Florence, the grand duchy of Tuscany, and the church of Rome. The published writings of Pietro Accolti the younger are — his panegyric on Cosmo II., entitled "Delle Lode di Cosimo II., Gran Duca di Toscana, Orazione, &c., in Firenze presso Zanobi Pignoni, 1621;" and "L'Inganno degli Ochi, o Prospettiva pratica, &c. Trattato in Acconcio della Pittura," (which is the treatise on perspective already mentioned) "in Venezia presso Pietro Ceeconcelli, 1625, in fogl." (Mazzuchelli, *Scrittori d'Italia.*") W. W.

ACCORAMBO'NI, FABIO, a native of

Gubbio, was the son of Girolamo Accoramboni, a physician of considerable repute in his day. He was born in 1502. He obtained the degree of doctor in 1523, and was soon after appointed to a professorship of civil law in the university of Padua. He continued to lecture in Padua till 1527, when, having occasion to visit Rome in order to look after the wreck of some property consumed by fire, he was induced to become professor of the canon law there. He held this appointment for three years, practising at the same time as an advocate. He returned to Padua in 1531, and continued to lecture on civil law till 1540, when he was called again to Rome by Paul III., who appointed him consistorial advocate; and in 1542, auditor in the Rota. Paul IV. gave him the place of referendary to the pontifical signatures, and would have made him a cardinal, but for his attachment to Charles V., with whom that pope was at variance. In 1552 Accoramboni was advanced to be dean of the Rota. He died on the 15th of June, 1559. He exercised during the time he held the office of referendary considerable influence in the councils of the church. A number of his judicial decisions are preserved in the collected decisions of the Rota; three of his "Repetitiones" (academical exercises intended to elucidate some legal doctrine) are in vols. iv. v. and viii. of Pompeo Limpio's collection of "Repetitiones." Papadopoli, in his "History of the University of Padua," attributes to Accoramboni, a very valuable tract, "De Compensationibus" (the law of set-off). Accoramboni was a correspondent of Cardinal Bembo. (Mazzuchelli, *Scrittori d'Italia.*) W. W.

ACCORAMBO'NI, VIRGINIA, of a noble family of Gubbio, which produced several distinguished men of learning in the sixteenth century, was celebrated both for her beauty and her poetical talent, but still more for her tragical death. She was married to Francesco Peretti, nephew of Cardinal Peretti of Montalto, afterwards Pope Sixtus V. Paolo Giordano Orsini, duke of Bracciano, of a powerful baronial family of Rome, who, in 1576, had strangled with his own hands his wife Isabella de' Medici, daughter of Cosmo I. grand duke of Tuscany, through jealousy, afterwards conceived a passion for Virginia, and in order to remove the principal obstacle, he caused her husband Peretti to be assassinated at Rome. Orsini then asked for the hand of Virginia, but the Cardinal de' Medici opposed the marriage, and Pope Gregory XIII. forbade it. But after Gregory's death, and the exaltation of Sixtus V. to the papal throne, in 1585, Orsini married Virginia, and being afraid of remaining in the Roman state, he went to live with her in the Venetian territory, when he soon after died, at Salo, on the banks of the lake of Garda. He left by will the greater part of his property to Virginia, to the prejudice of a son whom he had by his first wife. Two months after Orsini's death, while his widow was staying at Padua with two brothers of her first husband Peretti, Ludovico Orsini, a relative of Paolo, and an officer in the Venetian service, who had strongly disapproved of Paolo's second marriage, and still more of his testament, went to Padua with a band of assassins, forced his way on the evening of the 22nd of December, 1585, into the house of Virginia, killed Flaminio Peretti, one of her brothers-in-law, and then entering Virginia's bed-room, regardless of her entreaties to allow her some moments for prayer, stabbed her to the heart. The crime being immediately made known, the magistrates ordered the gates of the town to be secured to prevent escape, and the Council of Ten sent from Venice Alvise Bragadino, one of the state inquisitors, to punish the guilty. Ludovico Orsini, on being summoned, refused to surrender, and prepared to defend himself within the house. At last, fire arms being employed, the house was forced in, Orsini was taken, and strangled in prison. (Botta, *Storia d'Italia*, b. xiv.)

Well might the historian Botta observe that the sixteenth century, so renowned in Italy as the age of letters, as a second Augustan age, was also an age of crime and ferocity.

Quadrio, in his "Storia d' Ogni Poesia," vol. ii., speaks at length of Virginia Accoramboni, her poetical talents, and her melancholy end. A. V.

ACCORDS. [TABOURET.]

ACCOROMBO'NI, FELIX, a son of Geronimo. His name is often written thus, and not Accoramboni. He was a commentator on the writings of Aristotle, Galen, and Theophrastus. His works were collected in one folio volume and published at Rome in 1604, under the title of "Eruditissima in omnia Aristotelis Opera Explanatio. Controversiæ item quæ sunt inter Platonicos, Aristotelicos, et Galenum examinantur. Theophrastus pluribus in locis exponitur. Depravata in MSS. Græcis Codicibus emendantur." (*Biographie Médicale.*) C. W.

ACCOROMBO'NI, GERO'NIMO, or GIRO'LAMO, was born at Gubbio, a city in the Duchy of Urbino. After completing his studies he was appointed professor of medicine at Perugia. The high reputation which he obtained at that university led to his being invited to Rome, in 1516, by Leo X. The pope not only appointed him to a professorship in the university of Rome, but likewise chose him for his physician; a post which Accoromboni also held under Clement VII. At the sack of Rome, however, by the Constable Bourbon, in 1527, he lost the whole of his fortune, and was compelled to fly from the city. A writer in the "Biographie Médicale" states that he now entered into the service of the Venetian republic. He does not allude in his writings to having been at Venice, though he speaks of his residence at Padua,

where he was professor of medicine till Paul III. invited him to return to Rome: Padua at that time belonged to Venice. He died in February, 1537, aged sixty-eight, having taken up his abode in Rome in the month of September, 1536.

In his writings he does not appear to have gone beyond his age. The opinions of Galen and the Arabian physicians make up the principal part of his essays, "De Putredine, Venetiis, 1534," 8vo.; "De Catarrho, Venetiis, 1536," 8vo. The treatise "De Lacte, Venetiis, 1556," appears to contain rather more original observations. Its object is to lay down rules for the employment of milk in putrid fevers, and to display its virtues in phthisis, and in the emaciation which follows fever. C. W.

ACCORSO, BUO'NO, sometimes called Buonaccorso Pisano, a native of Pisa, lived in the latter half of the fifteenth century, and was celebrated for his skill in the Greek and Latin languages. In the year 1474 he published, at Ferrara, his notes on the Commentaries of Cæsar; and between 1475 and 1485 he produced at Milan (where he had established a school of rhetoric) those editions of Greek and Latin authors which have rendered his name so well known to the classical scholar. Prior to this period he filled the office of public professor of elocution, probably at Ferrara; but the place is not known with certainty. His labours as a writer do not appear to have extended beyond those of an editor and commentator. The following is a list of his works: — 1. "Animadversiones in C. Julii Cæsaris Commentaria. Ferrariæ, 1474," 4to. 2. "Boni Accursii Epistola. J. Francisci Marliani Index Locorum in Comment. Cæsaris de Bello Gallico," &c. 4to. 3. Plautina Dicta memoratu digna a Bono Accursio collecta. Tarvisii, 1475," 8vo. 4. "Augustini Dati Senensis Isagogicus Liber in Eloquentiæ Præcepta ad Andream Christophorum Filium. Mediolani, 1475," 4to. 5. "Laurentii Vallæ Elegantiarum Adeps, ex ejus de Linguæ Latinæ Libris per Bonum Accursium collect. Mediolani, 1475," 4to. 6. "Ovidii Metamorphoses. Mediolani, 1475," fol. 7. "Historiæ Augustæ Scriptores. Mediolani," fol. 8. "Valerii Maximi Dictorum et Factorum Memorabilium Libri. Mediolani, 1475," folio. 9. "Æsopi Fabulæ, cum Emendatione." 4to. 10. "Selectæ Æsopi Fabulæ, Græce et Latine." 4to. 11. "Constantini Lascaris Byzantini Compendium Octo Orationis Partium et aliorum quorundam necessariorum, Græco-Latin. Mediolani, 1480," fol. 12. "M. T. Ciceronis Epistolæ Familiares, cum Commentariis Ubertini Clerici. Mediolani," 1485, fol. 13. "Lexicon Græco-Latinum, per Bonum Accursium," printed at Milan about 1478. fol. 14. "Vocabularium Latino-Græcum a Johanne [Crestono] Monacho scriptum, a Bono Accursio editum." 8vo. By the publication of Æsop's Fables, Accorso had the honour of having given to the world the first printed text of a Greek classic author. Panzer and others, however, have fallen into an error in classing him among the Italian printers. The phrase "Accursius impressit," which is used in the colophon to the Æsop alone, merely implies that he caused to be printed or superintended the printing of that work; or, at most, as Sassi conjectures, that he may have superintended the setting up of the Greek text. (Saxius, *Historia Literario-typographica Mediolanensis*, pp. 94. 161—168.; Mazzuchelli, *Scrittori d'Italia*, vol. i. pp. 87—89.) J. W. J.

ACCO'RSO, or ACCU'RSIO, MARIA'NGELO, born at Aquila, in the latter part of the fifteenth century, lived at Rome under Leo X. He wrote critical notes on Ovid and Ausonius, and also upon Solinus, and published an improved edition of Ammianus Marcellinus, and of the letters of Cassiodorus. He also wrote a curious Latin dialogue concerning the abuse of Archaisms, which was a common practice among the Latinists of that age. He introduces as interlocutors an ancient Oscan, a Volscian, and a Roman. He also wrote Latin tales under the title of "Testudo." Mazzuchelli gives a notice of Accorso's works. (Orloff, *Mémoires Historiques sur le Royaume de Naples.*) A. V.

ACCU'RSIUS was a native of the republic of Florence, and probably the son of a farmer. He was born about A.D. 1182. He is known by no other name than that of Accursius, of which the usual abbreviation is Ac. or Acc. Accursius commenced the study of the law at an early age, and was a pupil of Azo. In the year 1221 he was a teacher of law, and a colleague of his master Azo; he was also for a long time a colleague of Odofredus. In 1252 he was assessor to the Podesta in Bologna, from which circumstance it is concluded that he was not then a citizen of that town, for only foreigners could fill the office of assessor; but subsequently himself and all his family belonged to Bologna. He is described as a person of strong frame and serious expression of countenance; his mode of life was temperate and well ordered; and his character and manners no less than his instruction gained him the confidence of his pupils. By his first wife he had a son Franciscus; and by his second wife three sons, Cervottus, Wilhelmus, and Cursinus. Accursius acquired a large fortune; he had a handsome town-house in Bologna, and in the neighbourhood a beautiful villa, named Ricardina. After being a teacher of law for forty years, he retired into the country, where he lived some time devoting himself to the completion of his collection of the "Glossæ," as the notes were called which Irnerius and his successors at Bologna made on the text of the compilations of Justinian [IRNERIUS]. He died in 1260, at or near Bologna, and was buried in that city.

The writings of Accursius were neither

numerous nor important. He is chiefly known by his large collection of the Glossæ of his predecessors and contemporaries, which is known by the name of "Glossa" simply, or "Glossa Ordinaria." As to the judgment which Accursius showed in the selection out of the mass of matter that was before him, it is not possible to speak decidedly, as the greater part of the old Glossæ are not printed; but from comparing his Glossa with some of the old Glossæ, it appears that valuable matter is omitted and trivial things are mixed up with remarks of great value. His mode of handling the matter selected is also subject to much suspicion. That he made any valuable additions of his own, seems at least doubtful. The labour of Accursius has, however, a high historical value, for the greater part of the Glossæ are lost or still in manuscript; and the service which Accursius rendered to the study of law by bringing together and preserving the labours of the Glossatores, may be compared, as to kind, with what Justinian did for the Roman law by his compilations.

The Glossa of Accursius had an extraordinary reputation, and in the courts it was soon received as law. The compiler himself enjoyed greater fame than any teacher of law in the Middle Ages, and his services were not forgotten after his death. His family belonged to the party of the Guibelines (the Lambertazzi) which was overthrown and driven away by the victorious party of the Guelfs (the Geremei); but in the year 1306 a law was passed, which gave his family all the privileges of the Guelfs, and in which it was declared that Accursius and his son were the fathers and teachers of all the students of the civil law all through the earth, and that they did great honour to Bologna by their Glossæ and by illustrating the civil law, and attracting scholars from all parts of the world to the city of Bologna.

As the Glossa of Accursius has almost always been written and printed together with the text of the compilation of Justinian, its literary history is connected with that of the text. The Glossa of Accursius was for a long time printed without any additions; but in course of time additions were made to it, such as the casus and explanations of Bartolus and others; not however with the view that these additions should be considered as a part of the Glossa, no more than the passages of Cujacius, which in still more recent editions are here and there appended to the Glossa. It is necessary, therefore, to be careful in using the Glossa, and not to confound with it that which was never intended to be a part of it. The following are the oldest editions in which there are these additions to the Glossa; all prior editions are free from them, and all subsequent editions have them.

Digestum Vetus, Venet. Suigus, 1498; Venet. Tortis, 1501, 1506. *Infortiatum*, Venet. Arrivabene, 1490; Venet. Tortis, 1502. *Digestum Novum*, Venet. Tortis, 1499, 1502. *Codex*, Venet. Arrivabene, 1491; Venet. Tortis, 1496; Venet. Suigus, 1499. *Volumen*, Venet. Arrivabene, 1491. *Institutiones*, Venet. Tortis, 1495; Paris, Rembolt, 1505, 4to.

The sixth volume of the edition of the Corpus Juris, Geneva, 1625, which contains the Glossa of Accursius, and the Lucubrationes of D. Gothofredus ad Accursium, consists solely of an index to the text and the glossa by Stephanus Daoyz.

Accursii, Franciscus, that is, Franciscus the son of Accursius, is sometimes improperly called Franciscus Accursius. He was born at Bologna in 1225. The first mention of him in any public employment is in the year 1256. In 1273 Edward the First of England on his return from the Holy Land passed through Bologna, and took Franciscus into his service. In May, 1274, he was at Limoges with the king, before whom an important suit was heard; and shortly after he followed Edward to London. He was employed by the king on several important missions, who calls him his consiliarius, familiaris, secretarius, and clericus. At Oxford he had a hall (aula regia) assigned to him by command of the king, but there is no evidence of his teaching there; nor has Savigny been able to find any evidence of his assisting Edward in the various legislative measures of his reign, though it seems probable that a jurist who had so high a reputation would be invited to give his aid, and the matter is worth inquiring into in connection with the history of English law. In 1281 he left England with a handsome present from the king, and the promise of a pension of forty marks, which was paid him till his death. In 1282 he was again a teacher of law at Bologna. He died in 1293, and left many legacies for pious purposes in Italy, France, and England. He had two wives, and a son by the first marriage. Franciscus greatly increased his patrimony, but like his father he is charged with accumulating wealth by dishonourable means. Dante charges him with more serious offences, and accordingly gives him an appropriate place in hell. (*Inferno*, xv. 110.) His reputation was very great, but it must have been founded on his teaching and not on his writings, for there is only a single work, "Casus ad Digestum Novum," that can with certainty be attributed to him.

Accursii, Cervottus, the eldest son of Accursius by his second marriage, was born about 1240, and became *doctor legum* at the age of seventeen. He filled several public offices at Bologna, and in 1273 he was invited for a year to teach in the law school of Padua. His party being worsted in the civil commotions of Bologna, after several

reverses, Cervottus was formally outlawed, his property was confiscated, and his house was pulled down. He died in 1287, without leaving any children. His character was indifferent, a circumstance which Savigny conjectures to be the cause of the bad character assigned to the additions which he made to his father's Glossa; for the additions themselves, observes Savigny, do not deserve the character that they have had.

ACCURSII, WILHELMUS, the third son of Accursius, was born in 1246; he obtained his doctor's degree at a very early age; he was doctor both of civil and canon law. He was banished from Bologna in the civil commotions of 1274, and took refuge beyond the Alps. On the death of his wife, he assumed the ecclesiastical habit: he obtained various ecclesiastical preferments in France, Spain, and Italy. In 1292, at the request of his pupils, he was honourably invited back to Bologna to lecture on the Digestum Novum; but he only stayed there a year, and returned to the service of the pope, in which he had been previously engaged. He died before 1314. (Savigny, *Geschichte des Römischen Rechts im Mittelalter*, v. 237—307., where all the authorities are cited.) G. L.

ACEBE'DO, DON MANUEL, a Spanish historical painter, born in Madrid, in 1744. He became the scholar of Josef Lopez; but, by copying diligently the works of the best painters, he soon surpassed his master. He was much employed by private persons in and about Madrid. Bermudez notices particularly two of his works—a St. John Baptist, and a St. Francis. He died in Madrid in 1800, in the fifty-sixth year of his age. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes in España.*) R. N. W.

ACE'RATUS (Ἀκήρατος), a Greek grammarian, who also wrote epigrams, one of which is preserved in the "Anthologia Græca" vii. n. 138. ed. Jacobs. It is not known when he lived. L. S.

ACERBI, ENRI'CO, the son of Giuseppe Acerbi, an Italian surgeon of some celebrity, was born at Castano, in the year 1785. He lost his father during an epidemic of petechial fever, in the following year, and was indebted to a relative for his education. At first he applied himself to literature, and published a poem at Milan, in 1809, which is said to have had no great merit. Subsequently he gave himself up to the study of medicine, and took his doctor's degree at the university of Pavia. After a few years spent in travel, he eventually settled at Milan, where he was appointed professor of natural history, and physician to the hospital. He died of consumption, at Milan, on December 5. 1827.

He contributed a life of Angelo Politian to the "Biblioteca Italica," and wrote an éloge of Monteggia and of Giannini. He likewise translated Carminati's treatise of Hygiène and Therapeutics, and published a work entitled "Annotazioni di Medicina prattica, Milano," 1819. His most valuable contribution to medical science is a treatise on petechial fever, "Dottrina Teorico prattica del Morbo Petecchiale, 8vo. Milano," 1822. It contains an elaborate account of the pestilence which ravaged Lombardy during the late war, and is especially valuable for the research and accuracy displayed in the historical details of the epidemics of the disease which have prevailed at different periods. He shows a thorough acquaintance with all the older medical writers, and gives a fair representation of their opinions, even when not favourable to his own views. (*Biographie Universelle*, Supplement.) C. W.

ACERNUS, SEBASTIAN FABIAN. [KLONOWICZ.]

ACERRO'NIA. [AGRIPPINA.]

A'CESEUS or A'CESAS (Ἀκεσεύς, Ἀκεσᾶς), Acesas and his son Helicon (Ἑλικών), celebrated embroiderers or weavers of antiquity; they were natives of Cyprus, and apparently of Salamis in that island, according to an inscription upon one of the works of Helicon, quoted by Athenæus from Hieronymus, to this effect:—"Helicon of Salamis, the son of Acesas, whose hands the sacred Pallas inspired with divine power, made this." Their time is uncertain. According to Zenobius, Acesas, or Aceseus (as that writer terms him) and Helicon were the first who made a magnificent peplus for the statue of Minerva Polias at Athens, with which it was robed at the celebration of the great Panathenæa. Zenobius differs from Athenæus as to the country of these artists: he says that Aceseus was a native of Patara, and Helicon a native of Carystus. (Athen. ii. 48., Casaub.; Zenobius, *Paroem.* cent. i. par. 56. ed. Schottus; Junius, *Catal. Artif.* Aceseus.) R. N. W.

ACE'SIAS (Ἀκεσίας), an ancient physician, known only through the proverb, Ἀκεσίας ἰάσατο, "Acesias was the physician," applied to those whose diseases were made worse instead of better by medical treatment. His date is unknown, but, as Aristophanes is quoted as an authority for the proverb, he must have lived at least 400 years B. C. An author of the same name, who may possibly be the same person, is mentioned by Athenæus (*Deipnos.* lib. xii. cap. 12. p. 516.) as having written on the art of cooking. (Fabricius, *Biblioth. Græc.* vol. xiii. p. 25.; Erasmi *Adagia*; J. J. Baier, *Adag. Medic. Cent.* Leipzig, 1718, 4to.) W. A. G.

ACE'SIUS (Ἀκέσιος), a Novatian bishop of Constantinople, was invited by Constantine to the council of Nice, A. D. 325. When the Nicene creed had been agreed upon by the council, the emperor is said to have asked Acesius whether he held the doctrines set forth in it, and upon his replying that he did, Constantine desired to know what then was his reason for withdrawing from the commu-

nion of the church. Acesius stated the strict views of discipline held by the Novatians, who would not admit to the sacraments of the church such as had fallen into mortal sin after baptism. Upon this the emperor said, "Set a ladder then, Acesius, and go up to heaven alone." It is to the favour of Acesius with Constantine that Sozomen ascribes in part the escape of the Novatians from any severe sufferings under the edict issued against them, in common with other sects, about the year 331. (Socrates, *Hist. Eccles.* i. 10.; Sozomen, *Hist. Eccles.* i. 22., ii. 32.; Lardner's *Credibility*, iii. 97—99. edit. of 1831.) P. S.

ACESTOR (Ἀκέστωρ), a sculptor or statuary of Cnossus. He is noticed by Pausanias as the author of a statue, which was in Altis, of Alexibius of Heræa, in Arcadia, a conqueror in the pentathlon. Acestor lived about 428 years before the Christian æra. He had a son called Amphion, who also was a sculptor. (Pausanias, i. 17.) R. W. jun.

ACESTORIDES. (Ἀκεστορίδης.) The author of a work on mythology (*τῶν κατὰ πόλιν μυθικῶν*), which, with the exception of a few fragments, is now lost. The work consisted of four books, and was a compilation or rather a collection of extracts from Conon, Apollodorus, Protagoras, and others. According to Photius it was much superior to other similar collections of stories. (Photius, *Myriobibl.* cod. 189.; Tzetzes, *Chil.* vii. 144.) L. S.

ACEVE'DO, ALONZO MARIA DE, an advocate in the Real Consejo at Madrid, was librarian of the royal school of San Isidoro and a doctor of canon law of the university of Salamanca. He was elected an honorary member of the Royal Academy of Belles Lettres of Seville on the 6th of November, 1761. The records of that institution mention three papers which he contributed to its Transactions: a discourse on the necessity of abbreviating the proceedings in courts of law; a dissertation on a question in canon law; and a discourse on the language of animals. On the 17th of May, 1765, he was admitted a supernumerary member of the Royal Academy of History of Madrid. In August, 1766, a resolution was adopted by the Academy, that six dissertations should be read every year, on subjects announced beforehand, with an outline of the manner in which they were to be treated, for which, if approved by the society, prizes were to be awarded. Acevedo undertook to prepare a dissertation on the origin, antiquity, and extinction of the "Behetrias,"—communes which enjoyed the privilege of electing their own magistrates. In January, 1767, he read a paper in the Academy, "On the exclusively Temporal Origin of various Tithes belonging to different Proprietors of Land." Sempere states that Acevedo published, in 1770, a treatise against the employment of the torture, and died not long after. (*Ensayo de una Biblioteca Española de los mejores Scritores del Reynado de Carlos* III., per D. Juan Sempere y Guarinos, Madrid, 1784; *Memorias de la Real Academia de la Historia*, tomo i., Madrid, 1796; *Memorias Literarias de la Real Academia Sevillana de Buenos Letres*, tom i. Sevilla, 1773.) W. W.

ACEVE'DO, ANTONIO TILLES DE. [AZEVEDO.]

ACEVE'DO, CRISTOBAL DE, a Spanish historical painter, and a native of Murcia. He studied his art under Bartolommeo Carducci, at Madrid, about 1590, and returned to, and established himself in his native city, where he attained great distinction, and acquired the reputation of being one of the best painters of his time. He excelled in grandeur of expression and in design; several great works from sacred history by him still adorned, in the last century, the convents and churches of Murcia. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes in España.*) R. N. W.

ACHA BAR RABBA (רב אחא בר רבא), usually cited as Rav Acha, was head of the college of Pumbedita, in Babylonia. He lived in the sixth age of the Ammoraites, after the younger Rav Cohana. [ABBA BAR COHANA.] He governed this celebrated school for two years, about the time at which Rav Ashe was employed in the composition of the Ghemara, or Babylonian Talmud. There are said to be writings of his extant, but we do not find any notice of them. This Rabbi is frequently mentioned in the Talmud. He died, according to Abraham Ben Dior Harishon, in the "Sepher Hakkabbala," p. 62., A.M. 4173 (A.D. 413). He was contemporary with the historian Paulus Orosius. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 97.) C. P. H.

ACHÆ'MENES (Ἀχαιμένης).

1. The founder of the Achæmenidæ, who were the most noble family of the Pasargadæ, the most noble tribe of the Persians. From them the kings of Persia were always taken, and thus Achæmenes was the ancestor of the royal family. Herodotus, in representing Xerxes as swearing by his ancestors that he would punish the Athenians, gives the following list of their names:—Achæmenes, Teïspes, Cambyses, Cyrus, Teïspes, Ariamnes, Arsames, Hystaspes, Darius. (Herodotus, 125.; vii. 11.) The Roman poets use the word "Achæmenian" as equivalent to "Persian." (Horace, *Od.* iii. 1. 44., compare ii. 12. 21.; *Epod.* xiii. 8.; Ovid, *Art. Am.* i. 226.; *Metam.* iv. 212.)

2. A son of Darius I., and brother of Xerxes, who made him governor of Egypt B.C. 484. In the invasion of Greece, Achæmenes commanded the Egyptian fleet, and persuaded Xerxes not to adopt the plan of Demaratus for attacking Laconia. When the rebellion in Egypt broke out headed by Inarus the Libyan, Achæmenes was sent

by Artaxerxes to put it down. He was defeated by the combined fleets of the Egyptians and Athenians, and was killed in the battle by Inarus, B. C. 460. (Herodotus, iii. 12.; vii. 7. 97. 236.; Diodorus, xi. 74.; Thucydides, i. 104—109. P. S.

ACHÆUS (Ἀχαιός), son of Pythoderus of Eretria. He was born B. C. 484 (the same year in which Æschylus, at the age of forty-one, gained his first tragic prize), and was only four years older than Euripides. He brought his first tragedy upon the stage B. C. 447, when Euripides was in possession of the popular favour. But Achæus, who chose the same subjects for several of his dramas that Euripides had selected, was less successful than his rival, for although many of his tragedies were acted, only one gained a prize. The year of his death is unknown.

Some authorities state that Achæus wrote forty, others thirty, others twenty-four, and others again sixty dramas. He was most successful in the satyric drama, in which, according to the opinion of the ancients, he ranked with Æschylus. His tragic style appears to have been rather artificial, and sometimes forced and obscure. But the Alexandrian critics thought highly of him, and received him into the canon of tragic authors; and Didymus wrote a commentary upon his works. After that period, however, Achæus seems to have fallen into oblivion, and at present we only possess the titles of ten tragedies and of seven satyric dramas, with a number of small fragments, which have been collected by C. L. Urlichs in "Achæi Eretriensis quæ supersunt, collecta et illustrata," Bonn, 1834. (Suidas, s. v. Ἀχαιός; Eudocia, in *Villoison's Anec. Græc.* 69.; Diogenes Laert. ii. 133.; Athenæus, xv. 689.)

This Achæus of Eretria has often been confounded with a later tragic writer of the same name, who was a native of Syracuse. He is sometimes called the younger tragedian (τραγικὸς νεώτερος), to distinguish him from the Eretrian poet. According to Suidas and Phavorinus he wrote ten, according to Eudocia fourteen, tragedies; but there are no fragments that can be ascribed to him with certainty. His dramas do not appear to have been acted. (Urlichs, *Ach. Eret.* 2, &c.) L. S.

ACHÆUS (Ἀχαιός), son of Andromachus and nephew of Laodice, the mother of Antiochus III. His cousin, Antiochus III., appointed him governor of Asia Minor. During his administration, he was falsely denounced by Hermias as entertaining rebellious designs. This charge, though unfounded, drove Achæus to despair, and seeing no other way of saving himself from the vengeance of the king, he revolted, Hermias died soon after, and Achæus, who still saw no chance of being reconciled to Antiochus, acted as an independent sovereign in his province. The king was at first unable to put down the rebel, being engaged in a war with Ptolemæus Philopator of Egypt; but when the two kings had concluded a peace, Antiochus led an army against Achæus, who abandoned all his possessions, and withdrew into Sardes, where he was besieged by Antiochus, B. C. 215. Sosibius, a minister of Ptolemæus Philopator, wishing to rescue Achæus from his perilous situation, persuaded Bolis, a Cretan, to conduct Achæus secretly from Sardes to Egypt. Bolis received ten talents for this purpose, but he concerted a plan with another Cretan, Cambylus, with whom he divided the money, for delivering Achæus into the hands of Antiochus III. Having gained the confidence of Achæus, he led him out of the gates of Sardes, under the pretext of conducting him to Egypt, but he gave him up to Antiochus III. The king lamented the fate of his unfortunate relative, but ordered him to be put to death. He was beheaded (B.C. 214), and his body being sewed up in the skin of an ass, was hung on a cross. (Polybius, v. 42.; viii. 17—23.) L. S.

ACHAI or ACHA GAON (רב אחאי גאון, אחא גאון) is also cited by the author of the "Shalshelleth Hakkabbala" and other Jewish writers as Rav Acha, but distinguished from the Rav Acha of the Talmud by his title of Gaon. He was a doctor of the Babylonian Academy at Sora, and lived in the time of the Gaonites, as his titular cognomen indicates. This title, however, was generally confined to the principal or rector of that college, a dignity which he was never permitted to hold, because of the hatred of R. Samuel ben Mori, who was at that time "Resh Galutha" (Prince or Chief of the Captivity), and raised a follower of his own, called Netronai to that high dignity; yet Rav Achai had been elected to the office by the common voice of his nation, and has ever continued to be distinguished by the title of Gaon. Rav Achai was unable to bear this indignity put upon him by the ruler of his people, and quitting Babylon, he retired into the Holy Land, where he died about the year 4521 (A.D. 761), according to the "Tzemach David" of David Ganz. While yet in Babylon, he wrote "Sheelthoth," which are postulates or questions on the ancient ceremonial law, with various decisions on them, arranged according to the paragraphs or sections (parashas) of the Pentateuch. They were printed with the title "Sheelthoth de Rav Achai Gaon" ("The Postulates of Rav Achai Gaon"), at Venice, at the press of Daniel Bomberg, A.M. 5306 (A.D. 1546), from an ancient manuscript discovered in the library of R. Elias Cholphan. Wolff has Cholphi; but Father Bartolocci is in this case most to be depended upon, as he had his information from the work itself, in which, he says, the name is given as above, at p. 61., immediately after the index of the "Sheelthoth," the number of which is 470., which number, however, is an error of the

press, for 170., as appears from a manuscript copy inspected by Wolff in the library of R. Oppenheimer, in whose library there was also a commentary on these postulates by R. Solomon Shabtai. There was also a copy of these postulates in the library of the Oratory at Paris. This MS. was written A. D. 1281. There is also a paper manuscript in the Bodleian library, among the manuscripts of Dr. Robert Huntington, which is very badly written, and in various hands. It contains a collection of questions and answers on various disputed points of the ceremonial law, collected from the works of the most famous scribes and doctors of the law; among the rest, on the slaying beasts for sacrifice and food, and on the inspection of the viscera of meats lawful and forbidden; of marriage and marriage rites; on the ceremony to be observed in drawing off the shoe; on the observances of the new moons; on the feast of the dedication of the temple; on the feast of tabernacles; on the feast of the passover; on the wine of the libations; on divorces. At the beginning of this manuscript is a collection of questions and answers on cases of the Levitical law, with the title "Sheeloth Uteshuvoth Lehar' Achaija Haggaon" ("Questions and Answers by the Rabbi Achaija the Gaon.") Huntington supposed the author to be the Achai Gaon here treated of. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 97, 98.; Wolfius, *Biblioth. Hebr.* iii. 85. iv. 774.; Urus, *Catal. MSS. Orient. Biblioth. Bodl.* i. 48.)

C. P. H.

ACHAIUS, one of the names in the series of Scottish kings in what is generally considered little better than fabulous history. He is said to have reigned thirty-two years, and to have died A. D. 809 or 819. He is said to have had transactions with Charlemagne. A large account is given of him after Hector Boetius by Holinshed. (*History of Scotland*, 4to. 1808, 185—193.) J. H.

ACHAN. [JOSHUA.]

ACHARD, FRANÇOIS, born at Geneva in 1708, settled at Berlin, where he died in 1784. He is only remembered by an attack upon the "Géométrie de l'Infini of Fontenelle" (1727), which he published in the Berlin Memoirs. Both the original work and the attacks upon it are now out of date: those of Maclaurin and Buffon had more celebrity than that of Achard, which we cannot find as more than alluded to in any of the historians of mathematics. A. de M.

ACHARD, FRANÇOIS-CHARLES, an eminent chemist, was the son of Antony Achard, and was born at Berlin on the 28th of April, 1753. He was educated at Berlin, and was a pupil of the celebrated chemist Marggraf. As a student he was distinguished by his indefatigable attention to chemistry, and in 1776 was elected a member of the Royal Academy of Sciences of Berlin. In 1782 he was appointed the successor to Marggraf, as director of the physical class of the Academy. His contributions to the sciences of chemistry and natural philosophy are exceedingly numerous; and Senebier, in his "Histoire Littéraire de Genève," published in 1786, gives a list of sixty-one papers which he contributed to various scientific transactions: the greater proportion of these were published in the "Memoirs of the Royal Academy of Berlin." In 1779 he published a work entitled "A Determination of the Elements of some Precious Stones," Berlin, 8vo. It contained a series of laborious experiments on the composition of the ruby, sapphire, smaragd, and other precious stones, in which their composition and the mode of analysing them are pointed out. Achard devoted much attention to this department of chemistry, as well as to the formation of artificial stones, and many of the papers above mentioned were on this subject. In 1780 he published a volume called "Chemico-Physical Essays," Berlin, 8vo.; which consisted of a series of papers on various branches of chemistry and natural philosophy, especially electricity. In 1784 another series of essays of the same kind appeared, containing many papers that had been previously published in the "Transactions of the Royal Academy of Berlin." Most of these papers are on practical subjects: indeed, one of the prevailing characteristics of all Achard's scientific labours is their practical value. In 1788 he published a work upon the properties of metallic alloys. In 1791-2, his "Lectures on Experimental Philosophy," in four vols. 8vo., appeared at Berlin. This was followed, in 1797, by a volume on a mode of making artificial meadows; and in 1798, by a little work on the means of preventing the destructive effects of storms on rural property. In 1799 he published the first of a series of works on the subject of the production of sugar from the beet-root, entitled "An especial Description of the Mode in which the Culture of the Beet-root must be managed in order to increase its Saccharine Matter, and to render it profitable for the Manufacture of Sugar," Berlin, 8vo. Marggraf had, as early as 1747, drawn attention to the fact that the beet-root or mangel-wurzel was capable of producing sugar, and had made known a process by which it might be procured. Achard improved Marggraf's processes, directed his labours to the cultivation of the beet, especially the species that might be most usefully employed in the manufacture, and drew attention to the subject as affording a means of increasing national wealth. At first the subject did not excite much attention, and a report unfavourable to the adoption of this mode of obtaining sugar was made by the Institute of France. The King of Prussia, however, granted to Achard a small estate at Kunema, near Breslau, in Silesia, where he carried on the cultivation of the beet-root, and the making of sugar,

and, in 1812, established a school for the purpose of teaching the art of making this kind of sugar. Although the Institute of France had reported unfavourably on this subject, the "continental system" of Napoleon, threw the French so much upon their own resources, that they extensively adopted this mode of obtaining sugar. In 1829 France produced upwards of 10,000,000 pounds of beet-root sugar, and the manufacture was then increasing; but the protection that ensures the success of such a branch of manufacture in Europe can only be given at a great loss to the community.

The remaining works of Achard on this subject are — "Proofs of the Possibility of extracting Sugar from Beet-root," Berlin, 8vo. 1800. "How ought the Manufacture of Sugar and Brandy from Beet-root to be conducted so as not to diminish the Customs?" Berlin, 8vo. 1800. "Instructions on the Mode of cultivating Beet-root for making Sugar." Breslau, 8vo. 1803. "On the Influence of the Manufacture of Beet-root Sugar on Domestic and Rural Economy." Glogau, 8vo. 1805. All his works are in German.

During his residence in the country, Achard turned his attention to the cultivation of useful plants; and in 1796 published a catalogue of plants growing in his garden, seeds of which he was desirous of exchanging for others which he did not possess. He died at Kunema, on the 20th of April, 1821. (Senebier, *Histoire Littéraire de Genève*, t. iii.; *Conversations-Lexicon.*; *Biog. Univ.* supp.; *Edin. Rev.* No. 99.; and Achard's works.) E. L.

ACHARD DE SAINT VICTOR, a Norman prelate of the twelfth century. According to some accounts he was a native of the county of Domfront in Normandy; but an ancient epitaph written for him, speaks of him as born in England. He became a regular canon of St. Augustin, and abbot of St. Victor at Paris, an establishment belonging to that order. In A. D. 1156 he was elected bishop of Seez, and his election was confirmed by the pope; but Henry II. of England, duke of Normandy, would not suffer him to be appointed. The king, however, allowed him to be appointed bishop of Avranches, A. D. 1161. He was, in the same year, godfather to the Princess Eleanor, daughter of that king; and in 1163 assisted with the archbishop of Rouen at the translation of the body of St. Edward (the Confessor), king of England. He died A. D. 1171, and was buried in the church of the Præmonstratensian abbey of the Holy Trinity at La Luzerne, between Avranches and Coutances. Two works of his exist in MS.: 1. "De Tentatione Christi." 2. "De Divisione Animæ et Spiritus." The life of Saint Geselin, or Gostelin, sometimes ascribed to him, was the work of another Achard or Archard, a monk of Clairvaux. (Robertio de Monte, *Appendix ad Sigebertum*, in Bouquet's *Recueil des Historiens, &c.* vol. xiii.; *Gallia Christiana*; *Biographie Universelle.*) J. C. M.

ACHA'RIUS, ERIK, an eminent physician and botanist, born at Gefle in Sweden on the 18th October, 1757, where his father was comptroller of the customs. He received his early education in the college of his native city, and in 1773 he went to Upsal to complete his education. Linnæus was at this time at Upsal, and under his instruction Acharius made great progress in the study of natural history. He was soon after selected by the Academy of Sciences at Stockholm to execute the drawings for plates of objects in natural history, to illustrate the papers in their Transactions.

Whilst at Stockholm he prosecuted the study of medicine with great success, and subsequently had the reputation of being one of the most acute physicians of his day. He took his degree in medicine at the university of Lund in 1782, having presented a thesis on the tapeworm, entitled "Animadversiones Physicæ et Medicæ de Tænia." In 1785 he was appointed physician to the town of Landscrona. In 1789 he went to reside at Wadstena, and was made physician to the province of East Gothland, a position which he held till his death. He used his influence with the government for the purpose of establishing a venereal hospital in Wadstena, in which he succeeded, and was appointed superintendent. In 1796 he was admitted a member of the academy of Wadstena, and in 1801 was appointed its professor of botany. His reputation as a botanist chiefly depends on his works on cryptogamic botany. He devoted most of his attention to the family of lichens: his first work on this subject was published in 1798, entitled "Lichenographiæ Suecicæ Prodromus," 8vo. Linköping. In this work he first developed those views of the classification of these plants, which he carried out to their full extent in subsequent works. His next work was published at Stockholm in 1803, and was entitled "Methodus qua omnes detectos Lichenes secundum Organa carpomorpha ad Genera, Species, et Varietates redigere atque Observationibus illustrare tentavit Erik Acharius, M. D., &c. Cum tab. &c." 8vo. This was followed in a short time by his "Supplementum Speeies quamplures novas descriptas necnon Observationes varias complectens, quod præviæ suæ Methodo Lichenum adjunxit Auctor." 8vo. 1803, Leipzig. These works were only the preparation for one of much greater extent, which was published in 1810, at Göttingen, under the title of "Lichenographia Universalis," 4to. In this volume all that was known of the family of lichens was brought together, and their physiology, structure, and relations, fully treated of. All the species then known, the number of which he greatly increased, were described and arranged according to the principles of classification he

had before propounded. The species described in this work amount to between thirteen and fourteen hundred, and are referred to forty-one genera. He afterwards published in 1814 a "Synopsis Methodica Lichenum, 8vo., Lundæ," which with few alterations was an epitome of his larger work.

When Acharius commenced his labours, he found that comparatively little had been done for the family of lichens. He devoted all his energy to the subject, and succeeded in giving altogether a new position to this branch of botany. Not more than two hundred species of lichens were known when he first turned his attention to the subject, and he has been very severely censured for the minute distinctions on which he has founded so many of his species. There can be little doubt that many of the species of Acharius ought to be regarded only as varieties; but at the same time it is only justice to this great observer to state that the delicacy of observation which enabled him to distinguish minute differences in these plants has greatly contributed to our correct knowledge of their structure and relations. In natural science we have not so much to fear from the separation of things which are alike, as the confounding things which are distinct.

The classification of the lichens that was adopted by Acharius was founded on the structure of their *apothecia* or reproductive organs, and the principal divisions being confined to differences in these organs, gave it an artificial character. Fée observes, in his "Méthode Lichénographique," that such genera as Graphis and Opegrapha, Lecidea and Lecanora, Verrucaria, Porina, and Endocarpion, and other foliaceous lichens, occupy very distant and different positions in the system of Acharius, and which under a natural arrangement ought to be close together. Since the death of Acharius, many works have been published by various writers on the family of lichens. The principal divisions of his classification are rejected by almost all; the number of his species have been reduced very considerably, but his genera are still retained, and testify to his great diligence as an observer. Among the later writers on this subject are Fée, Fries, Eschweiler, and Schrader.

In addition to the above works, Acharius published many papers in the Transactions of the Royal Academy of Sciences of Stockholm. Among these were papers on a parasitic animal found in fish, named Achartus; on a new genus of insects Bulboeera; on new Swedish lichens; on the classification of lichens; on the lichens of Sweden; on the genus Thelotrema. He died of apoplexy on the 14th of August, 1819. A genus of plants has been named "Acharia," in honour of him, by Thunberg. (Bischoff, *Lehrbuch der Botanik*; Fée, *Méthode Lichénographique*; Fries, *Lichenographia Europæa reformata*.) E. L.

ACHA'TES (LEONARDUS), one of the early printers, who exported the art from Germany into Italy. His history may partly be traced from his colophons, which, fortunately, are less sparing of information than his contemporaries. The first which bears his name is attached to an edition of the works of Virgil, printed in folio, at Venice, in 1472, and informs us that his native city was Basil.

"Urbs Basilea mihi, nomen est Leonardus Achates,
Qui tua compressi carmina, dive Maro."

He published another edition of the same work, in the same city, with the date 1473; but in that year we also find him in Padua. He probably found it most prudent to avoid the too powerful competition of Nicolas Jenson and "Vindelinus de Spira," who then lived at Venice. His first and only work at Padua is an edition of Franciscus de Platea, "De Restitutionibus," a treatise on a difficult head of the civil law; in the colophon to which, in six not very elegant Latin lines, he claims the honours of a typefounder as well as a printer. The lines are plagiarized from an edition of the "Summula Confessionis" of Antoninus, which appeared at Venice in 1473, printed by Bartholomeus de Cremona, with "Basilee" substituted for "Cremone," and "Leonardus" for "Bartholomeus,"—alterations which by no means improve the metre. In 1474 he appears at Vicenza, and publishing books in the Italian language; one of them, the "Dita Mundi" of Fazio degli Uberti, with a colophon in terza rima, in the usual strain of self-laudation:

"Mia fama rinova per sua cortesia
Maestro LEONARDO con mirabel stampa,
Il qual gia molte ne laita Basilia," &c.

In Santander's chronological catalogue of the towns into which printing was first introduced, he mentions Vicenza as the forty-first town, and this "Dita Mundi" as the first book; but Panzer catalogues a work, in the preceding year, by a different printer. Achates remained at Vicenza, carrying on apparently a thriving business in rivalry with Herman Lichtenstein of Cologne, Stephen Koblinger of Vienna, Peter of Haarlem, Joannes de Reno, and others, and sometimes in partnership with Jacobus de Dusa and Gulielmus de Papia. The books that he published were on all subjects—poetry, grammar, law, agriculture, and church history. The last work, with a date that bears his name is a quarto edition of Constantine Lascaris's "Grammatica Græco-Latina," finished on the 23rd of December, 1495. (Colophons of works printed by Achates, as given in Panzer, *Annales Typographici ad Annum* M. D., under the heads Venetiis, Patavii, Vicentiæ.)

T. W.

ACHELOM, JOHANN VAN. [ANTIQUUS, JOHANN.]

ACHEN, JOHANN, or HANS VAN,

born in Cologne, in 1552, was named Van Achen, after the town of Achen or Aachen (Aix-la-Chapelle), the birth-place of his father. His parents had no intention of bringing him up as an artist; but he exhibited whilst at school such a disposition to excel in design, that they were induced to place him with a portrait painter of the name of Jerrigh, with whom he remained six years. He afterwards devoted some time to the study of the works of Spranger, whose style of design he adopted. In his twenty-second year he went to Italy, and, being much struck with the richness of Venetian colouring, he offered himself as an assistant to Gaspard Rems, a Fleming, who at that time enjoyed great reputation at Venice; but Rems, who disliked both Germans and German art, when he found that Achen was a German, declined taking him. Achen, however, conscious that he did not merit contempt, painted his own portrait from a mirror, and sent it to Rems, who was delighted with the performance, and admitted him into his studio. By the assistance of Rems, Achen soon mastered the principles of Venetian colouring, and, having thus accomplished his object, prosecuted his journey towards Florence and Rome. At Rome he painted a nativity for the church of the Jesuits, and some other works, by which he made himself well known both in Italy and in Germany. From Rome he returned to Venice; and whilst there he received an invitation to Munich from the Churfürst (Elector) of Bavaria, whither he repaired and painted many works, for which he was handsomely remunerated.

His first great works in Munich were the Discovery of the Cross by St. Helena, for the Chapel of the Elector; and full portraits of that prince and his family in one picture; but those by which he added most to his reputation were the Calling of St. Peter for St. Michael's Church; a St. Sebastian for the Stanislaus Chapel; and Christ upon the Cross, with John and Mary, for the Chapel of the Cross, or Kreuzkapelle: the last picture is considered one of his best pieces.

During his stay at Munich, Achen received repeated invitations from the emperor Rudolph II. to go to Prague; but he did not comply until after a delay of four years. At Prague he painted many works; and, with the exception of a short time spent at Munich and Augsburg, he lived the remainder of his life there, constantly employed by the emperors Rudolph and Matthias and the nobles of the imperial court. Achen had the reputation of being the richest artist of his time. He died in 1615, at Prague, aged sixty-three, according to the inscription upon his monument, erected by his widow, at Prague, which was discovered in 1790. Achen's wife was the daughter of the celebrated musician Orlando di Lasso.

In the gallery of Vienna are sixteen pieces by Achen, of various descriptions; two of which are portraits of the emperor Rudolph II. and his brother Ernest, when young, both in armour. A portrait of Rudolph II., which has been engraved by Raphael Sadeler, and one of Spranger the painter, which has been engraved by J. Müller, are considered Achen's best productions in this line. Many of his works have been engraved by the best artists of Germany.

Van Achen was a bold and an easy painter, but a great mannerist. He never forsook Spranger's style of design, and he neglected both the study of nature and of the antique. He was one of the principal agents in propagating that gross and ponderous style, combining a florid colour with an exaggerated design, arising from an attempted union of Venetian colour with the mannered forms of the Florentine school of that time, which prevailed very generally in Germany until the appearance of Rubens and Rembrandt, and the subsequent predominance of the Flemish school, when it gradually disappeared. Joseph Heintz is supposed to have been the scholar of Van Achen. This painter's name is written in various ways; but Van Achen is the correct form. A picture by him in the gallery of Schleissheim, near Munich, is marked HANS V. ACH. FE. 1598. (Van Mander, *Schilder-Boeck.*; Sandrart, *Die Deutsche Academie der Bau-Bildhauer-und Mahlerkunst.*; Descamps, *La Vie des Peintres, Flamands, Allemands, et Hollandois*; Fiorillo, *Geschichte der Zeichnenden Künste in Deutschland, &c.*). R. N. W.

ACHENWALL, GOTTFRIED, was born on the 20th of October, 1719, at Elbing, in Prussia. He entered the university of Jena at Easter, 1738; went to Halle at Easter, 1740; returned to Jena at Michaelmas, 1741; and at Easter, 1742, repaired to Leipzig. He received the appointment of private tutor to the sons of Baron Von Gersdorf, then at the head of the Saxon Chancery; in 1743, and continued to reside in his family, at Dresden, till 1746. In that year, after taking his degree as master at Leipzig, he commenced lecturing on statistics, history, and the laws of nature and nations, at the university of Marburg. While thus engaged he attracted the notice of the Hanoverian minister Münchhausen, who secured his services for the new university of Göttingen. He began his academical labours in Göttingen at Easter, 1748, and prosecuted them with unremitted industry till his death, on the 1st of May, 1772. The history of these labours is the history of his life. In 1749 he published a text-book for the use of the students who attended his lectures on statistics, a branch of knowledge to which he gave a greater degree of completeness and a more systematic form than preceding inquirers. From "scientia statistica," a corrupt Latin phrase invented by Achenwall to express what the younger Struve had

designated before him "Wissenschaft der Staaten," that is, "a body of information regarding a state or states," the word statistics has been adopted into every European language. Achenwall used it to designate an exhaustive description of any state or states, of their political and social organisation, their progress in civilisation, and their economical resources, at any given time, calculated to furnish materials for an estimate of their power and condition. In this sense the term is still used in the universities and by the writers of Germany, although it has come to be used in France and England with a latitude that has familiarised us with such anomalous expressions as "statistics of lunacy." An unprofitable controversy has been carried on regarding the title of statistics to be considered a science. Whether we call them a science, or merely a body of information classified upon scientific principles, statistics are indispensable to the statesman and legislator: and the author who set the example of presenting them in a systematic shape formed an epoch in political science. In the preface to the first edition of his statistical text-book, Achenwall mentions that his lectures on the subject were originally sketched at Marburg; that he published, soon after his arrival at Göttingen, an "Introduction to Statistics," explanatory of the method and object of statistical inquiry; and that the substance of this pamphlet, with some amendments and additions, was prefixed to the work now published, in order to explain the principle of its arrangement. In the preface to the edition of 1752 he intimates that a journey through France and Switzerland had enabled him to rectify and develope more satisfactorily many of his views by actual observation. The preface to the edition published in 1762 mentions a tour through England and Holland, in the summer of 1759, which had been productive of similar results. The dedication of the last edition published during his lifetime (1768) informs us that these journeys were undertaken for the express purpose of collecting materials for improving his system of statistics, and that the expense of them was defrayed by government. The edition of 1768 may therefore be considered, in regard to matter, as the fruit of the reading and observation of twenty years, and in regard to form, as what the practice of oral instruction for the same period had taught him to be the most useful arrangement. As a scientific work, the book, though a mere outline, is valuable from its tendency to lead the student of statistics to conduct his inquiries on a comprehensive plan, and with constant reference to a practical end. It is valuable to the student of history for the brief account given by the author of what he himself saw in France, Holland, and England, and still more as a classified catalogue of sources of information. The statistical outline of Achenwall contains, in addition to the systematic introduction, sketches of the statistics of Spain, Portugal, France, Great Britain, the United Provinces, Russia, Denmark, and Sweden, about the middle of the eighteenth century. The author, in the introduction, defines politics as the theory of what a state ought to be, statistics the account of what it really is, and civil history as the account of how it has become what it is. He prosecuted with ardour all three of these kindred branches of inquiry. In 1754 he published the text-book for his lectures on European History, as an introduction to the knowledge of the actual condition of the leading states. In this and the subsequent editions of the same book he traces the development of the constitution of each state in succession. His announcement of lectures of the principal European wars of the seventeenth and eighteenth centuries was followed, in 1756, by a text-book for the course. In the preface he states, that soon after he began to lecture upon history, it had struck him that the usual method of tracing the history of each state by itself was necessarily incomplete, inasmuch as it did not admit of illustrating those great convulsions in which the whole of the states of Europe were from time to time made to act like one body. At the same time he felt the necessity of these special developments of the peculiar constitution of each state by itself. The only method of evading the difficulty that presented itself to his mind, was to deliver this new course of lectures as supplementary to the other. In the first he explained the rise and progress of the individual peculiarities of each state; in the second he endeavoured to present their combined action as members of a great system. This text-book is divided into four parts: the first treats of the wars in which Europe was involved from 1600 to 1660, by the prevailing jealousy of the power of the house of Austria; the second of these, excited, between 1668 and the early part of the eighteenth century, by a similar jealousy of the house of Bourbon; the third of the wars arising out of the disputed succession to the Spanish throne in the south, and the wars of Charles X. in the north; the last of the wars, from 1740 to 1748, terminated by the peace of Aix-la-Chapelle. This text-book, like the others, went through repeated editions, each marked by the improvements which further inquiry or the experience of the lecture room had suggested to the author. The historical class-book furnishes the student with the outline of a good system for prosecuting his own studies, and a valuable classified catalogue of sources. The results of Achenwall's labours in the department of politics are contained in the text-books to two courses of lectures; the first published in 1758, and entitled, "Elementa Juris Naturæ in usum Auditorum adornata" ("The Theory of Law"); and the second, in 1761, "The Theory of Politics." The latter

contains an exposition of the then predominant European theory of administrative government. Both of these outlines are considerably less valuable than those previously mentioned. Achenwall's mind was better fitted to convey a clear apprehension of facts than to investigate principles. The merit of Achenwall consists in his having taught historical and statistical inquirers to look upon their subjects of inquiry from a new point of view, and in a manner better calculated to lead to satisfactory practical results, than any that had been previously adopted. His writings are neither histories nor statistical systems; they are guides to enable the reader to construct histories and statistical systems. In order to appreciate Achenwall aright, it would be necessary to take into consideration what has been done by his pupils. It was chiefly in the lecture room that he exercised his influence: his printed works constitute a small portion of what he produced. Pütter, in his "History of the University of Göttingen," gives a glimpse of Achenwall's daily labours, which assists in making a conjectural estimate of what he accomplished: "In general (the time is 1765) he lectures on the laws of nature and nations about ten; in summer, on the history of Europe about four; in winter, on statistics at the same hour: he also lectures in alternate sessions on the modern European wars, and on the theory of politics, including finance. In all these courses of lectures he uses his own text-books. He also lectures occasionally on modern international law; on the theory of jurisprudence; on modern transactions of state, or what may be called a newspaper lecture (*Zeitungs-Collegium*); or on the last wars in Germany." This is a truthful picture, not only of Achenwall's occupations, but of the manner in which the German professor, even in our own day, fills up every moment of his time with reading, thinking, and talking about his peculiar pursuits, with exemplary monotony, from year to year, and also of the impartial manner in which he discusses the history or constitution of nations and the gossip of a newspaper with equal attention to scientific forms. Achenwall's minor works consist, in addition to some academical theses, of: "A Sketch of a Political Dissertation on the Increase of Gold, and Decrease of Silver, in Europe," which appeared in the "Hannövrische Gelehrte Anzeigen," in 1751; a defence of the above, in the same periodical, in 1752; "Dissertatio in qua Notitia Rerumpublicarum Academiis vindicatur" (a dissertation in defence of university lectures on political subjects), elicited by some sneers at "college politics," and published it does not distinctly appear in what year. Pütter mentions that his last work was a treatise on French finance, which we have not seen. Achenwall is an instructive and pleasing writer. His style is superior to the average of his contemporaries. The titles and dates of publication of his principal works are as follow:—

"Vorbereitung zur Staatswissenschaft der heutigen vornehmsten Europäischen Reiche und Staaten." 1748.

"Abriss der neuesten Staatswissenschaft der vornehmsten Europäischen Reiche und Republiken." 1749.

"Staatsverfassung der Europäischen Reiche im Grundrisse." 1752. Second edition of the preceding: other editions under this new title appeared in 1756-62-68.

"Grundsätze der Europäischen Geschichte zur Politischen Kentniss der heutigen vornehmsten Staaten." 1754.

"Geschichte der heutigen vornehmsten Staaten im Grundrisse." 1759. Second edition of the preceding: other editions under this new title appeared in 1764-67, and after the author's death.

"Anzeige von neuen Vorlesungen über die grösseren Europäischen Staatshändel des 17ten und 18ten Jahrhunderts." No date.

"Entwurf der allgemeinen Europäischen Staatshändel des 17ten und 18ten Jahrhunderts als der Europäischen Geschichte 2ter Theil." 1756.

"Geschichte der allgemeinen Europäischen Staatshändel des vorigen und jetzigen Jahrhunderts im Grundrisse." 1762. Second edition of the preceding: another edition under this second title appeared in 1767.

"Elementa Juris Naturæ in usum Auditorum adornata." 1750. Other editions appeared in 1753-55-58-63.

"Staatsklugheit nach ihren ersten Grundsätzen." 1761. Other editions appeared in 1763-79. (Pütter's *Versuch einer Academischen Gelehrten Geschichte der Georg-Augustus-Universität zu Göttingen*; Hugo's *Civilistisches Magazin*, vol. v.; Achenwall's *Works*.) W. W.

ACHERLEY, ROGER, a lawyer, styling himself "of the Middle Temple, Esq." is the author of several political treatises, once held in some esteem, now generally forgotten, of which the largest and most elaborate is entitled "The Britannic Constitution, or the Fundamental Form of Government in Britain, demonstrating the original Contract entered into by King and People; wherein is proved that the placing on the throne King William III. was the natural fruit and effect of the Constitution;" fol. London, 1727. A second edition appeared, after the death of the author, in the same form, in 1759 (not 1729, as stated by Watt, *Bib. Brit.*); with the addition, as intimated on the title-page, of a "Supplement, containing Reasons for Uniformity in the State;" which latter tract, however, bears the date of 1741, when it was first printed. The supplement was reprinted by itself, in 8vo. in 1780. The larger work (695 pp.) is dedicated to Frederick Prince of Wales; the smaller (24 pp. fol., or 59 pp. 8vo.), to Mr. Speaker Onslow. It may be collected from both publications that the author was

a whig of the revolution of 1688 school, holding nearly the same principles of political philosophy with Locke. His exposition of what is called the original contract, however, is probably the boldest that has been given, taking, as it does, the shape, not of a mere hypothesis, but of a positive historical statement. He assumes and asserts that at some very remote period, probably about the time of Noah, the inhabitants of Britain held a convention for the purpose of establishing a government; and then he proceeds: "Here it must be observed, that there was in this assembly one man, in the flower of his age, who excelled the rest in beauty, strength, understanding, eloquence, courage, coolness in argument, provident foresight and sagacity, and equalled any of them in riches and power, and so might be accounted a lord or nobleman; his name was Britannus." And in this strain he goes on, for more than a hundred pages, with the history of the election of the all-accomplished and all-excelling Britannus to the office of first magistrate, or king. Of course the writer cannot be supposed to mean that all the things related in this long narrative happened precisely as he has set them down; but his notion is, that the narrative cannot be otherwise than substantially correct, although conjectural as to mere names and other unessential particulars. The whole is a remarkable example of a mind seeing facts only through the medium of a preconceived system. Another work of Acherley's is entitled "Free Parliaments; or an Argument on their Constitution; proving some of their Powers to be independent: to which is added an Appendix of original letters and papers, which passed between the court of Hanover and a gentleman at London, touching the right of the Duke of Cambridge (afterwards George I.) to reside in England and sit in Parliament," 8vo. Lond. 1731. And he is understood to be the author of an anonymous tract entitled "Jurisdiction of the Chancery as a Court of Equity researched, and the traditional obscurity of its commencement cleared; with a short Essay on the Judiceature of the Lords in Parliament upon Appeals from Courts of Equity;" 3d edit. 8vo. 1736. It may be inferred that Acherley died some time between the publication of his "Reasons for Uniformity," in 1741, and that of the second edition of his "Britannic Constitution," in 1759; but no particulars of his life have been met with. G. L. C.

ACHE'RY, JEAN LUC D', a learned French Benedictine, born at St. Quentin in Picardy, in 1609, made profession of the monastic life in the Benedictine abbey of Isle in that town; but being discontented with the irregularities of that community, he quitted it, and entered (Oct. 1632) the Benedictine abbey of La Ste Trinité at Vendôme, belonging to the congregation of St. Maur. Soon after this second profession, an attack of the stone obliged him to remove to Paris (A.D. 1637), where he took up his abode in the abbey of St. Germain des Prés. In this retreat he lived till his death, 29 April, 1685, aged 76, devoting himself with the greatest assiduity, notwithstanding the weakness of his constitution and his constant ill health, to the exercise of piety and to literary pursuits. He was the spiritual guide of many persons of eminent devotion, and was consulted on literary affairs by many of the scholars of the day, whose letters were preserved in the abbey. He was esteemed by the popes Alexander VII. and Clement X. He arranged and materially augmented the abbey library, which was confided to his charge, and made exact catalogues of its contents; and published numerous works. His studies were chiefly directed to the history and literature of the early and middle ages of the church; and his industrious researches so far occupied his time as to induce him to avoid useless visits and conversation. He was buried beneath the library of which he had so long had the care. His name is sometimes written Achéri, but we have followed the spelling of the title-pages to his "Acta Sanctorum," and to "La Barre's edition of his "Spicilegium." He is also sometimes called Jean Luc, but on what authority we know not.

His works are — 1. "S. Barnabæ Epistola Catholica, Græce et Latine, cum Notis et Observationibus Hugonis Menard." 4to. Paris, 1645. This work, which Menard had left unpublished, was merely edited by D'Achéry. 2. "Beati Lanfranci Cantuariensis Archiepiscopi et Angliæ Primatis, &c., Opera omnia quæ reperiri potuerunt." fol. Paris, 1648. This work contained a life of Lanfranc from an ancient MS. In the appendix many ancient pieces, monastic chronicles or tracts, and lives of the saints, were published; among them the life of St. Augustin, the apostle of the Anglo-Saxons. The editor's notes on the life and letters of Lanfranc are learned and accurate. 3. "Aseeticorum, vulgo Spiritualium, Opusculorum, quæ inter Patrum Opera reperiuntur, Indiculus," &c. 4to. Paris, 1648. This is more than a mere catalogue, as its title would seem to imply; it gives a short account of each work enumerated in it. A second edition, much augmented, was published by Jacques Remi. 4to. Paris, 1671. 4. "Venerabilis Guiberti, Abbatis B. Mariæ de Novingento Opera omnia," &c. fol. Paris, 1651. The appendix and additions to this work comprehended a number of ancient writings. 5. "Regula Solitariorum, sive exercitia quibus ad pietatem et ad Ecclesiastica munia instruebat Candidatos, sæculo circiter nono, Grimlaicus Sacerdos." 12mo. Paris, 1653. 6. "Veterum aliquot Scriptorum, qui in Galliæ Bibliothecis, maxime Benedictinorum, latuerant Spicilegium," 13 vols. 4to. Paris, 1655—1677. The pieces in this great collection were published without any prin-

ciple of arrangement, as they came into the hands of the editor, who has given an account of the contents of each volume in an introductory preface to it. A chronological index of the whole was given at the close of the thirteenth volume. A new edition, edited by La Barre and arranged methodically, was published at Paris, in 3 vols. fol. A. D. 1723. 6. "Acta Sanctorum ordinis S. Benedicti in Sæculorum Classes distributa." 9 vols. fol. Paris, A. D. 1668—1701. In the earlier volumes of this work (of which the seventh volume was published in the year of his death) D'Achéry took an important part: he collected most of the materials; but the learned prefaces, notes, observations and tables with which the work is enriched, were written by Mabillon, who was united with D'Achéry in the task of preparing the work. (Du Pin, *Bibliothèque des Auteurs Ecclesiastiques du XVIIme Siècle*; Passin, *Histoire Littéraire de la Congrégation de St. Maur*; Niceron, *Mémoires*, &c.) J. C. M.

ACHILLAS (Ἀχιλλᾶς) was general-in-chief to Ptolemy Auletes, and at his death became in effect regent of Egypt, and joint guardian of his children and successors, who were minors, Ptolemy and Cleopatra. He is described by Cæsar as a man of singular daring. It was by his advice, and partly by his hand, that Pompey, flying to Egypt after the battle of Pharsalia, was put to death, B. C. 48. In the same year, having taken the part of Ptolemy against Cleopatra, he attacked Cæsar in Alexandria and gave occasion for the war described in Cæsar's Commentaries (*Bell. Civ.* iii. 110.), and in the "History of the Alexandrine War (c. 4.);" but was shortly after put to death by the contrivance of Arsinoe, sister of Ptolemy, who had been received by the Egyptians as the head of the royal party, Ptolemy being in the hands of the Romans. (Dion Cassius, xlii. 4. 37—40.) A. T. M.

ACHILLES (Ἀχιλλεύς), grandson of Æacus, and son of Peleus, king of the Myrmidones in the Thessalian Phthiotis, and of the Nereid Thetis. Among the traditions of this hero, we have to distinguish those contained in the Homeric poems, chiefly the Iliad, and those related by subsequent poets and mythologists; for while Homer only describes him as one of the heroes of the Trojan war, and speaks only incidentally of his previous history, later writers have filled up the early part of his life with many marvellous events, and have added to his exploits during the siege of Troy, facts which were apparently unknown to the writer of the Iliad. Respecting the early life of Achilles, Homer only states that he was educated by Phœnix, who also accompanied him to the Trojan war, and that he learnt the healing art from Chiron. His mother Thetis had told him that his life would either be short and glorious, or long and inglorious. He joined the Greek army against Troy with fifty ships, carrying Myrmidones, Hellenes, and Achæans; and during the long war, he was the great hero on the side of the Greeks. He laid waste all the country round Troy, and destroyed twelve towns on the coast, and eleven in the interior of the country. One of these towns was Lyrnessus, where he made Briseis, daughter of Brises, his prisoner. When Agamemnon was obliged to give up Chryseis, he threatened to take Briseis from Achilles. At the suggestion of Athena, Achilles gave her up, but at the same time he vowed that he would take no more share in the war. The enmity of Achilles towards Agamemnon, which was the consequence of the loss of Briseis, and the results to the Greeks of the quarrel between the two kings, are the main subject of the Iliad. When Briseis was led from his tent, he prayed to his mother to avenge his wrongs. Thetis brought the complaint of her son before the throne of Zeus, who promised that the injustice done to Achilles should be punished. While Achilles remained inactive in his tent, singing of the deeds of former heroes, all the undertakings of the Greeks turned out unsuccessful, and after various reverses, the distress in the Greek army grew so great, that Agamemnon himself advised his companions to take to flight. But on the suggestion of Nestor, Agamemnon sent Phœnix, Ulysses, and Ajax the Telamonian with two heralds to Achilles; and in order to conciliate him, Agamemnon offered to restore Briseis, and to make compensation by splendid presents. Achilles received the messengers hospitably, but could not be reconciled; he kept back his friend Phœnix, and threatened to sail home the next morning. The misfortunes of the Greeks in the meantime increased, until at length Patroclus, the dearest friend of Achilles, urged him to lend his invincible aid to the Achæans. Achilles still refused, but gave his own armour to his friend, and also allowed him to make use of his horses and of the Myrmidones against the Trojans. Patroclus saved the ships of the Greeks, which were threatened with destruction by Hector, the leader of the Trojans; but Patroclus fell by the hands of Euphorbus and Hector, who took his arms. When the tidings reached Achilles, his grief passed all bounds, but he could not avenge the death of his friend, for he was without armour. At this moment Thetis appeared to him, and promised to procure new armour from Hephæstus (Vulcan). Iris also came to exhort him to rescue the body of Patroclus from the hands of the Trojans. Guided by Athena, Achilles proceeded to the ditch which had been formed round the Grecian camp, and with a thundering voice, threatened the Trojans with his vengeance. Struck with amazement at his sudden appearance, the enemy took to flight, and Achilles rescued the body of his friend. In the meanwhile Hephæstus had

prepared the new and magnificent armour for Achilles. A part of this armour is the shield of which Homer has given the celebrated description (*Iliad.* xvii.). When the armour was brought to him, Achilles assembled the Achæans, and reconciled himself to Agamemnon. Briseis was restored, and splendid gifts were sent by Agamemnon. But Achilles valued not the presents, and he would neither take food nor drink till he had avenged the death of his friend. He hurried out to battle, and after making great havoc among the Trojans, he met Hector under the walls of Troy. After chasing him thrice round the city, he slew his hated enemy, whom he spoiled of his armour, and dragged the body, tied to his chariot, to the coast where the ships of the Greeks were stationed. He burnt the body of Patroclus with twelve Trojan prisoners on a funeral pile, and celebrated games in honour of the dead. In the night, Priamus, the father of Hector, appeared before his tent, imploring him to give up the body of his son, and Achilles generously yielded to the prayer of the aged father. Achilles soon after fell in battle. His death is not mentioned in the Iliad, for it did not come within the scope of the poem, but it is mentioned in the Odyssey (xxiv. 36—84.). His remains were buried together with those of Patroclus on the shore of the Hellespont.

These are the outlines of the life of Achilles, such as he appears in the Homeric poems. The accounts of later writers, such as the Pseudo-Orpheus, Pindar, Statius, Apollodorus, Fulgentius, and others, give the following additional facts:—Thetis, wishing to make her son immortal, concealed him in fire by night in order to destroy the mortal parts which he had inherited from his father, and in the daytime she anointed him with ambrosia. On one occasion, Peleus discovering his child in the fire cried out in alarm, and Thetis for fear escaped to the Nereids. Peleus then gave his son to the care of Chiron, who brought him up, and instructed him in riding, hunting, and in playing the lyre, and called him Achilles, for his former name was Ligyron. According to others, Thetis dipped her son in the river Styx, and thus rendered his body invulnerable, with the exception of the ankle by which she held him. From the time that he was six years old, he fought with lions and boars, and carried home his booty to Chiron. When he was nine years old, the seer Calchas declared that Troy could not be taken without the aid of Achilles. Thetis, dreading the dangers of the war, concealed him disguised as a maid in the house of King Lycomedes in Scyros; but he was discovered in his retreat by the cunning of Ulysses, and was prevailed upon to assist the Greeks in the war of Troy. During his residence at Scyros, he became the father of Pyrrhus or Neoptolemus by Deidamia, the king's daughter. Plutarch and Philostratus describe his stay in Scyros as follows. When Theseus was murdered in the island by Lycomedes, Peleus sent his son to avenge the death of the Athenian with whom he had been connected by ties of hospitality. Achilles made Lycomedes his prisoner, but set him free after he had justified the murder of Theseus, and then married his daughter Deidamia. When the Greek fleet was lying in the port of Aulis, and was prevented from sailing by adverse winds, Agamemnon, in order to propitiate the gods, resolved to sacrifice his daughter Iphigenia to Artemis, and sent for her under the pretext of marrying her to Achilles. When she came with her mother and discovered the deception, Achilles offered to save her, but she refused, and preferred to die. [AGAMEMNON.]

Before Troy, Achilles slew the Amazon Penthesilea; but when he took off her helmet, and saw her beauty, he lamented her fate. Thersites ridiculed him for his effeminate lamentations, and thrust his spear into the eye of the Amazon, on which Achilles struck him dead with his fist. He is also said to have fought with Memnon and Troilus. His death is variously described: some say that he was pierced by an arrow in his only vulnerable part by Apollo; others that he was killed by Paris, or by Apollo in the disguise of Paris. Respecting the contest about his armour, see AJAX and ULYSSES. After his death Achilles was worshipped by the Greeks as one of their great national heroes, and the fabulous island of Leuce, which was called Achillea, was particularly sacred to him. In many parts of Greece, temples, chapels, and altars were erected to his honour. The mound raised to his memory, and a temple in which sacrifices were offered to him, both near the promontory of Sigeum in the Troad, the scene of his warlike deeds, existed in the days of Strabo. The events of his life have furnished the ancients with ample materials for numerous works of art. (Böttiger, *Vasengemälde*, iii. 144, &c.; Homer; Orpheus, *Arg.* 383, &c.; Pindar, *Nem.* iii. 45.; Schol. *on Pindar Nem.* iv. 49.; Apollodorus, iii. 13. 6, &c.; Fulgentius, *Myth.* iii. 7.; Hyginus, *Fab.* 96, &c.; Plutarch, *Thes.* 35.; Philostratus, *Her.* xix. 8.; Euripides, *Iph. Aul.* 823, &c.; Quintus Calaber, i. 669, &c.; Sophocles, *Phil.* 334.; Horace, *Od.* iv. 6. 3.; Dictys, *De Bell. Troj.* iii. 29.; Pausanias, iii. 19. 14.; iii. 20. 8.; vi. 23. 2.; Strabo, xiii. 596, &c.) L. S.

ACHILLES, ALEXANDER, a Prussian nobleman, was born in 1584. He entered the service of Ladislaus, king of Poland, who sent him upon an embassy to the court of Persia. The elector of Brandenburg afterwards employed him as his envoy to the Cossacks. At a late period of his life he left his country, and went to Sweden, where he died, at Stockholm, in the year 1675, the ninety-first of his age, in extreme poverty.

Achilles is known by some interesting

works. The best among them, which is written in German, is on the causes of earthquakes, &c., and bears the title "Von den Ursachen des Erdbebens und der Bewegung des Meeres," 1666, in 4to. The others are written in Latin, but have never been published, as, "Consilium Bellicum contra Turcas," "Philosophia Physica," and others. (Jöcher's *Allgem. Gelehrt. Lexicon*, p. 154.; and Adelung's Supplement to it, p. 62.) L. S.

ACHILLES TA'TIUS (Ἀχιλλεὺς Τάτιος), or, as the name is sometimes, though perhaps erroneously, written, Achilles Statius, was a native of Alexandria in Egypt. His age is uncertain, but we may approximate to it chiefly by means of the writers whom he cites and by whom he is cited. He is the author of a romance in eight books, entitled "The Loves of Leucippe and Clitophon," of which Photius observes that it bears a great resemblance to the manner of Heliodorus in the construction of the story and in the invention, but that it differs from the work of Heliodorus in the impurity which appears in the narrative: the style, according to Photius, is perspicuous and pleasing. This is generally considered one of the best Greek romances, but it has the same defects as all the Greek works of this class. The style is highly artificial and laboured; the numerous digressions interrupt the continuity of the story; the descriptions are tiresome and overwrought; the hero is insipid, though it is true that the heroine is much superior. The merit of the work, such as it is, is almost purely rhetorical.

This Achilles, or another of the name, is also the author of a work on the Sphere (περὶ σφαίρας), part of which is extant under the title of an "Introduction to the Phænomena of Aratus." In this work the latest writer who is quoted is Hypsicles, either a contemporary of Claudius Ptolemæus, or perhaps somewhat younger. From what has been stated, it appears that Achilles lived after A. D. 200, and before A. D. 890. If he imitated Heliodorus, as Photius states, and as his style shows in the opinion of some critics, he was of course posterior to that author, and therefore could not have written earlier than the close of the fourth or the beginning of the fifth century, A. D. Julius Firmicus (*Mathes.* iv 10.), who lived about the middle of the fourth century, A. D., mentions a Sphere of Achilles; a circumstance which renders it probable that the author of the romance and the Sphere were not the same person. According to Suidas, Achilles was originally a heathen, but afterwards became a Christian, and attained the rank of bishop. Suidas also states that he wrote other works, not now extant, besides those above mentioned. Photius, who mentions Achilles three times, says nothing of his being either a Christian or a bishop; and in his enumeration of writers of the class to which Achilles belongs, he mentions him before Heliodorus; from which it may be inferred, that he considered him as prior in point of time, though this is hardly consistent with his remarks on the style of Achilles, which seem to imply imitation of Heliodorus.

The first complete edition of the "Loves of Leucippe and Clitophon" was the Latin version of Cruceius, Basel, 1554, 8vo. The first edition of the Greek text, with which the version of Cruceius is printed, is that of J. Commelinus, Heidelberg, 1601, 8vo., which also contains Longus and Parthenius. The best and most recent edition, which also has the translation of Cruceius, is by F. Jacobs, Leipzig, 1821, 8vo. There are German, French, Italian, and English versions of this romance. The last English translation is by A. H. (Anthony Hodges), Oxford, 1638, 8vo.

The "Introduction to the Phænomena of Aratus" is printed in the Uranologion of Petavius, Paris, 1630, fol. Amsterdam, 1703, fol. (Suidas, Ἀχιλλεὺς Στάτιος; Photius, *Myriobibl. Cod.* 87. 94. 166.; Fabricius, *Biblioth. Græc.* iv. 41.; viii. 130.) G. L.

ACHILLEUS. [DIOCLETIAN.]

ACHILLI'NI, ALESSANDRO, was born at Bologna, near the close of the year 1463. He studied there and at Paris, and in 1485 began to teach philosophy and medicine in his native town. In 1506 he left Bologna, being appointed professor of those sciences at Padua; but in 1509, the school at Padua being closed in consequence of the war at that time pending between the republic of Venice and the league of Cambray, he returned to his professorship at Bologna, where he died in 1512, and was buried with great pomp and many testimonies of public esteem, in the church of St. Martin.

Achillini was regarded by his contemporaries as a philosopher of extensive learning, and of such consummate ingenuity in disputation, that it became a proverb, "aut Diabolus, aut magnus Achillinus." He adhered closely to the principles of Aristotle and Averroes, for both of whom his esteem is commemorated not only in his works, but in his epitaphs recorded by Jovius. At Padua he had for his chief opponent the celebrated Pomponatius, over whom, it is said, he would often have gained an evident triumph in their public disputations, but for the readiness with which wit was made to supply the place of argument against him. But the subtlety of Achillini was only logical; for he was of an honest and ingenuous disposition, old-fashioned in his dress, and plain even to awkwardness in his language and deportment; and his pupils, though they honoured him for his learning, laughed at him for his simplicity, and were easily drawn away from him by the more brilliant acquirements of his rival.

In the medical sciences the reputation of Achillini is due to his having been among the first who revived the study of them by actual

observation, and by the dissection of the human body. His anatomical descriptions, though chiefly collected from the writings of Mundinus and the Arabian physicians, yet contain accounts of several things before unknown, as, the nerves of the fourth pair, the number of the bones of the tarsus, and the position at which the spinal cord terminates; and exhibit a more accurate knowledge than his predecessors had of many other parts, such as the olfactory nerves, the veins of the arm, &c. He is also commonly said to have discovered the two bones of the ear named malleus and incus; but he does not claim the honour, and there is no evidence to prove more than that they were discovered in his time.

The philosophical works of Achillini were first published at Venice in folio, 1508; and a more complete edition was collected by his pupil Pamphilus Montius, and published at Venice, in one volume, fol. 1545. The titles of the several dissertations in the latter are, "De Intelligentiis," "De Orbibus," "De Universalibus," "De Physico Auditu," "De Elementis," "De Subjecto Physionomiæ et Chiromantiæ," "De Subjecto Medicinæ," "De Prima Potestate Syllogismi," "De Distinctionibus," "De Proportione Motuum." In addition to these he wrote "De Chyromantiæ Principiis et Physionomiæ" (a treatise of which neither the place nor date of publication is mentioned), and a short essay on the same subject published in the "Approbatio Chyromantiæ Coclitis." His medical works are — "Annotationes Anatomicæ (edited by his brother), 4to. Bonon. 1520." "De Humani Corporis Anatomia, 4to. Venet. 1521;" and "Adnotationes in Mundini Anatomiam, fol. Venet. 1522." Achillini is mentioned by Crescimbeni as the author of a few poems of inferior merit; he published also a collection of some of the minor works of Aristotle, &c.; and Jovius mentions a few manuscripts which he left, but which were not published. (Alidosi, *Li Dottori Bolognesi di Teologia, &c.* p. 7.; Paulus Jovius, *Elogia Virorum Litteris illust.* p. 112.) J. P.

ACHILLINI, CLAUDIO, born in Bologna, on the 29th of October, 1574, was son of Clearco, and grandson of Giovanni Filoteo, who was brother to Alessandro Achillini. He studied in succession belles lettres, philosophy, medicine, and theology; and at last turning his attention to jurisprudence, took his degree as doctor in that faculty in the university of his native city, in 1594. With brief intervals he taught law, in the university of Bologna, from 1594 to 1609; in that of Ferrara, from 1609 till 1621; in that of Parma, from 1623 till 1635; and afterwards for a short period at Bologna. He occupied a situation at Rome in the household of Cardinal Razali, with whom he is said to have had considerable influence, about the beginning of 1609; he was attached to the legation sent by Paul V. to negotiate a peace between Philip III. of Spain and Emanuel I. duke of Savoy; and towards the close of his life he was sent on a mission from Pope Urban VIII. Some years previous to his death he retired from public life, and lived chiefly at a country seat in the vicinity of Bologna. He died in 1640, in the sixty-sixth year of his age, the last of his race. He left no juridical work behind him, and seems to have been rarely employed in practice. Some of his occasional pleadings are said, however, to have been printed; and Crasso mentions some manuscript opinions (consigli). The manner in which eulogists speak of his academical prelections is not calculated to convey the idea of an eminent lawyer: he is said to have "interpreted the law rather in accordance with reason than authority;" in other words, he taught, not what was law, but what he thought ought to be law. He was a voluminous writer of odes and sonnets. His verses are turgid, full of affected phraseology and strained conceits. Crescimbeni charges him with being the first to introduce this depraved style. In one respect, however, it seems to have suited his purpose; for an ode to Louis XIII. king of France, on the taking of Susa, and a sonnet on the birth of the Dauphin, Richelieu sent him a valuable gold chain; some writers say a thousand dollars. He was also made a member of several literary societies; the designations of which are curiously illustrative of the taste and intellect of the age and nation which admired him: the Notte, of Bologna; the Innominati, of Parma; the Fantastici and Lincei, of Rome; and the Incogniti, of Venice. A collection of his writings in prose and verse, published in Venice, went through six editions between 1650 and 1680. (*Mazzuchelli, Scrittori d'Italia.*) W. W.

ACHILLINI, GIOVANNI FILOTEO, born at Bologna, in 1466, was brother of Alessandro the physician, and became known as a poet and antiquarian. He lived for some time at the court of the Sforza, dukes of Milan. He was the author of various works: 1. "Epistole al Magnificentissimo M. Antonio Ridolfo Germanico, ove si Narrano tutte le Sorti di Pietre, la Varietà dell' Armi antiche e moderne, di Musicali Istrumenti, i Colossi, delle Sibille e delle nove Muse, la Diversità degli Alberi, le Cavalcature, gli Abiti antichi e moderni e gli Acciddenti diversi." 4to. Bologna, 1500. It is a work of antiquarian research. 2. "Il Viridario in ottava Rima." Bol. 1504. 3. "Il Fedele," libri v., cantilene 100, in versi. Bol. 1523. These are poems of the didactic kind. 4. "Annotazioni della Lingua Volgare." Bol. 1536. 5. "Collettanee Greche, Latine, e Volgari, per diversi Autori moderni nella Morte dell' ardente Serafino Aquilano." This is a collection of panegyrical verses on the death of the above-mentioned Serafino, a contemporary poet, which Achillini edited, and he inserted

in it some of his own composition. He wrote also stanze, sonnets, and other minor poems. Achillini founded an academy at Bologna, called Del Viridario. He collected objects of sculpture, medals, and other remains of antiquity. He died in 1538. His son Clearco was the father of Claudio Achillini, the jurist and poet. Gianfiloteo Achillini must not be confounded with Filoteo Achillini, councillor of king Charles V. of France, who wrote, about 1376, a book entitled "Somnium Viridarii de Jurisdictione Regia et Sacerdotali," which is inserted by Goldast in the first vol. of his "Monarchia Sacri Romani Imperii." It is believed that this writer was a Frenchman named Philippe Maizières, who assumed the name of Achillini. (Mazzuchelli, *Scrittori d'Italia*; Leandro Alberti, *Descrizione di tutta l'Italia*, p. 329.) A. V.

ACHIMELECH. [SAUL.]

ACHIOR. [JUDITH.]

ACHISH. [DAVID.]

ACHITOPHEL. [ABSALOM.]

ACHITOPHEL the GILONITE (אחיתופל הגלוני). The "Siphte Jeshenim" cites a work, in manuscript, which is attributed by the Jews to Achitophel, the privy councillor of King David; the title is "Sepher Goraloth" ("The Book of Lots or Destinies"). R. Shabtai merely says that this work is a sort of fable book, in which various quadrupeds, birds, and other animals are made to converse and to relate short stories. But from the account of this work given by Maius in the catalogue of Uffenbach's library, it appears to be a curious work, and to accord perfectly with its title, "The Book of Destinies." He says that, according to the alphabetical order of the names of various animals, as quadrupeds and birds, things which shall hereafter happen to men are predicted, and that, consequently, a man who wishes to pry into futurity, by addressing himself to the name of any quadruped or bird, may know his future lot by inspection, and will receive an answer, as it were, from the animal consulted. Whether the author of this little book was really named Achitophel, or only chose this appellation, as one suitable to his subject, we cannot now discover. The work appears to be of considerable antiquity. (Wolfius, *Biblioth. Hebr.* i. 136. iii. 86.; Maius, *Biblioth. Uffenbach.* i. 122.) C. P. H.

ACHRE'LIUS, DANIEL, was a professor at the university of Abo, about the end of the seventeenth century, and the author of "Contemplationum Mundi, libri tres, Aboæ Finnorum," 1682, 4to. It is a work of little value, rather behind than in advance of the age, as is shown by the arguments adduced against the Copernican system; but it displays considerable learning. It forms a sort of history of the universe, and of animated nature: the first book treats of matter, of the four elements of bodies, and of the planets; the second of meteors, of thunder and lightning, and the wind; the third of the earth, of its various products, and of man. C. W.

ACHRE'LIUS, ERIC DANIEL, was born at Roslag, in Sweden, in 1604, and appointed professor at the university of Abo, in 1641, where he died, at the age of sixty-six, on April 17. 1670. He wrote a treatise on the analogy between the macrocosm or world at large, and the microcosm or human body, a subject on which after the time of Paracelsus much labour was vainly spent by persons who endeavoured to explain the one class of phenomena by the other. His work is entitled "Oratio de Microcosmi Structura, deque Harmonica ejusdem cum præcipuis Mundi partibus Convenientiâ." Upsal, 1627, 4to. (*Biographie Médicale.*) C. W.

ACHTERVELDT, JACOB, a Dutch painter, of the latter half of the seventeenth century. He was the scholar and imitator of Metzu, and acquired considerable reputation by some of his pieces in the style of that master. He died in 1704. (Nagler, *Neues Allgemeines Künstler-Lexicon.*) R. N. W.

ACHTSCHELLING, LUCAS, a good landscape painter, of Brussels, of the latter part of the seventeenth century. He was the scholar of Louis de Vadder, and a close imitator of nature, and distinguished himself for a boldness of style, especially in foliage, and a rich transparency of tints. In the collegiate church of St. Gudula, at Brussels, are three large landscapes by Achtschelling. (Houbraken, *Schouburgh der Nederlantsche Konst-Schilders, &c.*; Descamps, *La Vie des Peintres Flamands, &c.*) R. N. W.

ACIDA'LIUS, VALENS, was born in 1567, at Witstock in Silesia. He first studied at Rostock, and thence went to the university of Helmstädt, where he began his literary career with several Latin poems. His professed study was that of medicine, in which he took his degree of doctor, but he appears to have neglected the profession altogether, and to have devoted himself entirely to classical literature. In 1590 he left Helmstädt, and undertook a journey to Italy, where he gained the esteem and friendship of the most distinguished scholars of the age. Before he set out on this journey, he had commenced a commentary on Velleius Paterculus; and at Padua he published an edition of this writer, with his commentary, under the title, "Velleius Paterculus à Valente Acidalio cum Velleianarum Lectionum Libro, Patav. 1590, 12mo." He was not well satisfied with his own performance; but the best critics have acknowledged that his commentary not only contains many excellent remarks, but also that where he deviates from the MS. readings, his emendations and conjectures are always ingenious. His commentary on Velleius is reprinted in the edition of Lipsius, and in the folio edition of Tacitus, which appeared at Paris in 1608. After his return from Italy he lived partly at Breslau, and

partly at Neisse, and went over from the Protestant to the Roman Catholic faith. This step drew upon him attacks from various quarters, against which he was defended, after his death, by his brother Christian, in the preface to a posthumous work of Valens, called "Epistolarum Centuria Una; accessit Epistola apologet. ad Jacob. Monavium et Oratio de vera Carminis Elegiaci Natura et Constitutione," Hanover, 1606, 8vo. After his return from Italy he chiefly devoted himself to the critical study of Curtius, Tacitus, the ancient panegyrists, and Plautus: the fruits of these studies are contained in his "Animadversiones in Q. Curtium," Frankfort, 1594, which have been reprinted in several editions of Curtius. The year after the publication of this work he died, on the 25th of May, at Neisse; and his other works were published after his death. In the year 1595, there appeared his "Libri Viginti Divinationum et Interpretationum Plautinarum;" Frankfort; reprinted in the same place, 1606, in 8vo., and also in Gruter's "Lampas Critica." Acidalius' "Animadversiones in Panegyricos Veteres," are printed in Gruter's edition of the "Panegyrici Veteres" (1607). His notes on Tacitus are found in the above-mentioned Paris edition of Tacitus, and also in that of Gronovius; and lastly, his commentary on Ausonius is incorporated in Tollius' edition of this poet.

In the year in which Acidalius died, he published a book, "Mulieres non esse Homines," Hanover, 1595, which became the cause of much annoyance to him, although he was not the author, but merely the editor, the work having been known long before in Poland. The whole was a mere joke; but the clergy took the opportunity of attacking him from the pulpits, and wherever they could. These vexations, and over-exertion in study, produced a brain fever, of which he suddenly died. If he had lived longer, Acidalius would have been one of the first scholars of the age, for all that he has done contains ample proofs of rare talent. (Leuschner, *De Valentis Acidalii Vita Moribus et Scriptis*, Leipzig and Liegnitz, 1757, 8vo.; Adelung, in his Supplement to *Jöcher's Allgem. Gelehrten Lexicon*, p. 163.; Saxius, *Onom. Lit.* iv. 35.) L. S.

ACIER, MICHEL VICTOR, a French sculptor, born at Versailles in 1736, was educated at the academy of Paris, and early distinguished himself. He lived chiefly in Burgundy (where he built a chapel, and adorned it with some great statues), until he was appointed master (modellmeister) of the china manufactory of Meissen, in Saxony, for which he made many beautiful groups. His master-piece is considered the death of General Schwerin, in alto-rilievo. He died in 1799. (Füssli, *Allgemeines Künstler-Lexicon.*) R. N. W.

ACILIA GENS. Of the branches of the Gens Acilia, the Balbi and Glabriones, from their frequent tribunates of the commons, were undoubtedly plebeian. The Aviolæ are uncertain. A. Manius Acilius Aviola is mentioned in the "Fasti Capitolini," and by Seneca, (*De Morte Claud. Cæs.* p. 243. V. Bipont.) as the colleague of the emperor Claudius I. in the consulate of A. D. 54. An elder Acilius Aviola is said by Pliny and Valerius Maximus to have recovered on the funeral pile, but too late for rescue from the flames. (Pliny, *H. N.* vii. 52.; Valerius Maximus, I. viii. 12.) [AVIOLA; BALBUS; GLABRIO.] W. B. D.

ACINDYNUS, GREGORIUS, a Greek monk, who lived at Constantinople during the fourteenth century. For many years he was a zealous follower of Barlaam, and joined him in his opposition to, and his attacks upon the monks of Mount Athos, especially Palamas, who undertook their defence. The doctrines which Barlaam and Acindynus endeavoured to inculcate were condemned by several councils held at Constantinople: the last condemnation which is mentioned is that of 1351. After this time Acindynus appears to have changed his opinion, for he wrote against his former friend Barlaam, as he had written before against Palamas; he himself says, in a passage still extant, that he wrote five volumes of discourses and letters against Barlaam. [BARLAAM; PALAMAS.]

There are extant by Gregorius Acindynus 509 Iambic verses, and several other fragments, in which he attacks the heresies of Palamas: they are printed in Allatius, "Græciæ Orthodoxæ Scriptores," i. 756, &c., and "De Consensu utriusque Ecclesiæ," ii. 16. 3. p. 802. Another work of Acindynus, directed against Palamas, Gregoras, and Philotheus, bears the title "De Essentia et Operatione Dei, libri duo." It was published from a Bavarian MS., by J. Gretser, at Ingolstadt, 1616, in 4to. (H. Wharton's Appendix to Cave's *Historia Literaria*, ii. 39. ad ann. 1340; Saxius, *Onomast. Lit.* ii. 39.; Fabricius, *Biblioth. Græc.* xi. 507.) L. S.

ACINELLI, an historian of Genoa, in the eighteenth century, of whose biography we can find no account in any of the ordinary books of reference. His name and his work, however, are mentioned and quoted by Botta in his "General History of Italy," and by Bertolotti in his description "Della Liguria Maritima." The title of his book is "Della Storia di Genova degli anni 1745-47, libri tri," published in 1748; and the narrative includes the successful popular revolt of the Genoese against the Austrian garrison, and the subsequent war in the Riviera. The work is without the author's name; but the writer observes, at the beginning, that he was in a public situation during the eventful period which he describes, and that he has carried his narrative no further than the year 47, because, having retired from public life, he had not access to the same sources of

information. He gives a sketch of the form of government of the Genoese republic in his time. Acinelli's book forms one of the series of Genoese historians. A. V.

ACK, JOHANN, a painter on glass, who lived at Brussels about the middle of the sixteenth century. He executed, about the year 1546, the celebrated paintings of the windows of the chapel of the sacrament in the collegiate church of St. Gudula, at Brussels, which have been attributed to Rogier van Brüssel; he painted also some windows of the church. The designs consist of portraits of Charles V. and his family and relations, who presented the windows to the church. The effect of the compositions is very rich, and the folds of the draperies are cast in a bold and grand manner; the colouring also is brilliant, and the architectural ornaments are designed and disposed with great taste. (Baron Reiffenberg, *De la Peinture sur Verre aux Pays Bas*, published in the *Nouv. Mém. de l'Acad. Roy. of Brussels* for 1832.) R. N. W.

ACKER, PETER, a clever painter on glass, who was employed in Nördlingen about the middle of the fifteenth century. Some of his works are still preserved in the St. George's church of that place. (Byschlag, *Nördlingische Geschlechts Historie*; Fiorillo, *Geschichte der Mahlerey, &c.*) R. N. W.

A'CKERMANN, CONRAD ERNST, a celebrated German comedian, was born about the commencement of the eighteenth century. He may be considered as the founder of the modern stage of Germany. During his long career as an actor he acquired considerable property, a great part of which he spent partly upon improving stage representations, and partly on educating and training such persons as he thought fit for his profession. In 1749 he married, at Moskau, Sophia Charlotte Schröder, the widow of the well-known organist Schröder of Berlin, and the mother of the celebrated actor Friederich Ludwig Schröder. At this time Ackermann was at the head of a wandering company of actors, with which he and his wife travelled through Curland, Prussia, Poland, and visited the principal towns of Germany and Switzerland. In 1764 he went with his company to Hamburg, where in 1767 he undertook the management of the theatre, which, owing to his exertions, and those of Lessing, in his "Hamburgische Dramaturgie," became the most flourishing in Germany. Ackermann acted comic parts in a masterly manner, and never ceased to instruct those who were engaged by him, in matters which related to the business of the stage. After his death, in 1771, his wife, together with her son Friederich Ludwig, undertook the management of the theatre. [SCHROEDER; LESSING.] (Ersch and Gruber, *Allgem. Encyclopæd. der Wissensch. und Künste*, v. "Ackermann.") L. S.

ACKERMANN, JACOB FIDELIS, was born at Rüdesheim, in 1765. He received his general education at Cöln, and from 1784 to 1787 studied medicine at Würzburg and at Mainz. He travelled through Germany and Italy, staying at the principal universities, especially at Pavia, till 1789, when he returned to Mainz and commenced private tuition in medical jurisprudence. In 1792, his writings having attracted considerable attention, he was appointed professor of botany in the university, and in 1796 professor of anatomy. At this time he wrote his first essay on the peculiar chemico-vital system of physiology which he maintained, and it brought him such reputation, that in 1804 he was chosen professor of anatomy at Jena, and in 1805 to the same office in the university of Heidelberg. He held this post till the time of his death, which occurred suddenly, in 1813. He effected numerous improvements in the arrangements of the medical school, besides establishing a policlinical institution, of which he was the chief director.

J. F. Ackermann's chief works are those in which he attempted to supplant the current physiological theory of a vital principle, by one in which all the processes of the living body were made to depend on the chemical relations between the organised tissues and oxygen. He supposed "that the vital movements are nothing but the alternate contractions and dilatations of the organic tissue and the cells which compose the mechanical elements of the organs, and that these movements depend on the slow combustion which goes on between oxygen and the materials, as well fluid as solid, of the organic body." (*Kleineren Schriften*, s. 163.) The first stage of this slow combustion was thought to be effected in respiration, in which the oxygen combined with caloric so as to form a kind of aura, or *semi-gas*, and being received into the blood, united with certain principles of it, as gelatine, albumen, &c. Rendering the latter solid, as he imagined, it formed the blood-globules, and as it passed along the vessels that convey red blood, oxidised all the tissues with which it came in contact, making them at the same time contract so as to carry on the circulation of the blood. The essence of nutrition was made to consist in the particles of blood impregnated with oxygen-aura (or, as he sometimes calls it, *vital ether*,) permeating the walls of the vessels, and becoming solid; and in the refuse particles of the tissues, in which the combustion was completed, assuming the fluid form, and entering the lymphatics. And this chemical action he regarded as the origin of a mechanical force: for as the oxidised parts, when they are made fluid, separate from the cellular tissue (of which all organised substances are composed), the walls of the cells contract, force on the fluid with which they are charged, and are, in their turn, again dilated, when the particles to replace those that have separated are inserted into them.

This constitutes the *automatic irritability*; and through this, by the constant action of the oxygen-aura in the blood upon the walls of the left heart and arteries, the circulation is maintained. The same aura is separated from the blood-vessels of the brain, and stored up in that organ, and employed through the medium of the nerves to produce a more intense and prolonged slow combustion of the carbon from the cells of the muscles, for the production of their contractions, or, as he supposed, their actual condensation.

It is unnecessary to enter into the details of this hypothesis; and it would hardly have merited any notice, had it not been among the first steps by which later physiologists were slowly brought to acknowledge that the essence of what is called a vital process does not consist in its being utterly different from those observed in dead bodies; but rather, that many of the processes which go on in the living body are only very complex examples of the influence of the same forces which operate in dead matter. Defective and erroneous as Ackermann's physiological system was, yet since he gave to oxygen both the name and the dignity of the "principle of life," he set many on the search after the real influence of that element upon the economy, and what was yet more important, he shook the common faith in the less definite but hardly less erroneous systems of his predecessors.

The following are the titles of Ackermann's chief works, and they will sufficiently indicate the contents of those which do not relate to his hypothesis: — "Dissertatio de Discrimine Sexuum præter Genitalia." This is better known in the German translation by Jos. Wenzel, Koblenz, 1788, 12mo. "De Nervorum Opticorum inter se Nexu," published in Blumenbach's "Bibliotheca Medica," iii. 337. "Ueber die Kretinen," Gotha, 8vo. 1790. "Versuch einer Physischen Darstellung der Lebenskrafte organisirter Körper," Frankfort on the Mayn, 2 vols. 8vo. 1797—1800. "Infantis Androgyni Historia et Ichnographia," folio, Jena, 1805. "De Humanæ Naturæ Dignitate; accedit de Nervei Systematis Primordiis Prolusio," 8vo, Heidelberg, 1811. This last is to establish that the heart is the centre of the nervous system, and that nerves are in the first instance formed from the blood which filters into its walls in the manner already mentioned. Besides these, he wrote several smaller essays, on fever, on typhus, against phrenology, on the thyroid body, &c.; the best of which were translated by C. Hoffmann, with the title "Sammlung der wichtigsten lateinischen Schriften des J. F. Ackermann," 8vo. Speyer, 1816; and of which an account may be found in the "Almanach der Universität Heidelberg auf das Jahr. 1813." (The life of Ackermann has been written by F. Molter, in Ersch und Gruber's *Allgemeine Encyclopädie.*) J. P.

ACKERMANN, JOHANN CHRISTIAN GOTTLIEB, the son of a physician at Zeulenrode, a small town in Vogtland, a district of Upper Saxony, where he was born on February 17. 1756. He lost his father while young, and was brought up by an uncle, to whom he owed his taste for classical literature. In 1771 he repaired to Jena, whence he removed to Göttingen, where he had the benefit of Heyne's instruction in the classics. He took his degree at Göttingen, on September 14. 1775, and then visited Halle, where he remained for two years, in the capacity of a private teacher at the university. On receiving the appointment of physician to his native town, he returned thither, and continued at Zeulenrode till 1786, when he was chosen as successor to Wittwer in the chemical chair at Altorf. He was afterwards appointed professor of pathology and therapeutics in the same university, which office he held till his death, on March 9. 1801.

During his lifetime, Ackermann had considerable reputation as a practitioner, but he is remembered principally as a bibliographer, and a man of great learning. The lives of Hippocrates, Galen, and other Greek physicians, which he contributed to the edition of "Bibliotheca Græca" of Fabricius, by Harles, have been greatly praised, and were pronounced by Baldinger to be masterpieces of erudition and criticism.

The principal of Ackermann's other works are—1. "Abhandlung ueber die Kentniss und Heilung des Trismus," 8. Nürnberg, 1778, ("An Essay on the Diagnosis and Treatment of Locked Jaw"). This is an enlarged version of his inaugural dissertation. The most valuable part of it are his observations on infantile trismus, a disease which was very prevalent in Vogtland. 2. "Ueber die Krankheiten der Gelehrten, &c." Nürnberg, 1777 ("On the Diseases of Students, and the best Means for their Prevention and Cure"). This is a book which might now be read with pleasure and profit. It is divided into two parts; the first of which treats of the predisposing causes of disease in persons of studious habits, of mental labour, and the influence of the mind on the body; of the influence of a constrained posture of the body on health, and of the diseases of studious persons. In the second part he considers the dieteties of students, and gives directions for the cure of particular diseases. The whole is enlivened with interesting illustrations, and shows much good sense. 3. "Das Leben Johann Konrad Dippel's," Leipzig, 1781, 8. ("Memoirs of J. C. Dippel"), Leipzig, 8vo. 4. "Instutiones Historiæ Medicinæ," Nürnberg, 1792. 8vo. This history is somewhat too brief, and does not come down later than the restoration of Greek medicine, after the decay of the Arabic school. 5. "Handbuch der ausuebenden Arzneywissenschaft und Wundarzney kunst bey Armeen im Felde," &c. Leipzig, 1797, 2 bd. 8. ("Manual

of Practical Medicine and Surgery, for the use of Military Surgeons,") 2 vols. 8vo. Besides these, Ackermann wrote many other works of less importance, the titles of which are given in the "Biographie Médicale." (*Biographie Médicale;* works of Ackermann.) C. W.

ACKERMANN, RUDOLPH, was born at Stollberg in Saxony, in 1764, and brought up as a coach-builder. He came early in life to England, and for some time acted as a carriage draftsman, which led to an acquaintance with artists, and finally to his becoming a printseller, in which business he met with great success. His establishment in the Strand was well known and highly esteemed in all parts of the world. As a publisher, his most splendid productions were the "Microcosm of London," consisting of interior views of public buildings of the metropolis, and the Histories of Westminster Abbey, the universities, and the public schools. His "Repository," a magazine devoted half to fashion and half to the fine arts, was long a public favourite; but the "Forget-me-Not" was the most remarkable work he ever issued, as it became the progenitor (in England) of the numerous Annuals. Towards the end of his career he took an active part in the supply of literature to the states of Spanish America, both by publishing a number of translations in the Spanish language, and by forming branch establishments for book and print-selling in Mexico, and other principal cities of the American continent. He may be said to have introduced lithography, as a fine art, into this country. Mr. André had, indeed, produced some specimens in London, in 1801; and the process remained in use for copying purposes in some of the government offices; but it was not until Mr. Ackermann, in 1817, set up a press, engaged Prout and other eminent artists to make drawings, and placed the result before the public in his periodical "Repository," that attention was drawn to the capabilities of the art, and it began to take rapid strides towards its present comparative perfection. Mr. Ackermann was also among the first to introduce lighting by gas. He erected an apparatus on his own premises for the manufacture of the new light, before the formation of any company, and on some occasions of rejoicing astonished the public by the brilliancy of his illuminations. He distinguished himself in 1813 by the zeal with which he promoted the subscription in behalf of the sufferers by the war in Germany, which at length amounted to upwards of 100,000*l.* in addition to the same sum from parliament. He acted as secretary to the fund, and sacrificed much of his valuable time to the conducting of the necessary correspondence. This procured him an enthusiastic reception from his fellow-countrymen on his subsequently visiting Germany, and from the King of Saxony the badge of the order of civil merit. After realising a fortune by his business, Mr. Ackermann retired in 1830, and died at his villa at Finchley, on the 30th of March, 1834. (*Allgemeine Deutsche Real-Encyclopädie*, Leipzig, 1833, i. 56.; *Repository of Arts, &c.*, new series, iii. 225.; *Gentleman's Magazine*, 1834.) J. W.

ACKWORTH, GEORGE, LL.D., which degree was conferred upon him by the University of Oxford, in 1566. But he was of the University of Cambridge, and was public orator there. He was in great favour with Archbishop Parker, and a writer in the Reformation controversy against Sanders' defence of the supremacy of Rome. The title of the work is wrongly given in Wood's *Athenæ* (ed. 1691, vol. i. fol. 726), and is correctly this: "De visibili Rom' Anarchia, contra Nich. Sanderi Monarchiam, Προλεγομένον, libri duo." This was printed by Day, in 1573. Before that time he had published "Oratio in Restitutione Buceri et Fagii," (8vo. 1562,) the two foreign divines whose bodies had been disinterred and burnt in the reign of Queen Mary. He was admitted an advocate in the Court of Arches in 1562, and in 1575 had a dispensation to hold another living with the rectory of Elingdon in the diocese of Salisbury. It is said he was afterwards deprived of his preferment, and went to Ireland. (*Ath. Oxon.*; Kennet, in *Lansd. MS.*; Lowndes' *Bibliographer's Manual.*) J. H.

ACLAND, LADY HARRIET, wife of John Dyke Aeland, Esq., eldest son of Sir Thomas Acland of Columb-John, Devonshire, who served with distinction in the English army during the American war of independence with the rank of major. She was daughter of the Earl of Hehester, accompanied her husband to Canada in 1776, and endured all the hardships of the campaign. When the attack on Ticonderoga was ordered, she was only prevented by her husband's positive commands from sharing in the danger. On the day after the fort was taken, he being badly wounded, she crossed Lake Champlain to join him; and from that moment she determined to be no more separated from her husband, though a rude tumbril was the only vehicle that could be procured for her use. Soon after, a tent in which the major and his wife were sleeping took fire, and the major was badly burnt in his efforts to rescue Lady Harriet from the flames. In the action at Stillwater, October 8th, 1777, Major Aeland commanded the grenadiers on the left, who were overpowered by numbers, and the British camp was stormed by Arnold, who gained a complete victory. The major was shot through the legs, and taken prisoner. During this action, as well as during a previous one, a few days before, Lady Harriet was stationed in a tent used for the purpose of an hospital for the troops, amid the groans of the dying, and in full hearing of the roar of artillery and musketry. When the intelli-

gence of her calamity reached her, she applied to General Burgoyne, the British commander, for a letter to the American general, Gates, into whose lines she had determined to throw herself, that she might partake of her husband's captivity, and dress his wounds. Burgoyne had not even a glass of wine to offer her; but he furnished her with the letter required, and she set off in an open boat, attended by Mr. Brudenell, the artillery chaplain, one female servant, and the major's valet, who had still a ball in his shoulder, received a few days before. To add to her distress, when she reached the enemy's outposts, the sentinels refused to allow the party to land, or to proceed further, and she was kept seven hours in wet, cold, and darkness, until daylight appeared, and she was permitted to land. General Gates treated her with humane politeness, and she attended on her husband, until he recovered from his wounds. The major died in England, in 1788. Some authorities attribute his death to the effects of his wounds; while others state that he was shot through the head by a Lieutenant Lloyd, who had accused the Americans of cowardice, and been roughly contradicted by Acland. She survived her husband twenty-seven years, and to the last could not hear an allusion to his name without tears. Shortly before her death it was discovered that for sixteen years she had suffered from a hopeless cancer, which she had concealed from her nearest relatives in order to spare their anxiety. She died in 1815, after outliving all her children. Her figure is described as having been peculiarly feminine and delicate. A portrait of her standing in the boat was exhibited at the Royal Academy, and engraved, soon after her return to England. No episode of the American war excited more largely the sympathy of the public, both in England and America, than the story of Lady Harriet Acland. (Burgoyne, *State of the Expedition from Canada*, p. 127—130.; Allen, *American Biographical Dictionary*, 2d edit. p. 3.; Betham, *Baronetage of England*, ii. 33, 34.; MS. *communication*.) J. W.

ACLAND, REV. JOHN, is designated on his title-pages "Rector of Broad-clist, and one of His Majesty's justices of peace for the county of Devon." He is the author of a tract entitled "A Plan for rendering the Poor independent on Public Contribution; founded on a basis of the Friendly Societies commonly called Clubs;" 8vo. Exeter, 1786; which excited considerable attention when it first appeared. The scheme which it proposed, of a general national box-club, to be established by act of parliament, and to which every individual of the population between the ages of twenty-one and thirty should be obliged to subscribe in proportion to their earnings or income, was approved of and recommended by Dr. Price; and a full account of it is given by Sir Fred. Eden, in his "State of the Poor," vol. i. pp. 373—380. The pamphlet was answered in "The Insufficiency of the Causes to which the Increase of our Poor and of the Poor's Rates have been commonly ascribed; the true one stated; with an Enquiry into the Mortality of Country Houses of Industry, and a slight general View of Mr. Acland's Plan for rendering the Poor independent;" by the Rev. J. Howlett; 8vo. London, 1788. Sir Fred. Eden does not consider Mr. Howlett's objections to be well founded, but he admits that Mr. Acland's scheme has many great defects, some of which, as he states them, are not of detail, but fundamental. Acland also published "An Answer to a Pamphlet published by Edward King, Esq., in which he attempts to prove the public utility of the National Debt; a confutation of that pernicious doctrine, and a true statement of the real cause of the present high price of provisions;" 8vo. 1796. G. L. C.

ACME. [HEROD.]

ACOLUTH (Latinised Acoluthus), ANDREW, was born on the 6th of March, 1654, at Bernstadt. His father, who possessed a considerable knowledge of oriental languages, made his son learn Hebrew from his earliest childhood, and in his sixth year the boy is said to have spoken it with the same ease as his mother-tongue. With the same facility he acquired the Latin, Greek, Chaldee, and Arabic languages, which he studied while a pupil at the gymnasium of Breslau. During his academical course at Wittenberg he made himself familiar with the Samaritan, the Ethiopian, and Persian languages, under the instruction of Augustus Pfeifer, to whom he conceived such an attachment, that when his master left Wittenberg, Acoluth followed him to Modzibor and Stroppen. In the latter place he also began the study of the Moorish language, of Turkish, Coptic, Armenian, and Chinese. Not satisfied with an extensive knowledge of languages, he applied himself for some time to astronomy, in order to enable himself to acquire a correct knowledge of oriental history and antiquities. In 1674 he went for a short time to Leipzig, and thence to Wittenberg, where he gave private instruction in Hebrew; but, being in a weak state of health, he returned to Leipzig, by the advice of his physician. At Leipzig he threw himself again into a new course of studies; he learned English, Italian, French, and Dutch, and continued to give lessons in the oriental languages. In 1676 he obtained his degree of M. A., and at the same time permission to lecture in the university. Some years afterwards, when Leipzig was visited by the plague, he went to Breslau, where, in 1683, he was appointed preacher of the Church of the Eleven Thousand Virgins, and soon after professor of Hebrew in the Gymnasium Elizabethanum. Several ecclesiastical dignities

were subsequently conferred upon him, and in 1701 he was elected a member of the academy of sciences at Berlin, and King Frederic I. of Prussia granted him an annual pension of 200 thalers. Owing to his extraordinary knowledge of languages, the universities of Leipzig, Greifswald, and Erfurt made him very munificent offers, which, however, he did not accept. He continued in his ecclesiastical duties at Breslau until his death, on the 7th of November, 1704.

Acoluthus had an insatiable thirst after knowledge. His works are still of great interest to the students of oriental languages. The following have appeared in print, but many others have never yet been published: — "Obadias Armenus, quocum Analysi Vocum Armenicarum Grammatica, et Collatione Versionis Armenicæ cum Fontibus aliisque maximam partem Orientalibus Versionibus, exhibetur primum in Germania Specimen Characterum Armenicorum." Leipzig, 1680, 4to. This work has no great critical value; but the author spent a considerable sum of money upon it, as he had the Armenian types made at his own expense. "De Aquis amaris Maledictionem inferentibus, vulgo dictis Zelotypiæ." Leipzig, 1682, 4to. "Tetrapla Alcoranica, sive Specimen Alcorani Quadrilinguis, Arabici, Persici, Turcici, Latini." Berlin, 1701, fol. This specimen of the Korán consists of only fifty-seven pages. He had collected thirty different copies of the Korán, and intended to publish a complete and correct edition of the Arabic text, but he died before this was accomplished. "Biblia parva Polyglotta, hoc est, Dicta Veteris et Novi Testamenti Classica, e Textu S. Hebræo nec non Versionibus Chaldaica, Syriaca, Samaritana, Arabica, Persica, Æthiopica, Armeniea, Græca, Septuagintavirali, et Vulgata recensita." Leipzig, 1681, 4to. Several of his letters are contained in Leibnitz's "Collectanea Etymologica." An important dissertation by him on epochs and the year of the oriental nations, entitled "De variis Epochis et Anni Forma veterum Orientalium, &c." is contained in L. Du Four et Longuerue's "Dissertationes," which were edited by Winckler. Leipzig, 1750, 4to. (*Neue Beiträge von alten und neuen Sachen*, p. 414, &c.; Baumgarten, *Hallische Bibliothek*, iii. 377, &c.; Jöcher, *Allgem. Gelehrt. Lexic.* i. 66., and Adelung's *Supplement*, p. 168, &c.) L. S.

ACOMINATUS, MICHAEL, (Ἀκομινάτος, Μιχαήλ,) an elder brother of Acominatus Nicetas, who was metropolitan of Athens. Besides a life, or rather lamentation on the death, of his brother, he wrote numerous works, chiefly consisting of sermons and orations delivered on various occasions. One of them only, "Homilia in Ramos Palmarum," has been published in a Latin translation by Combefisius, in his "Biblioth. Concionatoria," tom. iii. A list of his other works, which only exist in MS. in several libraries, is given by Fabricius, *Biblioth. Gr.* vii. 737. note oo.) L. S.

ACOMINATUS, NICETAS. (Ἀκομινάτος, Νικήτας.) A Byzantine historian who lived about the end of the twelfth and the beginning of the thirteenth century of our æra. He was a native of Colossæ, afterwards called Chonæ, in Phrygia, whence he generally bears the surname of Choniates. He held several high offices at the court of Constantinople, such as that of logothetes and prefect of the sacrum cubiculum, and others, which are enumerated at full length on the title-page of his great historical work. In 1189 he is said to have been appointed governor of Philippopolis, by the emperor Isaac Angelus. In 1204, when Constantinople was taken by the Franks, Acominatus fled with his wife and children to Nicæa, where he died in 1216. Acominatus was a man of great talents; but the misery of his country, which he witnessed, appears to have created in his mind a kind of bitterness, and an implacable hatred of the Franks or Latins. This feeling, and the declamatory and artificial style of his writings, which he has in common with most Byzantine writers, leave an unpleasing impression on the reader.

His most important work, which is preserved entire, is the "History of the Byzantine Emperors;" it begins with the reign of Joannes Comnenus (A.D. 1118), and goes down to the year 1206. It consists of twenty-one books, but is divided into ten distinct works. The first consists of one book only, and contains the history of Joannes Comnenus, from 1118 till 1143; the second, from book ii. to viii., contains the history of Manuel Comnenus, from 1143 till 1180; the third, consisting of the eighth book only, contains the history of Alexius Comnenus, from 1180 till 1183; the fourth contains in two books the history of Andronicus Comnenus, 1183-5; the fifth comprises in three books the first reign of Isaac Angelus, 1185-95; the sixth, consisting of three books, contains the history of Alexius Angelus, brother of Isaac Angelus, 1195—1203; the seventh gives in one book the history of the second reign of Isaac Angelus, and that of his son Alexius, 1203-4; the eighth, consisting of the nineteenth book, contains the history of Alexius Duca, surnamed Murzuflus, or the events of the year 1204; the ninth, consisting of the twentieth book, gives the events of the year 1204, which took place after the taking of Constantinople, April 12. 1204; the last work, which consists of the twenty-first book, contains the history of the reign of Baldwin of Flanders, 1204-6.

The first edition of this great historical work appeared at Basel, 1557, folio, with a Latin translation by H. Wolf. It was reprinted at Geneva in 1593, 4to.; this edition is more useful than the former, having a

good index, and the chronology added by Simon Gontartius. In 1647 it was again printed at Paris in fol. in the "Corpus Scriptorum Historiæ Byzantinæ," by C. H. Fabrottus, who added a Glossarium Græco-barbarum. This collection of the Byzantine historians was re-printed at Venice in 1729, and a new edition is now in progress in Germany. There is a MS. in the Bodleian library, which contains an account of the taking of Constantinople, in two books, ascribed to Acominatus Nicetas; but this work is only an extract from his great work made by a later writer, who has also made some additions of his own.

Besides the history of the Byzantine emperor, Acominatus also wrote a Thesaurus of the orthodox faith (Θησαυρὸς ὀρθοδοξίας), in twenty-seven books, during his retreat at Nicæa. The original of his work has never been printed, and there is only a Latin translation by Peter Morelli of the first five books, which was published at Paris, 1561, 1579, and 1610, and at Geneva in 1629, with notes. The translation is also reprinted in the "Bibliotheca Patrum." Manuscripts of the Greek original exist in the royal library of Paris, and in the Bodleian library, though the latter only contains an abridgment of the original work. Some other less important works of Acominatus are scattered in various libraries, and have not been published.

The life of Acominatus Nicetas was written by his elder brother, Michael Acominatus, under the title of "Monodia," of which only a Latin translation by Peter Morelli is published, Paris 1566, which is reprinted in the "Biblioth. Patrum, Lugd. Bat." vol. xxv. p. 180. (Fabricius, *Biblioth. Græc.* vii. 737, &c. L. S.

ACONZ KÖVER, STEPHEN, an Armenian writer of distinction, the son of Gregory Aconz Köver and Azad Chenganos, was born on the 20th November, 1740, at Giirgevo, a town in Transylvania. The family from which he was descended had left Armenia in 1330, at the epoch of the fall of the Armenian kingdom; and after migrating first to the Crimea and then to Wallachia and Moldavia, had settled in Transylvania in 1654, where it held a distinguished rank among the Armenian colonies established in that country, and was enrolled in the nobility of the kingdom of Hungary. After studying at the Armenian college of Ibisfalva, called by the Germans Elisabethstadt, Aconz declared his predilection for a monastic life; and at the age of seventeen was sent to complete his studies at the convent of St. Lazarus, on the island of that name, at Venice. This convent was already the centre of Armenian learning, though only founded in 1740, the year of Aconz's birth, by the celebrated Mechitar, for the conversion of his countrymen from the tenets of the separate Armenian church to those of the Roman Catholic faith. On the 10th of July, 1763, Aconz assumed the priesthood, and was soon after appointed to the chair of philosophy, dogmatic theology, and morals. In 1775 he published a work on rhetoric, in Armenian, in which principles drawn from the works of Cicero and Quintilian were supported by examples taken from the best Latin and Armenian authors, and so judiciously arranged that the book at once acquired an unexampled degree of popularity. On the 25th of July, 1785, he was appointed vicar-general of the convent, in which capacity he had to conduct an extensive correspondence with the Catholic-Armenian missionaries and colleges all over the East. This did not prevent his lending continued and important assistance to the Abbé Lourdet, who was sent to St. Lazarus at the expense of the King of France, to compile an Armenian and Latin vocabulary, which still remains in manuscript at the royal library of Paris, its publication having been prevented by the outbreak of the revolution. It is not unworthy of notice, as illustrating Aconz's character, that when, in 1769, the Abbot Melchiori visited the shrine of Loretto, the vicar was taken with him at his own request, and that his biographer, Pianton, speaks with emphasis of his "repeated kisses impressed on the sacred walls, accompanied with the tears that burst from his eyes." In the following year Aconz was entrusted with the spiritual charge of the Armenian cities in Transylvania, where he remained for the next ten years, discharging his duties with zeal, and preaching very eloquently in the Hungarian language. A new church, an hospital, and a college were erected under his auspices; and his character rose so high, that in the year 1800, when he was summoned to Venice to assist in the election of a new abbot-general on the death of Melchiori, and went to take leave of his friend Martonfi the bishop of Transylvania, Martonfi told him that he was sure he should never see him more, for if the conclave then assembled at Venice did not choose him pope, the monks of St. Lazarus would be sure to choose him abbot. The prediction proved true; for on the 9th of October, 1800, he was chosen abbot without one dissentient voice, except, according to ecclesiastical etiquette, his own. For the next twenty-four years he continued the head of the little community of St. Lazarus, which under his direction seemed to gain new vigour from the storms that shook all around it. When, in 1806, the French held possession of Venice, and demanded an account of the revenues of all the convents, he succeeded in obtaining a special exemption for that of the Armenians. In 1810, by a decree of Napoleon, all the missions throughout his empire were suppressed; but a peculiar edict was soon afterwards issued by the emperor, revoking the former so far as it affected the community of St. Lazarus. The biographers of Aconz do not mention the arguments he used; but from the very entertaining narrative of Baron Zach, himself an Hungarian, who, on visiting the

island in 1807, received and communicated an agreeable surprise, on hearing and speaking his native tongue, it appears that, in the year before, the abbot had represented that the revenues of St. Lazarus were principally drawn from the Levant, and spent in Venice; so that by suppressing it, the government would only injure its own subjects. He had made an appeal also to the love of letters, by pointing out that it was in this island almost alone that Armenian literature was nourished and preserved; and, indeed, under his administration the press of St. Lazarus assumed an activity which excited general surprise. The works of Aconz himself were of some extent. "A System of Universal Geography," in 11 vols. 8vo., which was published in 1802 and subsequent years, was entirely compiled by him, with the exception of the fifth and sixth volumes, comprising Turkey in Europe, by his pupil Luke Ingigian. The manuscript of the twelfth and thirteenth volumes, by Aconz, which had been sent to Constantinople for inspection and correction by some Armenians in that capital, was unfortunately destroyed by fire, and never rewritten. Though the circumstance is not mentioned by any of his biographers, the whole work is based on the geography of Büsching. In 1819 appeared the "Sacred History of the Old Testament," in 4 vols. 8vo.; and in 1814, the "Sacred History of the New Testament," in 3 vols.; both of which works had been compiled long before. Of his other productions, the most deserving of mention is the "Life of Mechitar," the founder of the convent of St. Lazarus, which was published in 1 vol. 8vo. in 1810. The whole of these works are in Church Armenian. Besides his improvements of the press of the convent, Aconz formed a collection of philosophical instruments, which were furnished by the best makers of London; but at the time of Baron Zach's visit none of the monks knew how to use them. The abbot had a peculiar gift, according to his friend and biographer, Pianton, in obtaining contributions for the convent: "Nor will I adduce any other proof," he exclaims, "of his prevailing and most gentle violence over the hearts of others, than by naming that illustrious cavalier, Alexander Raphael, whose liberality our grateful Mechitarists will never cease to celebrate." Mr. Raphael, a merchant of London, founded a charity for the education of Armenian youth under the direction of the monks of St. Lazarus, whose conduct in its management, though impeached by a petition of the son of the founder, Mr. Raphael, once member for Carlow, was sanctioned by a decision of Lord Lyndhurst in the court of chancery on May 9th, 1842. The visitors to St. Lazarus were numerous and illustrious: in the list of them given by Pianton, we notice the name of "the duke of *Clauchester*," but not that of Lord Byron, who spent some time there in studying Armenian, when, as he said, he wanted to "twist his mind round some severe study." The attention of Aconz was not confined to his convent: he established three new colleges in Constantinople, Astracan, and the Crimea. He was in much favour with Pope Pius the Seventh, who in 1804 appointed him archbishop of Siunia in Armenia, "in partibus infidelium." After two years' gradual decline, he died, at the island of St. Lazarus, on the 23d of January, 1824, in the 84th year of his age. He is described by Zach, in 1807, as a "venerable old man with a white beard, very tall in stature, of an imposing aspect, and a sweet and prepossessing physiognomy;" and in 1816, by Lord Byron, as a "fine old fellow, with the beard of a meteor." (Pianton, *Elogio di Stefano Aconzio Kövor*, Venice, 1825; *Vita Reverendissimi Steph. Acontii Kover, postulante A. Raphael, scripta Armenice atque Latine*, Venice, 1825.; Sukias Somal, *Quadro della Storia Letteraria di Armenia*, p. 194, &c.; Zach, *Correspondance Astronomique*, v. 7, &c.; Moore, *Letters and Journals of Lord Byron*, edit. of 1833, ii. 292.) T. W.

ACO'NZIO, or, in Latin, ACO'NTIUS, JAMES, was born at Trent, probably about the beginning of the sixteenth century. He appears to have been an ecclesiastic by profession; but little or nothing is known of him till, in consequence of having relinquished the Roman Catholic faith, he left his native country, in 1557, and proceeded first to Switzerland, thence to Strassburg, and finally to England, where it is ascertained that he was in 1560, and where he is supposed to have resided till his death, which probably took place in or about 1566. He is said to have professed, or at least to have conformed to, Calvinism in Switzerland; in England he attached himself to the Dutch Church in Austin Friars, which, as being considered to enjoy an exemption from episcopal jurisdiction under a charter of Edward VI., was at this time the common refuge of foreign nonconformists. Acontius was allowed a small pension by Queen Elizabeth; but he speaks of it in a passage of one of his printed works as if it had been bestowed upon him in his quality of engineer, or student of the art of fortification, a subject which had engaged much of his attention.

The best known work of Acontius is his famous "Stratagems of Satan" (as it is commonly designated), first printed at Basle, in 18mo., in 1565, under the title of "Stratagematum Satanæ Libri Octo; Jacobo Acontio authore." It is not true, as commonly stated, that, in this edition of 1565, the title is expanded by the addition of the words — "in religionis negotio, per superstitionem, errorem, heresim, odium, calumniam, schisma, &c." The work is dedicated, in an inscription on the back of the title-page, to Queen Elizabeth. The eight books in this, commonly said to be the first edition, fill 414 pages; and then fol-

lows, as had been intimated on the title-page, his epistle on the editing of books, or what is there called "Eruditissima Epistola de Ratione edendorum librorum, ad Joannem Wolfium Tigurinum, eodem authore," in 13 unpaged leaves, dated "Londini, 12 kal. Dec. 1562." Bayle, and the biographical dictionaries following him, speak of this epistle as if it had first appeared in an edition of the "Stratagemata," which was brought out at Basle, in 1610, under the care of Jacobus Grasserus. The "Stratagemata" has been several times reprinted in the original, though not, as far as we can discover, either at Oxford in 1631, at London in 1648, or at Oxford in 1650, as asserted by Watt; and it has also been translated into most modern European languages. Debure mentions a French edition, under the title of "Les Ruses de Satan, trad. du Latin de Jacques Aconce," printed in 4to., at Basle, in 1565; that is, in the same year in which the original came out, if what is commonly described as the first edition really was so. There is an English translation, in 4to., printed at London in 1651, entitled "Darkness Discovered; or, the Devil's secret Stratagems laid open; whereby he labours to make havock of the people of God by his wicked and damnable designs for destroying the kingdom of Christ: wherein is contained an exquisite method of disputation about religion, and putting an end to all controversies in matters of conscience; written by Jacobus Acontius." There is a head of Acontius prefixed, and the translation is introduced in a preface by John Goodwin, dated, "From my study, Coleman-street, London, Feb. 9. 1647;" and a commendatory letter from Mr. John Dury to Mr. Samuel Hartlib, dated, "St. James's, February 9. 1648" (probably the same day). Perhaps the first edition of this translation may have appeared in 1648. Goodwin was a very disputatious and somewhat turbulent theologian of those days; he had been vicar of Coleman-street, but was ejected in 1645, although both a republican in politics and an Independent in his principles of church government. In doctrine, however, he was an Arminian. Dury, again, was a presbyterian minister, and one of the Assembly of Divines. Acontius, in this work, avoids polemics; but its spirit has been considered by the generality of orthodox divines as much too catholic and tolerant. It has been objected that his principles would throw open a door to errors and heresies of all kinds; and as for his own particular opinions, they have been denounced by some as Arian, by others as Socinian, by others as approaching to mere Deism. But probably these charges have had their origin as much in the zeal of those making them as in anything that Acontius has written. The natural piety and blameless life of the man are universally admitted, as well as his learning, the acuteness of his understanding, and the elegance of his style. One of his critics, who has most severely reprehended the laxity of his theology, has applied to him what has been said of Origen — "ubi bene nemo melius, ubi male nemo pejus;—where well, none has done better; where ill, none worse." (Saldenus, *De Libris*, p. 337., as quoted by Bayle. Salden was a Protestant clergyman at the Hague.)

There is besides a treatise by Acontius entitled, in the first edition, printed in 12mo. at Basil, in 1558, "Jacobi Acontii Tridentini de Methodo, hoc est, de recta investigandarum tradendarumque scientiarum ratione." (pp. 138.) This work has also been several times reprinted, and it is inserted in the collection of tracts "De Studiis bene Instituendis," published at Utrecht in 1658. The subject is not that afterwards taken up by Bacon, the method of discovering knowledge, but only the methodical arrangement of knowledge already discovered, with a view to its speediest acquirement and most effective exposition. Near the beginning the author declares that if he had a son, or any other young man in whom he was greatly interested, who had a prospect of having thirty years to devote to study, he would advise him rather to spend the first twenty in the study of the principles of method, reserving only ten for everything else, than to give the whole thirty to the attempt to acquire a knowledge of science and literature without such preparation. Acontius, however, although he did not anticipate Bacon, had more than a presentiment that the world in his day was upon the eve of a new philosophical æra; as is evident from a remarkable passage, which has been often quoted in his epistle to Wolff.

In this epistle he speaks of a work upon fortification (Oppidorum Muniendorum Ars)," which he had written in Italian, and was then employed in rendering into Latin. Bayle did not believe that this work had ever appeared; but it was printed at Geneva, both in Italian and Latin, in 1585. He also tells his friend Wolff that he had made some progress in a work upon logic; which, however, has not been printed. (Tiraboschi, *Della Letteratura Italiana*, tom. vii. par. i. pp. 375. 474.) G. L. C.

A'CORIS (Ἄκορις), a king of Egypt, who about the year B. C. 385, entered into an alliance with Evagoras, king of Cyprus, who was at war with Artaxerxes Mnemon of Persia. Acoris supported his ally Evagoras with a considerable force and fifty ships, and also sent him from Egypt both money and provisions. Evagoras, after losing a great sea battle, was besieged by the Persians in Salamis of Cyprus. At night he left Salamis, entrusting the management of affairs to his son Pythagoras, and sailed to Egypt, where he endeavoured to persuade Acoris to join him with all his forces against the common enemy. Acoris again

gave him a sum of money, but a much smaller one than Evagoras had expected. Evagoras was obliged to conclude peace with Persia, and Acoris now entered into an alliance with Gaos, a rebellious Persian admiral, with the view of continuing the war against Persia. Gaos was soon afterwards assassinated; but Acoris was determined to carry out his plan, and for this purpose he assembled, about 377 B. C., a great number of mercenaries, chiefly Greeks, who were attracted by his munificent pay. But as he had no general to command these forces, he engaged Chabrias the Athenian, who accepted the king's offer without consulting his own countrymen, who were then at peace with Persia. Pharnabazus, the chief general of the Persians, sent ambassadors to Athens to request that the Athenians would recall Chabrias from Egypt, and send Iphicrates to support the Persians. Both requests were complied with, and the Persians began making most extensive preparations against Acoris. But they proceeded very slowly, and Acoris died in the interval, about 374 B. C. (Diodorus, xv. 2. 3. 4. 8. 9. 29. 41.; Theopompus, *ap. Phot.* xii.; Scaliger, *ad Euseb. Chron.* MDCXVI.) L. S.

ACOSTA. [COSTA.]

ACQUA, CRISTOFANO DELL', an Italian engraver, who lived at Vicenza towards the end of the eighteenth century. He engraved a portrait of Frederick the Great of Prussia; and executed a large engraving from the picture of "Merit crowned by Apollo," by Andrea Sacchi, and a portrait from the same painter, of Antonio Pesqualini. He also executed some plates for the edition of the works of Metastasio, published at Venice in 1784. He worked principally with the graver, and in a feeble manner. (Heineken, *Dictionnaire des Artistes*, &c.; Strutt, *Dictionary of Engravers.*) R. N. W.

ACQUAPENDENTE. [FABRICIUS.]

ACQUAVIVA, a noble family of the kingdom of Naples, the representative of which bears the title of duke of Atri. This family produced several distinguished commanders, statesmen, and men of letters, in the fifteenth, sixteenth, and seventeenth centuries. The baronial castle of Acquaviva, from which the family derived its name, is described by Leandro Alberti, who wrote in the sixteenth century, as situated near Acumulo on the borders of Abruzzo, towards Ascoli. The Acquaviva had great estates in Abruzzo, in the valley of the Tronto. Gentile Acquaviva, count of San Valentino, is mentioned among the barons who took the part of Ladislaus king of Naples in the latter part of the fourteenth century, against his rival, Louis of Anjou. Ladislaus having succeeded in establishing his authority, the barons who had been his friends obtained additional fiefs and titles from him. It was under his reign that the Acquaviva first obtained the dukedom of Atri, as is asserted by the historian Costanzo (b. 11.); and it was remarked by Giannone, three centuries after as a singular circumstance, that through the many subsequent political vicissitudes, civil wars, and foreign invasions, this family had retained the ducal title and the domains of their ancestors. When Ladislaus died, in 1414, the then duke of Atri, the second of the name, interfered with Joanna II. to prevent Paolo Orsino from being put to death, as the king had ordered in his last moments, on suspicion of his treason.

After the death of Joanna II. in 1434, the Acquaviva family, like most barons of Abruzzo, took the part of René of Anjou against Alphonso of Aragon; and when at last Alphonso prevailed and convoked the parliament at Naples, the duke of Atri was one of the absent barons, and his domains were seized by the Fiscus. After Alphonso's death, in 1458, his son Ferdinand, at the intercession of the prince of Taranto, restored the confiscated estates to Josiah Acquaviva, duke of Atri and Teramo, whose son, Giulio Antonio, count of Conversano, had married a daughter of the prince. Notwithstanding this act of clemency, the duke joined the conspiracy of the princes of Taranto and Rossano, who invited John, son of René, to invade the kingdom. This led to a civil war which lasted some years; but Ferdinand was at length victorious, with the assistance of Pope Pius II. and of Scanderbeg, who came from Albania with a body of troops. After some vicissitudes, Giulio Acquaviva succeeded to the ducal title and came into favour with king Ferdinand, and attained the highest rank in his army. Giulio built the town of Giulia Nova on his estates, a few miles from the æstuary of the river Tronto; and he removed thither the inhabitants of San Fabiano, which was near the sea in an unhealthy situation. Giulio was killed in 1481, whilst serving under Alphonso, duke of Calabria, in the recapture of Otranto, which had been invaded by the Turks. His son, Andrea Matteo Acquaviva, duke of Atri and Teramo and marquis of Bitonto, joined another conspiracy and rebellion of the barons against Ferdinand in 1485; he fought in Apulia against Alphonso, duke of Calabria, the king's son; and was defeated and made his submission with the rest in August, 1486, on condition of a complete amnesty. Andrea was a man of learning and a liberal patron of literature, and as such he is praised by Pontanus, who dedicated to him his work "De Magnanimitate;" by Summonte, Minturno, Alessandro d'Alessandro, who dedicated to him his work "Genialium Dierum," and by Giovio and Sannazzaro. He wrote four books of "Moral Disputations," printed at Naples in 1526. He established a printing press in his own palace at Naples. He died in 1529. In his old age he was accused of having favoured the invasion of the kingdom by the French against Charles V., in which one of his relatives had taken part; and the

Prince of Orange, who commanded the imperial troops, ordered his vast domains in Abruzzo to be seized and given to Ascanio Colonna. But the vassals and tenants of the Duke of Atri refused to transfer their allegiance to the new lord; and the consequence was, that the case was reconsidered, and the Duke of Atri was acquitted, and his estates restored to him.

Belisario Acquaviva, brother of Andrea, followed the military profession, fought for his country against Charles VIII. of France, and was rewarded by King Ferdinand II. of Naples with the fief of Nardo, and the title of Count. He afterwards served under the great Consalvo against the French; and was made duke of Nardo by Charles V. He was also a man of learning, and was a friend of Della Casa, Cariteo, Ferrari, and other learned contemporaries. He wrote a treatise "De Venatione et Aucupio," a commentary on the Œconomics of Aristotle, some treatises on the military art, on the education of princes, and also on ascetic subjects, to which he turned his attention in the latter years of his life. He died of a contagious disease which raged at Naples during the siege by the French under Lautrec, in 1528. Both brothers were among the leading members of the Pontanean academy.

The love of learning became, as it were, hereditary in the family of Acquaviva. Giovanni Antonio Acquaviva, son of Andrea Matteo, and Giovanni Girolamo Acquaviva, his nephew, are praised as scholars and poets by Atanagio, Pier Vettori, Boccalini, and others. Claudio Acquaviva, brother of Giangirolamo, became general of the society of Jesuits, for which he caused to be composed the "Ratio Studiorum." He wrote other works on matters of religion and discipline; as "Industria ad curandos Animæ morbos," which was translated into French, under the title of "Manuel des Supérieurs;" Meditations, in Latin, on the Psalms; and various epistles. Claudio died in 1615. Ottavio, son of Giangirolamo, became archbishop of Naples, and was learned in theology and the canon law. He made an abridgment in two volumes of the "Summa" of Thomas Aquinas. In the same century (the sixteenth) Dorotea Acquaviva is recorded as a poetess with Constance d'Avalos and other learned women. A century later Giannone (xxviii. ch. 3.) speaks with great praise of his contemporary Josiah Acquaviva XIV. duke of Atri, as equally illustrious in learning and in war, and a patron of literature, and as having especially patronised Professor Aulisio of the university of Naples, who dedicated to him a curious geographical book upon Africa, entitled "La Sfinge, ovvero l'Interprete dell' Affrica Occidentale con le sue Isole."

In the seventeenth century, also, we find father Ridolfo Acquaviva, a Jesuit, who wrote a Latin poem on the surgical process of the transfusion of blood, which has not been published, and which the author dedicated to Count Magalotti, who sent it to Filicaja for perusal; and it is only through the answer of Filicaja, dated 1687, that we have any information concerning it. Filicaja speaks of it with great praise, and says that it is not unworthy of Lucretius; and he adds, that this poem, together with those of father Tommaso Strozzi, had nearly reconciled him to the Jesuits, towards whom Filicaja was anything but friendly.

In the eighteenth century Cardinal Trajano Acquaviva was minister of Don Carlos, first king of the Bourbon dynasty of Naples; and as such he signed, in 1741, a concordat with Pope Benedict XIV., by which the line of demarcation between the clerical and lay authority was better defined than it had been before. (Giannone, *Storia Civile*; Tiraboschi, *Storia della Letteratura Italiana*; Colletta, *Storia del Reame di Napoli*; Orloff, *Mémoires sur le Royaume de Naples*; Mazzuchelli, *Scrittori d' Italia.*) A. V.

ACQUI, JA'COPO D', a Dominican monk, native of Acqui in Piedmont, lived in the early part of the fourteenth century, and wrote a Latin chronicle of the world, which he brought down to the beginning of the pontificate of Boniface VIII. It has never been printed, but there are MS. copies of it in the Ambrosian library at Milan, and in the royal library of Turin. Muratori (*Antiqu. Ital.* vol. iii.) speaks of it as an ill-written work, which exhibits great credulity. Nothing seems to be known of the author's life. A. V.

ACQUINO, JUVENA'LIS DE, a Piedmontese chronicler, who lived in the latter part of the fifteenth and commencement of the sixteenth centuries. Nothing certain is known respecting the place or date of his birth, or the time of his death. He does not appear to have been even noticed prior to the year 1660, when Guichenon, in the preface to his "Genealogical History of the Royal House of Savoy," speaks of him in the following terms: "Juvenal d'Aequin, a Piedmontese by birth, whose MS. is in the library of the gallery of the Castle of Turin, wrote in Latin a chronicle of Piedmont of his own time, from the year 1475 to 1515. An author faithful, dispassionate, exact with respect to dates, simple in his style, but not very eloquent." No authority is adduced by Guichenon in support of his assertion that D'Acquino was a native of Piedmont. He is also stated to have filled the office of secretary to one of the dukes of Savoy, but contemporary evidence is alike wanting for this fact. His "Chronicle," which appears to have been his only production, was printed for the first time in the "Monumenta Historiæ Patriæ," a collection of important documents relating to the kingdom of Sardinia, now publishing under the auspices of the king, Charles Al-

bert, and occupies thirty pages of that work. His Latinity, which is far from classical, fully justifies Guichenon's expression of "peu éloquent." (Guichenon, *Histoire Généalogique de la Royale Maison de Savoye*, 1660, preface; *Monumenta Historiæ Patriæ Scriptorum*, tom. ii. 1839.) J. W. J.

ACQUISTABE'NE, MAESTRO, a painter who executed many works in Brescia, towards the end of the thirteenth century. (Fiorillo, *Geschichte der Mahlerey*, vol. ii.) R. N. W.

ACQUISTI, LUIGI, an Italian sculptor, born at Forli in 1744. He went early to Bologna, where he was much employed, principally in making bassi-rilievi; some which he made for the steps of the Braschi palace, taken from Homer and Roman history, gained him considerable credit. He executed also the Sibylls of the cupola of the church Della Vita. From Bologna, Acquisti went to Rome, where he also executed many works, among them several Venuses; which were imitations, with slight changes, of the Medicean Venus. In the early part of this century he was employed at Milan, where in 1806 he prepared some of the statues and bassi-rilievi for the celebrated arch of the Simplon. In 1816 he returned to Bologna, where he died in 1824. His masterpiece is considered his group of Venus pacifying Mars, in the villa Sommariva, on the lake of Como, executed in 1805. (Nagler, *Allgemeines Künstler-Lexicon.*) R. N. W.

A'CRAGAS, an engraver, or rather chaser, in silver, mentioned by Pliny. His date and the place of his birth are uncertain, but Pliny compares him with Mentor, and associates him with Mys, two distinguished artists in the same profession, and as Mys was contemporary with Phidias, it may fairly be presumed that Acragas also lived about that period, namely, in the fifth century B. C. Some of the works of Acragas were preserved in the temple of Bacchus in Rhodes. The subjects were Bacchæ and Centaurs, represented on cups (*scyphi*). Acragas was partiularly celebrated for his hunting scenes. (Pliny, *H.N.* xxxiii. 12.) R. W. jun.

ACREL, OLOF, was born in 1717, near Stockholm, in a village of which his progenitors had been the pastors since the year 1580. He was designed for the same office; but having no disposition for it, he went in 1782 to study medicine at Upsal. Three years afterwards he proceeded with a similar view to Stockholm, and there remained till 1741, when a war breaking out between Sweden and Russia, he left secretly, to avoid being engaged for the medical service of the army, and went successively to Hamburg, Göttingen, and Strassburg. Having continued the study of his profession, and especially of the surgical portion of it, in each of these towns, he proceeded in 1742 to Paris, where he passed more than a year in observing the practice of the eminent men by whom the Academy of Surgery was at that time being established. In 1743-4 he served as a surgeon in the French army, but ill health compelled him to retire, and he returned to Stockholm, where, in 1745, he was admitted a member of the Society of Surgeons. In 1752 he was elected university professor of surgery; and after receiving numerous civil and academic honours, and enjoying the highest reputation for skill and judgment, he died, in 1807.

All the writings of Acrel are on strictly practical subjects. He seems to have fully appreciated the value of the simple principles of practice which he learnt in Paris, and of which the promulgation has rendered the origin of the Academy of Surgery one of the most important epochs in the history of the science. Simplicity of apparatus and of remedies formed the chief features in his treatment of disease; his writings are clear and circumstantial, and give evidence of that kind of practical talent which, being exercised in so wide a field for observation and clinical instruction as his office of chief surgeon to the Royal Hospital at Stockholm afforded, could not fail to obtain for him the reputation of having more than any other man improved the state of surgery in Sweden. Most of his published works consist of isolated cases and remarks, which do not admit of analysis. The principal among them are—"Utforlig förklaring om friska sors egenskaper" (A complete Account of recent Wounds), Stockholm, 8vo. 1745; containing numerous observations made during the author's service in the French army. "Tal om fostrets Siuckdomar i Moderlifwet" (Account of the Diseases of the Fœtus in Utero), Stockholm, 8vo. 1750. "Chirurgiske Händelser anmärkte uti Kongl. Lazarettet" (Surgical Cases observed in the Royal Hospital), Stockholm, 8vo. 1759; a collection of unusual cases in surgery, honestly and well related, with brief remarks. It was translated into Dutch by Sandifort, and into German, in 1771. A second edition, enlarged and illustrated, was published in 1775, and was translated into German by Andreas Murray, of Göttingen, in 1777. "Skriftwaxling om alle brukelige Sätt at operera Stenen på ögonen," Stockholm, 8vo. 1766 (a Collection of Writings on all the usual Modes of operating for Cataract), containing an interesting controversy on the subject between Acrel and Dr. Wohlbaum. Besides these, Acrel published several short essays, and academic orations, and some memoirs in the "Transactions of the Royal Academy of Sciences at Stockholm," of which a list, with a brief notice of their contents, is given in Haller, "Bibliotheca Chirurgica," ii. 273. (*Biographie Médicale*, i. 36.) J. P.

ACRON (Ἄκρων), a celebrated physician of Agrigentum, who was a contemporary of Empedocles, and lived therefore in the fifth

century B. C. His father's name was Xenon. Acron left Sicily, and settled at Athens, where he opened a philosophical school. Pliny says he was the first of the sect of the Empirici, which mistake (for this sect did not arise till the third century B. C.) has arisen from Acron's being claimed by them as their founder, in order to give them a greater antiquity than the sect of the Dogmatici, founded by the son and son-in-law of Hippocrates. In the time of the great plague at Athens, he is said to have ordered fires to be kindled in the streets in order to purify the air, and thus to have been of service to many of the sick. On his return to his native country, he asked the senate for a spot of ground where he might build a family tomb on account of his eminence as a physician. This request was opposed by Empedocles, who considered it would interfere with the principle of equality, and who proposed sarcastically to inscribe on his tomb the following epitaph, which it is impossible to translate, so as to retain the paronomasia of the original: —

Ἄκρων ἰητρὸν Ἄκρων' Ἀκραγαντῖνοι πατρὸς ἄκρου
Κρύπτει κρημνὸς ἄκρος πατρίδος ἀκροτάτης.

The second line (as we are told by Diogenes Laertius and Suidas) was sometimes read thus: —

Ἀκροτάτης κορυφῆς τύμβος ἄκρος κατέχει.

And the whole epigram was by some persons attributed to Simonides. He wrote several medical works in the Doric dialect, none of which are now extant. (Fabricius, *Biblioth. Græc.* ed. Vet. xiii. 32.; Leclerc, and Sprengel, *Hist. de la Méd.*) W. A. G.

ACRON, HELE'NIUS, a late Roman grammarian, who wrote a commentary on Horace, and is probably the same Acron who wrote a commentary on Terence. His time is uncertain. Of the former work we possess considerable fragments, which contain much valuable information, but they are in a very mutilated condition. The first edition of it is that by Ant. Zarottus, Milan, 1474; the best is by G. Fabricius in his edition of Horace, Basil, 1555, and Leipzig, 1570. As to Acron's commentary on Terence, of which very little is preserved, see Schopen, *De Terentio et Donato, eius Interprete*, Bonn, 1821, 39, &c. L. S.

ACRON. [ROMULUS.]

ACRO'NIUS DE BOUMA. [BOUMA.]

ACROPOLI'TA, CONSTANTI'NUS, (Ἀκροπολίτης, Κωνσταντῖνος,) the son of Georgius Acropolita the historian, was like his father great logotheta at the court of Constantinople, and lived in the reign of Michael Palæologus and of Andronicus, in the latter half of the thirteenth and the beginning of the fourteenth century. In the reign of the former of these emperors, Acropolita opposed the reconciliation with the Latin church, which was proposed and advocated by the patriarch Joannes Beccus, for which reason Acropolita lost the favour of his imperial master. Further particulars respecting his life are not known.

Constantinus Acropolita, who was also sometimes distinguished by the surname of "Novus Metaphrasta," is the author of discourses against the Latins, and of several lives or rather eulogies on saints, as on Theodosia the martyr, and on Joannes Damascenus, both of which are printed, with Latin translations, in the "Acta Sanctorum," tom. vii. p. 69, &c., and ii. p. 731, &c. There are also sundry homilies and epistles by him, which, as well as his discourses against the Latins, have never been printed. (Allatius, *De Consensu utriusque Ecclesiæ*, ii. 15. n. 14.; *De Simeonum Scriptis*, p. 109.; Cave, *Historia Literaria Scriptorum Ecclesiasticorum*, ad annum 1270; Fabricius, *Biblioth. Græca*, vii. 766, &c.) L. S.

ACROPOLI'TA, GEORGIUS, was born at Constantinople, in the year 1220. When he had attained the age of sixteen he was obliged to leave his native city, which was then in the hands of the Latins, and went to Nicæa, where the Emperor Joannes Ducas was residing. The emperor, with whom the young man was connected by ties of relationship, provided for his education, and had him instructed for seven years in rhetoric, logic, and mathematics, by the most distinguished teachers of the time. After his education was completed, Acropolita lived at the court of Ducas, and was much esteemed by the emperor himself, and his son Theodorus, whom he instructed in logic. He rose from one high office to another, until at last he was invested with that of great logotheta (μέγας λογοθέτης). During this period he was sent on various embassies, in which he discharged his duties to the satisfaction of his master. In 1274 he was sent by the Emperor Michæl Palæologus to the council of Lyon, which was convoked by Pope Gregory X., and at which Acropolita, in the name of the emperor, abjured the schism between the Greek and Latin churches, and declared that there was nothing objectionable in the dogmas of the Latin church. This act created great discontent among many of the Greeks, and his own son Constantinus Acropolita censured him for it. In the year 1282 he was sent as ambassador to a Bulgarian prince, and on his return from this mission he died, at the age of sixty-two.

The most important among the works of Georgius Acropolita, whom his contemporaries called the Aristotle and Plato of his age, is a history of his own time, under the title, Χρονικὸν ὡς ἐν συνόψει τῶν ἐν ὑστέροις, that is, a history of the Byzantine empire from the taking of Constantinople by the Latins, in 1204, down to the year 1260, when Michael Palæologus recovered possession of the city. The first edition of this work, with a Latin translation and notes, was published

by Theodorus Douza, Leyden, 1604, 8vo. A better and more critical edition, improved with the help of a Vatican MS., was made by Leo Allatius, under the title, Γεωργίου τοῦ Ἀκροπολίτου τοῦ μεγάλου λογοθέτου χρονικὴ συγγραφή, Georgii Acropolitæ, magni Logothetæ, Historia, Joëlis Chronographia compendiaria, et Joannis Canani Narratio de Bello Constantinopolitano, Leone Allatio interprete, cum eiusdem notis et Th. Douzæ Observationibus. Accessit Diatriba eiusdem L. Allatii de Georgiorum Scriptis. Paris, 1651, fol. In this edition the work is divided into chapters; it is reprinted in the "Corpus Byzantinorum Scriptorum," Venice, 1729, tom. xii. It has been supposed that this history is not the original work of Acropolita, but an abridgment made either by the author himself, or by somebody else. Several of the orations which he wrote in the capacity of great logotheta are still in MS.

The principal source of information respecting the life of Georgius Acropolita is his own history, in numerous passages. (Allatius, *Diatriba de Georgiorum Scriptis*, in his edition of the *History of Acropolita*; Cave, *Historia Literaria*, ii. 312.; Saxius, *Onomast. Lit.* ii. 316.; Fabricius, *Biblioth. Græc.* vii. 766, &c.) L. S.

ACRO'TATUS (Ἀκρότατος), the son of Areus, was the 27th king of Sparta from Aristodemus inclusive, and of the house of the Agidæ. He succeeded to the throne in B. C. 265, and reigned only one year. Before his accession, and during the absence of his father in Crete, he had distinguished himself by the successful resistance which he made to Pyrrhus, when that king attacked Sparta, B. C. 272. He died in battle against Aristodemus, the tyrant of Megalopolis, under the walls of the city. Pausanias by mistake calls him the son of Cleomenes (the second), but this Acrotatus died in the lifetime of his father, fifty years before the time of the son of Areus. Pausanias, iii. 6. 3.; viii. 27. 8., 30. 3.; Plutarch, *Pyrrhus*; Clinton, *Fasti. Hellen.*) R. W—n.

ACSENCAR. [Ak-senka'r.]

ACSILRAD BENEDET BEN JOSEPH THE LEVITE (ר' אכסילראד בענדיט בן יוסף), a Polish rabbi, a native of Lublin, and rabbi of the synagogue of Ostrog in Volhynia. He wrote "Ben Daath" ("The Son of Knowledge"), which is a collection of 150 discourses on the book of the Psalms, comprising a literal exposition of the text, which, together with the book called "Kab ve Naki" of R. Shalom Ben Abraham and the text of the Psalms, was printed at Hanau, A.M. 5376 (A.D. 1616), in 4to. Bartolocci has placed this work among his list of works by anonymous writers, and cites Hottinger as his authority. 2. "Abodath Halevi" ("The Ministration of the Levites") (*Exod.* xxxviii. 21.). This is a collection of discourses on the Pentateuch, which R. Shabtai, in the "Siphte Jeshenim," says were printed at Lublin in folio; though called in the work itself, "Derashoth al Hattorah" ("Discourses or Expositions on the Law"), they only comprehend the Pentateuch. Wolff cites an edition printed by Menachem Nachum ben Moses Meisels at Cracow, in folio, without date, which went no further than the last paragraph of Genesis. 3. "Derash al eser Mihroth" ("A Discourse on the Ten Commandments") was printed at Hanau, A.M. 5376 (A.D. 1616), in 4to. Le Long gives this author twice," first under Acsilrad Bandith, to whom he assigns the work called "Ben Daath," and again under Akselrad, whom he makes a different person, and the author of "Abodath Halevi." (Wolfius, *Biblioth. Hebr.* i. 140. 1031. iii. 89.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 671. iv. 291.; Le Long, *Biblioth. Sacra*, ii. 596—599.; Hottinger, *Biblioth. Oriental.* p. 12.) C. P. H.

ACTIA. [Augustus.]

ACTI'SANES (Ἀκτισάνης), an early king of Ethiopia, who was contemporary with Amasis, king of Egypt. The Ethiopian invaded Egypt, and the people being discontented with the oppressive rule of Amasis, Actisanes easily defeated him, and made himself master of Egypt. His government was mild and just. He is said to have adopted a peculiar mode of punishing criminals, whom he neither put to death nor allowed to carry on their practises with impunity. All persons against whom any charge was brought, were assembled in one place, and subjected to a strict, but just trial. Those who were found guilty, had their noses cut off, and were transported to a spot near the desert between Egypt and Syria. The colony of criminals which was founded here, received the name of Rhinocolura, from the punishment inflicted on its inhabitants. After the reign of Actisanes, Egypt was restored to independence, and again governed by native kings, the first of whom was Mendes, or, according to others, Marus.

This is the account of Diodorus (i. 60.), according to whom this conquest of Egypt must have taken place some time before the Trojan war. But there is great difficulty connected with the name of this Egyptian king, Amasis, who is otherwise entirely unknown. If the name is correct, King Amasis who succeded Apries, about 550 B. C., would be the second of that name among the kings of Egypt. [Amasis.] The tradition of the Ethiopian conquest, and of the colony of malefactors at Rhinocolura, was also known to Strabo, (xvi. 759.) although he does not mention the name of Actisanes. L. S.

ACTIUS or AZZO. [Visconti.]

ACTON. (bp.) [Atton.]

ACTON, JOHN, of English or Irish extraction, but born in France, lived in Italy from his early youth, and served as an officer in the Tuscan navy under the

Grand Duke Leopold. He distinguished himself in an expedition sent by the Grand Duke against the Algerine pirates. When the court of Naples began to turn its attention to maritime affairs, and to the forming of a navy for the protection of the coasts and trade of the kingdom, Acton was proposed as a fit man to be minister of marine; and Queen Caroline, who had the chief influence in the government, sent for him in 1779, after having obtained leave of the Grand Duke of Tuscany. Acton soon won the good graces of the king and queen; was made minister of war, and a general; and, after the death of the Marquis Caracciolo, in 1784, he succeeded him as minister of foreign affairs, and became, in fact, prime minister, and the most powerful person in the kingdom. Cuoco, the historian of the revolution of Naples, allows Acton at least one merit, that of quickly penetrating the real character of the men whom he had to deal with. Acton applied himself to increase and remodel the army; and he sent for foreign officers and non-commissioned officers from France and Switzerland to train the troops. Among others came sergeant Augereau of the French service, afterwards marshal of France and Duke of Castiglione, and Lieutenant Eblé, afterwards general of the French artillery under Napoleon. Acton, supported by the queen, whose full confidence he enjoyed, induced king Ferdinand to wean himself from Spanish family influence, and to ally himself with Austria and England. After the French revolution had broken out, the government of Naples, till then easy, and tolerant in practice, became suspicious; and the imprudence of some inexperienced, hot-headed young men, several of whom belonged to the first families of the kingdom, strengthened its suspicions. Conspiracies, real or imaginary, were denounced, and extraordinary tribunals were appointed to try the accused. The minister Acton took an important part in all the measures of those times, and he bore his share of the obloquy resulting from them. Among other persons accused, was the Chevalier Medici, of a noble family, and then filling a high judicial office: he was confined in the fortress of Gaeta. The trials lasted for several years, and were conducted in secret; but no positive proofs were brought against the accused; and, although the fiscal attorney demanded their condemnation, the junta of state acquitted most of the prisoners. A change then took place in the ministry; and Acton, with others, retired from office in 1798, after having enjoyed almost supreme power at Naples for fifteen years. When the French invaded Naples in the following year, Acton followed the court to Sicily. He returned with the king to Naples as a friend and councillor of the court, but not as minister. By degrees he withdrew himself, through weariness and old age, from politics altogether; whilst the Chevalier Medici, whom he had once caused to be confined and tried for treason, rose to favour, and became the chief minister of the kingdom. John Acton died in Sicily in 1811, during the second emigration of the court to that island. (Colletta, *Storia del Reame di Napoli.*)

A. V.

ACTUA'RIUS (Ἀκτουάριος), the surname commonly used to designate an eminent ancient Greek physician, whose real name was John. His father's name was Zacharias, and he himself lived at Constantinople, where he attained the dignity of Actuarius, a title at that court given apparently only to physicians, and quite distinct from the use of the word in the earlier Latin writers. He appears to have lived towards the end of the thirteenth century, as one of his tutors was Joseph Racendytes, who lived in the reign of Andronicus II. Palæologus (A.D. 1281-1328), to whom he dedicated one of his works. Another of his treatises is dedicated to Apocauchus, who had been one of his schoolfellows, and who was afterwards sent on an embassy to the Russians, or Hyperborean Scythians. Four of his works are still extant: 1. Περὶ Ἐνεργειῶν καὶ Παθῶν τοῦ Ψυχικοῦ Πνεύματος καὶ τῆς κατ' αὐτὸ Διαίτης, "De Actionibus et Affectibus Spiritus Animalis, ejusque Nutritione," a psychological work which is said to be taken almost entirely from the writings of the ancient Greek philosophers on the subject. It was first published in a Latin translation by Julius Alexandrinus de Neustain, Venice, 1547, 8vo. The first Greek edition was edited by Jac. Goupyl, Paris, 1557, 8vo., without preface or notes; another Greek edition appeared in 1774, 8vo., Leipzig, edited by J. F. Fischer, with notes and various readings, which is much superior to the former. It is also contained in Ideler's "Phys. et Med. Græci. Min." 8vo. Berol. 1841. In the first part of J. St. Bernardi "Reliq. Medico-Crit." ed. Gruner (Jena, 1795, 8vo.), are inserted some Greek Scholia on this work. 2. "Methodus Medendi," in six books; these have hitherto only appeared in a Latin translation by Corn. H. Mathisius, which was first published at Venice, 1554, 4to. This is one of the most complete summaries of the art of Medicine as derived from Galen and the Arabians, and even now may be consulted in preference to several treatises on the same subject by older Greek authors. The first four books treat of the symptoms and cure of diseases, and seem sometimes to have been quoted as a separate work; it is probably from this treatise (called Περὶ Διαγνώσεως Παθῶν), that the Greek extracts in H. Stephens's "Dictionarium Medicum" (Paris, 1564, 8vo.) are taken. The fifth and sixth books treat of Materia Medica and Pharmacy, and these also are sometimes erroneously considered as a complete work. They were first published separately in a Latin translation by

J. Ruellius, Paris, 1539, 8vo., and again at Basel, 1540, 8vo. An extract from the "Methodus Medendi" is inserted in Fernel's collection of writers "De Febribus," Venice, 1576, fol. 3. Περὶ Οὐρῶν ("De Urinis"), in seven books, of which the first treats De Differentiis Urinarum, the second and third De Judiciis Urin., the fourth and fifth De Causis Urin., and the sixth and seventh De Prævidentiis ex Urinis. This may be considered as the most complete and systematic work on the subject that has come down to us from antiquity. Two editions of the whole of his works in a Latin translation are mentioned by Choulant, (*Handbuch der Bücherkunde für die Aeltere Medicin*, Leipzig, 1841), both in 8vo., and both printed in the year 1556 the one at Lyon, the other at Paris. Dietz had collected materials for an edition of the original, as he tells us in his preface to Galen, "De Dissect. Musc." p. xi.

The following is Sprengel's opinion of the merits of Joannes Actuarius as a medical writer: —"His works contain the whole theory of Galen compressed into a small compass; but he has at the same time paid attention to the particular opinions of those who succeeded that physician. His dogmatism often degenerates into mere subtlety, especially when he follows the Agarenians or Arabians; which happens in very many instances. I have not been able to discover in his writings anything peculiar to himself, or which possesses the merit of originality: order and method alone belong to him; his arrangement is luminous and systematic, and in this respect he surpasses most of the later Greek writers. Some opinions different from those of Galen, which from time to time strike the reader, are not his own, but are derived from the Arabians, though he does not mention them by name." (Fabricius, *Biblioth. Græc.* vol. xii. p. 635.; Haller, *Bibl. Medic. Pract.* tom. i. p. 319.; Freind's *Hist. of Physic;* Sprengel, *Hist. de la Méd.*) W. A. G.

ACU'LEO, C., a Roman eques, married the sister of Cicero's mother, as appears from Cicero calling himself the consobrinus of C. Visellius Varro, the son of Aculeo. Aculeo was a very acute man, whence he probably derived the name of Aculeo; and accordingly his complete name would be C. Visellius Varro Aculeo. He was the contemporary and friend of Lucius Crassus the orator, and is commemorated in Cicero's Dialogue on the Orator as one of the greatest masters of the Roman law (jus civile) of his time, though he was not in other respects an accomplished man. He instructed his son C. Visellius Varro in the law. (Cicero, *Brutus*, 76., *De Orat.* i. 43. ii. 1.) G. L.

ACU'MENUS (Ἀκουμενός), an ancient physician of Athens, who lived in the fifth century before Christ, and is known only as one of the friends and companions of Socrates, and as the father of Eryximachus, who was likewise a physician, and who is one of the speakers in Plato's Dialogues. (Xenophon, *Memor. Socr.* lib. iii. cap. 13. s. 2.; Plato, *Phædr.* init.; id. *Protag.* s. 17. p. 315. c. ed. Steph.; id. *Conviv.* p. 176. c.; *Epist. Socratis et Socraticorum*, Paris, 1637, 4to. ed.; Leo Allatius, *Epist.* 14. p. 31. and note, p. 185.) W. A. G.

ACUÑA, ANTO'NIO DE, Bishop of Zamora, was distinguished for the part which he took in the insurrection of Castile, in the early part of the reign of Charles the Fifth. He was born in 1459, and was the son of Don Luis Osorio de Acuña, afterwards successively bishop of Segovia and Burgos. Antonio was ambassador to France, and afterwards to Navarre, on the part of Ferdinand and Isabella. In 1507 he was appointed bishop of Zamora by the pope, without the previous consent of Ferdinand, who had taken a dislike to him on account of his unclerical character and propensity to arms. In Zamora he was in a state of perpetual contention with the count of Alba de Lista, the other leading man of the city, son-in-law of the duke of Alba. On the departure of Charles the Fifth, in 1520, for Germany, of which he had recently been elected emperor, the popular discontent broke out in the great insurrection headed by Padilla. [PADILLA.] The city of Zamora joined the insurgents, and the count and the churchman, continuing their struggle, became rival candidates for popular favour. The count prevailed, and the bishop, being obliged to leave Zamora, took his complaints to the chiefs of the insurrection at Tordesillas, who were so delighted at the accession of a prelate to their party, that they lent him men and artillery to recover his bishopric. At the news of his approach, the count left Zamora and joined the royalists, and the two rivals became two of the most distinguished men of the opposite sides. "The bishop at that time," says Sandoval "was more than sixty years of age, but in strength and spirit he was an Orlando of five-and-twenty. I knew a man who had known him and served under him, and he could not help shedding tears at the remembrance of him, and told me that he handled his arms wonderfully, and *punished* a horse like a hard-riding trooper. He had in his company more than 400 priests, well armed and valiant, and he was always the first to encounter the enemy, and used to call out, 'This way, my clergy.' (Aqui, mis clerigos.)" This sacred regiment was, however, in consideration, we are told, of its being in holy orders, kept apart from the common soldiery, of whom the bishop had 5000 under his command. With this force he singly offered battle to the royalists on the 27th of Nov. 1520, at Rio Seco, and they were afraid to accept it. They proposed terms, but he was too proud even to listen to them; "for when," says Sandoval who was himself a bishop, "the devil enters into a sacred person, no

devil can be so bad." But the royalists struck a blow which turned the scale of fortune against the insurgents. Padilla had seized, at Tordesillas, Doña Juana, the mother of Charles V., who was deranged, and was enabled, by making use of her name, to throw a colouring of loyalty over proceedings dictated apparently by patriotism and love of freedom. Under the command of Don Pedro de Giron, who had been injudiciously substituted for Padilla as leader of the insurgents, Tordesillas was left to the charge of Acuña's band of clergymen only, and in spite of their bravery it was carried by storm by the Count of Haro. "One of these priests alone," says Sandoval, "killed eleven men with a musket that he fired from behind a battlement, and when he took aim he gave them his blessing by making the sign of the cross with the musket. But before the fight was ended, the others gave him their blessing with an arrow they sent into his forehead, which dealt him such a wound that he died on the spot without being able to confess." A short time afterwards, the death of William de Croy, a Fleming whose promotion to the archbishopric of Toledo had been one of the grievances which led to the insurrection, left that valuable archbishoprie vacant at a period when Toledo was in the hands of the insurgents and besieged by the royalists. Acuña aspired to the dignity, but the prior of St. Juan, Don Antonio de Zuñiga, raised an army to oppose him, and by treachery and truce-breaking succeeded in defeating him in the field. Acuña, however, found his way to Toledo, alone and in disguise; and he had no sooner made himself known than all the people gathered together to see him, carried him to the cathedral, seated him on the archiepiscopal chair, and hailed him archbishop; "as if," says Sandoval, "they had been so many popes." But the end of this singular episode of the history of Spain was now approaching. On the 23d of April, 1521, Juan de Padilla was totally defeated by the royalists at Villalar, and on the next day beheaded. Toledo, which was defended by his wife Donna Maria de Pacheco, was besieged and taken, and the party of the Comuneros completely broken up. Acuña was seized in disguise on the frontiers of Navarre, while endeavouring to pass into France, and sent a prisoner to Navarrete, and afterwards, by the emperor's order, to the castle of Simancas. Here he remained in prison for five years, and would, it was supposed, have been finally pardoned, but for a fresh outbreak. While engaged one day in friendly conversation by the fire with the alcayde who had charge of him, he suddenly drew a brick from the bag in which he carried his breviary, knocked the alcayde's brains out, and attempted to escape. The alcayde's son, hearing the noise, came up, and found his father dead on the ground, but contented himself with securing the prisoner. The emperor, being informed of this, sent the alcayde Ronquillo to take cognizance of the crimes of Acuña; and in consequence, and by virtue of a brief granted by the pope Clement VII., by which the bishop and the priests who had assisted him were abandoned to the secular power, Acuña was strangled in the prison, and his body afterwards hung from the battlements. The brief was dated on the 27th of March, 1523, and the death of Acuña took place in 1526. In spite of the pope's brief and the express orders of his sovereign, Ronquillo had afterwards to obtain absolution and do penance for having caused the death of a bishop. Acuña left a will, in which he bequeathed a large sum to the widow and children of the murdered alcayde. (Gonzalez Davila, *Teatro Eclesiastico de las Iglesias de las dos Castillas*, 409—413. Sandoval, *Historia de la Vida del Emperador Carlos V.*, edit. of 1634.; Pamplona, i. 275. 386. 407. 490, &c. There is a poor English translation of part of this book by Wadsworth, entitled *The Civil Wars of Spain*, London, 1652.) T. W.

ACUÑA, CHRISTOVAL DE, a Spanish Jesuit, was born at Burgos. He entered the order of Jesuits in 1612, in the fifteenth year of his age, went to South America, and passed many years in Paraguay, Chili, and Peru, as a missionary to the Indians. He was rector of the college of Cuenca in 1639, at the time when Pedro Teixeira, a Portuguese, arrived at Quito, after his adventurous voyage from Para up the rivers Amazon and Napo, performed by order of Raimundo de Noronha, governor of Maranham, for Portugal, then united with Spain under the sovereignty of Philip IV. A general procession of the authorities, the clergy, and the inhabitants, came out to meet him; bull-fights were given in his honour; and the journal and map of his voyage were sent to the Count de Chinchon, the viceroy of Peru, in whose government Quito was then included. The viceroy, struck with the importance of the navigation of this gigantic river, commanded Teixeira to return by the same route, and to take with him two Spaniards to make observations on the voyage, and draw up a report of it for the information of the court of Spain. Christoval de Acuña and Andres de Artieda, another Jesuit, professor of theology in the schools at Quito, were chosen for this purpose. Teixeira re-embarked at Archidona on the 16th of February, 1639, in a fleet of forty-five canoes, with seventy soldiers and twelve hundred native rowers, making, together with their children and slaves, two thousand persons in all; a force so formidable as to overpower all resistance even from the warlike nations inhabiting the banks of the river. The Portuguese are accused by Acuña of having abused their strength. Teixeira spent some months in

taking vengeance on the Encabellados, or Long-haired Indians, for the murder of Palacios, a captain who had accompanied a Franciscan mission to them from Quito, and for the subsequent slaughter of some Portuguese and friendly Indians, with whom the death of Palacios had embroiled them. "They paid," says Acuña, "for the lives of our Indians whom they had slain with the number three times doubled of their own; a slight punishment, compared with the rigorous ones which the Portuguese usually inflict in similar cases." At the influx of the Rio Negro, a river which communicates both with the Amazon and the Orinoco, the Portuguese besought Teixeira to allow them to capture some slaves, that they might have something on their return home to repay them for the hardships of the expedition. The commander, afraid of mutiny in case of refusal, gave a reluctant consent; but the two Jesuits, to their honour, interfered. They first celebrated mass, and then protested against the measure; Teixeira, emboldened by their support, ordered the protest to be proclaimed throughout the fleet, and revoked his permission. During the voyage, Acuña made constant inquiries to ascertain the truth of a report, supported by Orellana, of the existence of a nation of Amazons near the river to which the Spaniards had given that name; and the result was, that he became convinced of its accuracy; the accounts which he received agreeing, he thought, too well not to have some foundation, and every tribe having some account to give. The race of Amazons was, he was told, perpetuated by annual visits of a neighbouring nation, called the Guacaras, who, on returning home, took with them the boys who had been born the preceding year. When Condamine, in 1743, visited the same river, he made similar inquiries, and with the same result; except that it was affirmed that the Amazons had retired further from the river, to the heart of Guiana, a region which even yet has not been fully explored. Subsequent investigation has led to the general belief that the report originated in the women of some of the savage tribes of the river having been accustomed to take their share with the men in war. The whole voyage of Acuña from Archidona to Para occupied ten months. He estimated the length of the river at twelve hundred and seventy-six Castilian leagues from the confluence of the Napo, and thirteen hundred and fifty-six measured from what he considered its source; and the number of tribes who inhabited its banks at more than a hundred and fifty, each speaking a different language. He arrived in safety at Para, and passed over to Spain; where, in 1641, he published an account of his voyage in a small quarto, printed at the royal printing office, and dedicated to the Count-Duke of Olivares, then prime minister. The title of the work is "Nuevo Descubrimiento del gran Rio de las Amazonas." The narrative, which is divided into eighty-three numeros or small chapters, occupies forty-two leaves, and is followed by four leaves of a "memorial respecting the said discovery presented in the royal council of the Indies since the rebellion of Portugal," a "rebellion" which took place in 1640, between the voyage and the publication. The author's adventures and observations are related in the third person, with conciseness and spirit. He strongly recommends the colonisation of the rich country he had surveyed, both with a view to political advantages, and to the spiritual welfare of the pagan inhabitants; and for this enterprise, "I offer," he says, in the dedication, "my own person, and that of many others of my order." The change of circumstances which resulted from the Portuguese insurrection probably prevented these suggestions from being carried into effect. It is even said that the Spanish government took extraordinary pains to suppress the book, for fear the information which it contained should be taken advantage of by the Portuguese: and in the preliminary dissertation to the French translation by Marin Leroi de Gomberville, it is asserted that in 1682 it would have been difficult to find more copies than two, that from which he translated, and another, in the library of the Vatican. Brunet, however, though stating the book to be of great rarity, mentions three or four copies that have appeared at different sales (the last of which, at Colonel Stanley's, sold for 20*l.*); and there is one in the King's Library at the British Museum. The French translation by Gomberville, which has an indifferent character for fidelity, but is enriched with a preliminary dissertation, and the addition of the travels of Acarete up the Rio de la Plata, and of Grillet and Bechamel into Guiana, was published at Paris, in 4 vols. 12mo. in 1682. An English translation of the whole of the French work appeared at London, in one vol. 8vo. in 1698. Rodriguez, in the large folio, entitled "El Marañon y Amazonas," gives very copious extracts from Acuña, and from the work of Rodriguez. Dr. Southey has formed a full narrative of the voyage, which occupies nearly the whole of the eighteenth chapter of the first volume of his "History of Brazil." After the failure of his attempts to recommend colonisation, Acuña went to Rome, as procurator of the Jesuits; and finally, after some years passed in Spain as "calificador," or censor of the inquisition, returned to America, and is mentioned by Father Southwell, in 1675, as then living at Lima. Rodriguez, in 1684, mentions him as having died in the same city, but in such a manner that, but for the testimony of Southwell, it would be inferred that he had not survived his voyage many years. (*Bibliotheca Scriptorum Societatis Jesu, Opus inchoatum à* Ri-

badeneira, *recognitum à* Sotvello, Romæ, 1677, p. 138.; Rodriguez, *El Marañon y Amazonas*, Madrid, 1684, p. 151.; Southey, *History of Brazil*, i. 584—622.; Acuña's *Voyage*, and the translations mentioned.) T. W.

ACUÑA, DIEGO SARMIENTO DE. [GONDOMAR.]

ACUÑA, HERNANDO DE, an eminent Spanish poet and soldier of the most glorious period in the history of Spain, the reign of Charles V. He was born, it is supposed, about the beginning of the sixteenth century, of a noble family, originally Portuguese. His most distinguished service was that of superintending the demolition of the city of Africa in the kingdom of Tunis, which had been taken by Charles V. in 1535, but which it was found necessary to abandon from the difficulty of defending it, and the mutiny of the garrison. He died in the year 1580 at Granada, whither he had gone to prosecute a suit for the countship of Buendia, which belonged to the family of the Acuñas.

Acuña translated from the French, at the request of the emperor Charles V., the "Chevalier délibéré" of Olivier de la Marche, under the title of "El Cavallero determinado" ("The resolute Knight"). Both the original and the translation are in verse, though by some singular mistake Nicolas Antonio mentions the latter as in prose, "opus prosaicum." The work has by some been supposed to be an allegorical biography of De la Marche himself, and by others of his patron, Charles the Bold, of Burgundy. Acuña made various alterations in the story, and added another book. The whole was first published at Antwerp in 1553, 4to., with twenty wood-cut engravings; another edition appeared at the same place in 1555, and it was reprinted at Salamanca 1560, Barcelona 1565, Salamanca again 1573, and Madrid 1590. His other works were posthumous, and first published by his widow, Doña Juana de Zuñiga, at Madrid in 1591, in 4to., under the title of Various Poems, "Varias Poesias compuestas por don Hernando de Acuña." Another edition appeared at Salamanca in the same year, which had become so rare, that an edition printed at Madrid in 1804 was taken from a manuscript copy of it. This edition of 1804 was styled in the title-page the second, the editor being probably unaware of the existence of the previous one printed at Madrid. The "Varias Poesias" comprise a poem of ninety-two stanzas in octave verse on the story of Narcissus, some eclogues, translations of the contention of Ajax and Ulysses and the epistle of Dido to Æneas from Ovid, a number of sonnets and other short pieces, and a version of the first four cantos of Boiardo's "Orlando Innamorato." It is said by Sedano that Acuña's genius was not inferior to that of his contemporary and friend Garcilaso de la Vega; and that he even had the advantage of Garcilaso in translations; but a more modern and more judicious critic, Quintana, while stating that the impulse given by Garcilaso was followed by several of the choice spirits of his time, among whom he specifies Acuña, adds, that they were all "very unequal to him." The translations from Ovid, which are quoted by Sedano, give a very inadequate notion of the peculiar rhetorical beauty of the originals; but in a whimsical parody of Garcilaso's famous ode, "The Flower of Gnido," Acuña displays considerable powers of another kind. (Alvarez y Baena, *Hijos de Madrid*, ii. 387. iv. 403.; Marmol, *Affrica*, Granada, 1573, ii. 278, &c.; Sedano, *Parnaso Español*, ii. 25, &c.; Quintana, *Poesias selectas Castellanas*, edit. of 1807, i. p. xxxviii.; N. Antonius, *Bibliotheca Hispana Nova*, i. 366.; Brunet, *Manuel du Libraire*, edit. of 1838, art. "Acuña" and "Chevalier;" Acuña, *Varias Poesias*, Madrid edition of 1591.) T. W.

ACUÑA, DON PEDRO BRAVO DE, was a Spanish governor of the Philippines, and conqueror of the Moluccas. He was the son of Don Luis Bravo and of Doña Isabel de Acuña, who was of the family of the counts of Buendia. He assumed, according to the custom of Castile, his mother's name in conjunction with his father's, and it is as De Acuña that he is most generally known. He was one of five brothers; of whom the eldest, Sancho, was a knight of Alcantara; the second, Pedro himself, of St. John of Jerusalem; the third, Garci, of Santiago; the fourth, Juan, a canon of Toledo; the fifth, Luis, a knight of Calatrava and ambassador to Venice.

The first services of Don Pedro were against the Turks, in the battle of Navarino, in 1572, and he was soon after engaged in the wars of Naples and Portugal, especially the latter. He frequently came in contact with the English. In the Mediterranean, Argensola tells us, he had taken and sunk many Moorish galleys and English ships. He took a distinguished part in the resistance to the attack on Cadiz, by Sir Francis Drake, in 1587. In 1593 he was appointed Captain General of the province of Carthagena and Tierra Firme. Visiting the Canaries on his voyage out to collect the tribute of pearls, he was persuaded by the governor Sarmiento to attack an English ship, which was also levying tribute on the islands; but the Spaniards met with indifferent success; for, though the ship was compelled to sheer off, no damage was done it, and Sarmiento was killed. When Drake and Hawkins (called by Argensola "Aquines") arrived with a fleet of forty sail, to attack the American possessions of the Spaniards, Drake is reported, by Argensola, to have declined attacking Carthagena, because it was defended by Acuña, and to have directed his forces against Nombre de Dios instead; and in 1601, "Guillermo Parq," or William Park, an English commander, on a similar expedition, wrote to Acuña, that he had spared Puerto Velo for his sake, from respect for his

valour and generosity. The abilities shown by Acuña in the government of Carthagena recommended him to the appointment of governor of the Philippines; and in May, 1602, he arrived at Manilla, and took possession of his post. The period was one which demanded zeal and activity. The Dutch and the English had already begun to frequent those seas in considerable numbers, and the Dutch had established a footing in the Moluccas. On the governor's first visit, soon after his arrival, to the islands called the Pintados, it is stated by Argensola that he found himself in danger of being attacked by twenty-two English ships, which were only prevented from overwhelming him by the failure of the tide, which left them aground; and the Spanish historian adds, that Don Pedro saw the English, on that occasion, throw more than two thousand Spanish captives into the sea, and among others a beautiful girl of seventeen. Don Pedro's first desire was to recover the Moluccas, and drive the Dutch from the Asiatic seas; but he was delayed by unexpected events. An embassy from Dayfusama, emperor of Japan, with the somewhat startling request that the governor would send him shipwrights, for the purpose of constructing a navy, was dismissed with an evasive answer, that so important a step could not be taken without previously obtaining permission from the King of Spain. A more extraordinary embassy soon after arrived from China, in the person of three mandarins, who declared they were sent by the emperor, at that time Wan Leih of the Ming dynasty, to see with their own eyes the island of Cabit, near Manilla, which a Chinese, whom they brought with them in chains, had affirmed to be made of solid gold, offering to lay down his life if his report were not found true. Acuña suspected that some treachery must lie concealed beneath this absurd pretence, and he was confirmed by the report of some Chinese merchants who arrived soon after and declared that the mandarins came for the purpose of spying out the land, preparatory to an invasion. The mandarins were sent with their prisoner, whose name Argensola writes Tioneg, to the island of Cabit, where, to inspire them with terror, they were received with a tremendous salute of artillery. They asked Tioneg if that was the island of which he had spoken to the emperor, and he composedly replied, yes. They inquired where was the gold? to which he replied, that it was all gold, and he would make his words good. The mandarins ordered a basket to be filled with the earth, and, on returning to Manilla, urged their prisoner to speak more to the purpose; when he finally declared that all he meant was, that in the Spanish dominions in the Philippines, there was plenty of the precious metal and other riches, and that if a fleet was put under his command, he would undertake to return to China with ships loaded with gold. This declaration bears a singular resemblance to that made by Sir Walter Raleigh, nearly about the same time, with respect to the Eldorado regions of Guiana. The mandarins departed in quiet; but after they had left, an agitation was observed among their countrymen, of whom there were more than thirty thousand inhabiting a suburb of Manilla, which induced Don Pedro to inquire privately of the Japanese at Manilla if they would assist the Spaniards in case a rebellion should break out. The Japanese professed their readiness to die in the cause; and, proud of the confidence reposed in them, could not keep the secret, so that a report was spread among the Chinese that it was intended to massacre them all. Whether originally excited by the proceedings of the mandarins or by this report, they determined to take arms, and information was received by the Spaniards from a priest, to whom an Indian woman, who had a Chinese lover, had confessed it, that twenty-five thousand Chinese would enter Manilla on St. Francis's day, and cut off the Spaniards. The governor stood on his guard, and did all in his power to prevent the outbreak; but it came, and with it a war which ended in the destruction of the Chinese. Even the friars took up arms, and the conduct of one of them, an Augustine of the name of Fray Antonio Flores, is particularly commemorated. This man placed himself, armed with two muskets, in a secure position, from which he commanded a portion of the river Pasig, which the Chinese had to pass; and, refreshing his muskets with vinegar, fired at groups of from twenty to thirty from five in the morning till six in the evening, and "it is taken for certain," says Argensola, "that in that day he alone killed more than six hundred barbarians." The slaughter of the Chinese, in general, was stated by the Spanish authorities at twenty-three thousand; but the number is said to have been stated too low, in order not to let it appear that more Chinese had been allowed to establish themselves in Manilla than the royal orders permitted. Such of the leaders as fell into the hands of the Spaniards were hanged and quartered; "and if the laws of their own country had been observed," coolly remarks Argensola, "the same punishment would have been inflicted on all of their family and lineage." Acuña was in great apprehension of an attack from the Chinese government, in revenge for the destruction of so many of its subjects, and sent messengers to Canton to place the affair in a favourable light. He received letters in reply from the viceroy of Canton and others, to inform him that the emperor had ordered the execution of Tioneg, as a punishment for his falsehood; and that, out of his great mercy, he had determined not to make war on the Castilians of Luzon, although he thought

they had done wrong in killing so many Chinese, to whose industry alone it was owing that Luzon was not still, as it had been formerly, a mere "dwelling for snakes and devils."

Acuña was now at liberty to direct his whole attention to the re-conquest of the Moluccas. Previously to the Chinese insurrection he had, on being applied to by the Portuguese governor of the Moluccas, Furtado, called "the Terror of the East," sent to his assistance Juan Suarez Gallinato with a body of men, and the united forces had been successful in Ternate, till Furtado, with sudden pusillanimity, proposed and insisted upon a retreat. Since then a fleet had arrived from Holland, under the command of Steven Van der Hagen (called by Argensola, Drage), and easily taken possession of Amboyna. The natives had welcomed them as deliverers from the Portuguese yoke, "for they are well beloved in those parts," says Argensola, "because, for some time, they have made it a rule not to meddle with religion, nor treat of it, except with those who wish to receive Christianity of their own accord." With some difficulty the Dutch next drove the Portuguese from Tidor, and the whole of the Moluccas were then in their power. Acuña had already received the royal orders to attack them, and in March, 1604, a reinforcement of 800 troops arrived from New Spain. On the 15th of January, 1606, he set sail with his armament; he was joined by the King of Tidor, and, on the 1st of April, attacked Ternate. The Spaniards fought with determined courage, and the town was taken. The King of Ternate, who had escaped, was persuaded to surrender, and he and all the inferior princes were finally confirmed in their sovereignty, on condition of swearing homage to the King of Spain, and granting a monopoly in the spice trade to his subjects. The King of Ternate was, however, compelled to nominate regents; and he was taken to Manilla, where the fleet arrived on the 9th of June, to the great joy of the Spaniards in the Philippines, among whom a report had been spread that the expedition had failed. This report had been raised by enemies of Acuña, of whom, Argensola says, there were several at Manilla. To their rage at their disappointment and at his success is ascribed the death of Don Pedro, which took place at Manilla only twenty-two days after his triumphant return, and was generally believed to be owing to poison.

Acuña is mentioned by Nicolas Antonio as the author of two works, both in Spanish: an "Account of the insurrection of the Chinese at Manilla, in 1603," and an "Account of the loss of the ship St. Margarita on the island of Carpana, one of the Ladrones, in the year 1602, and of the state in which he found the government of the Philippines on his arrival in the same year." Neither of these works appears to have been printed, and probably neither was intended for publication. (Bartolome de Argensola, *Conquista de las Islas Malucas*, edit. of 1609, Madrid; Van Kampen, *Geschiedenis der Nederlanders buiten Europa*, i. 154, &c.; N. Antonius, *Bibliotheca Hispana Nova*, edit. of 1788, ii. 164.) T. W.

ACUNHA. [CUNHA.]

ACUSILAUS (Ἀκουσίλαος), a native of Argos, who is mentioned by Dionysius of Halicarnassus among the ancient Greek historians. He lived probably during the time of the Persian kings Cyrus and Cambyses the latter of whom began to reign B. C. 529. He wrote, says Suidas, Genealogies from bronze tablets, which his father is reported to have dug up in his house; and, according to Clemens Alexandrinus, he also transferred the poems of Hesiod into prose. His Genealogies, which consisted of several books, do not appear to have been properly an historical work, but to have been confined to the mythical period. Though a Dorian, he adopted the Ionic dialect. The historical works attributed to him were spurious, according to Suidas. Plato is the earliest writer by whom Acusilaus is quoted.

The fragments of Acusilaus have been collected by F. W. Sturz, in his edition of the fragments of Pherecydes, and in the "Museum Criticum," Cambridge, vol. i. (Suidas, Ἀκουσίλαος, and the notes on Ἱστορῆσαι, Συγγράφω; Clinton's *Fasti Hellenici*.) G. L.

ADA (Ἄδα), daughter of Hecatomnus, king of Caria, and sister of Mausolus, Artemisia, Hidrieus, and Pixodarus; was married to her brother Hidrieus, who, after the deaths of Mausolus and Artemisia, became king of Caria (B. C. 351-0), and at his death left the kingdom to Ada (B. C. 344-3). Pixodarus, however, seized the kingdom (B. C. 341-0.), and reigned five years, when he died, and his son-in-law Orontobates was appointed by the King of Persia as his successor. During this time Ada kept possession of Alinda, one of the strongest fortresses in Caria. When Alexander invaded Asia (B. C. 334), she went to meet him, surrendered Alinda to him, offered to use her influence among the Carians in his favour, and asked and obtained the honour of adopting him as her son. Alexander made her governor of Alinda, and after he had taken Halicarnassus, he gave her the satrapy of Caria. (Arrian, *Anab.* i. 24.; Diodorus, xvi. 42. 74.; xvii. 24.; Strabo, xvi. 970.) P. S.

ADA, countess of Holland, in the beginning of the thirteenth century. At the death of her father Diederyk, or Theodoric the Seventh (A. D. 1203), she was in the sixteenth year of her age. Holland, which was then a fief of the empire, had remained in the family 300 years, and it became a question, whether Ada, the only surviving daughter of Diederyk, should succeed, or the fief should pass to his brother, William of Friesland. Adelheide,

the ambitious widow of Diederyk, aware that the emperor was more likely to assign the fief to a husband of her daughter, than to the daughter herself, had promised the count Louis van Loon the hand and inheritance of Ada; she kept him concealed in the vicinity while her husband was dying, and had the marriage celebrated before the funeral. William of Friesland was soon at the head of a considerable force to assert his claims. Ada was taken prisoner in the castle of Leyden, and soon after, in pursuance of an agreement between her husband and William, she was sent to England to the court of King John to remain in impartial hands till the contest should be decided. The war continued with varying success, until in 1206 William of Friesland was finally the conqueror. In 1207, Adelheide addressed a letter to King John (which is printed in Rymer's *Fœdera*), for the release of her daughter, and at the same time Louis van Loon entered into an agreement with the king to acknowledge him as his liege lord, and serve him in arms. This agreement seems to have been required as a condition of Ada's release; but it led to no consequences, except in all probability provoking the hostility of William of Friesland, now William of Holland, who afterwards accompanied Louis the Dauphin in his invasion of England, towards the conclusion of the reign of John. Ada, on leaving England, took up her residence in the bishopric of Liege, where she is supposed to have died about the close of the year 1218, as she was buried at Herkenrode, by the side of her husband, who died on the 29th of July in that year. (Wagenaar, *Vaderlandsche Historie*, ii. p. 299—330.; Bilderdyk, *Geschiedenis des Vaderlands*, ii. p. 84—112.) T. W.

ADA BAR AHABA or AHAVAH (רב אדא בר אהבא או אהבה), a very celebrated Babylonian rabbi and astronomer, who is by universal assent called Rab, or Rav, which monosyllable is conceded by the Jews only to the most famous of their ancient rabbis, and may be considered as equivalent to Abba (note, p. 38.). He was born at Babylon on the day on which R. Judah Hakadosh died, which, according to the "Bereshith Rabba," (parash. 48. Seder, shaije Sarah,) was A. M. 3943 (A. D. 183). His master was Rav [ABBA ARICHA], who, after the death of Rabbenu Hakadosh, came from the Holy Land to Babylon, which, according to Harravad [ABRAHAM BEN DIOR HARISHON], took place A. M. 3979 (A. D. 219), where he died, according to the same author, A. M. 4003 (A. D. 243). Rav Ada, then, was sixty years old at the time when his preceptor Rav, or R. Abba, died; and seven years after, A. M. 4010 (A. D. 250), died also Rav Samuel, who was rector or principal of the college of Sora in Babylonia. This R. Samuel was also a great astronomer. On his death, Rav Ada was in his sixty-seventh year, so that he is a contemporary of the first generation of the Ammoraite Doctors, the authors of the "Ghemara," or great commentary on the Mishna. The Jews consider Rav Ada as the greatest of all their astronomers, and assert that his calculations of the Tekuphoth, or revolutions of the planetary bodies, are more correct than those of Rav Samuel his contemporary; for their traditions assign to him the merit of having discovered the true solstitial and equinoctial points. R. Samuel had fixed the solar year at 365 days and 6 hours, but Rav Ada calculated the solar year at 365 days, 5 hours, ·997 and ·048; for he divided the hour into a thousand parts or minutes, and the minute into a thousand moments. The account of this correction of the calendar by Rav Ada is in the "Kiddush Hackodesh" of Maimonides (chap. ix.), and in the "Sepher Ibbor Shanim" of R. Issachar ben Mordecai (p. 130.), who both adopt this as the true measure of the year, in which R. Moses Mickotzi, R. David Abudraham, and all Jewish astronomers down to the present day, have agreed, and they have made their almanacs accordingly. They have, however, adopted the improvement afterwards made in the calendar by R. Isaac Aben Sid, who constructed the Alphonsine Tables, which he completed in the year A. M. 5012 (A. D. 1252), by command of Alphonso X., king of Castile and Leon, who is called by R. David Ganz, in noticing this event, Alphonso, king of Portugal. There is no doubt that the modern Jewish astronomers, in making their almanacs, have adopted the subsequent emendations of Copernicus and Tycho Brahe; otherwise their calculations would not be so correct as we find them to be. They nevertheless have generally affected to follow the Alphonsine tables, as the last improvement by one of their own nation. We cannot doubt that Rav Ada committed to writing his improvements in the calendar, such as the reformation of the solar year, the Tekuphoth or calculations of the planetary motions, their conjunctions and oppositions, and all those improvements in astronomy which Jewish tradition has assigned to him. It is certain, however, that no separate work by him is now extant; yet his doctrine of the cycles, the intercalation and other things before mentioned, have been preserved in the writings of the later Jewish astronomers, and are held in the highest estimation. G. Pico Mirandola, indeed, in his book against the astrologers, (*Contra Astrologos*, lib. ix. c. ix. p. 455.) says that he had read the computation of the solar year above mentioned, in the works of the very ancient Hebrew writer Rabbi Adaaraba, the son of Ada Abraha, by which name he certainly means Rav Ada bar Ahaba; but he must have met with it in the writings of some later rabbi. We have no certain notice of the time at which Rav Ada

died, but he seems to have atttained to a great age according to the book "Juchasin" and the "Tzemach David," for he is reported to have been living when Rav Naehman was principal of the college at Sora, which dignity Rav Nachman succeeded to in the year A. M. 4113 (A. D. 353). At this time, if R. Ada was still living, he must have been 170 years old, which is almost incredible, yet not far beyond the ages which some Europeans have attained in modern times. Abraham Zacuth, however, in the book "Juchasin," has got over this difficulty by supposing two rabbis of the same name in succession. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 62, 63.; Wolfius, *Biblioth. Hebr.* i. 109, 110.; *Juchasin*, 76—94.) C. P. H.

ADADUROV, VASILI EVDOKIMOVITCH, was born on the 15th of March, 1709, and educated in the gymnasium attached to the Academy of Sciences at St. Petersburg, where he was afterwards made mathematical assistant, from 1733 to 1741. In 1762 he was appointed curator of the Moscow university, and had the order of St. Alexander Nevsky conferred upon him. As a writer, his principal work is a treatise on Russian orthography, printed at St. Petersburg, 1768. The rest of his works, among which are an elementary course of arithmetic, and one of a similar kind on machinery, are chiefly translations from the German. But though he left behind him scarcely any memorial of his scientific studies and researches, he rendered very important services both to the university of Moscow, and the academy of St. Petersburg, of which last he was made honorary member in 1778. He died at St. Petersburg, November 5th, 1780. Adadurov instructed the grand duchess, afterwards Catherine II., in the Russian language. (Evgenii, *Rusk. Pisatelei.*) W. H. L.

ADÆUS, or ADDÆUS (Ἀδδαῖος), a Greek poet, who lived, according to the most probable opinion, about the year B. C. 320. He was a native of Macedonia. Among the five epigrams in the "Greek Anthology" which bear the name of Addæus, there is only one (*vi.* 228.) which is expressly assigned to Addæus the Macedonian; three others are simply ascribed to Addæus; and the fifth bears the name of Addæus the Mitylenæan. This last Addæus, was also the author of two prose works (περὶ διαθέσεως, and περὶ ἀγαλματοποιῶν). Jacobs ascribes all the epigrams, with the exception of the one bearing the name of the Mitylenæan, to the Macedonian Addæus; Reiske thinks that both are the same person. (*Antholog. Græc.* vi. 228. vii. 51. 238. 305. x. 20.; comp. Jacobs, xiii. 831.; Brunck, *Anal.* ii. 224, &c.; Athenæus, xi. 471. xiii. 606.) L. S.

ADAIR, JAMES, who describes himself as "a trader with the Indians, and a resident in their country forty years," is the author of a work entitled "History of the American Indians, particularly those Nations adjoining to the Mississippi, East and West Florida, Georgia, South and North Carolina, and Virginia;" 4to. Boston; and reprinted, London, 1775. The main object of this work, and that to which the first 220 pages are expressly devoted, is to establish the probability that the Indians of North America are deseended from the Jews; but, even if this theory should be rejected, the author claims the attention of his readers to what he has written for the sake of the many new particulars he has stated respecting the languages, manners, laws, and customs of the Creeks and Cherokees, and the other tribes inhabiting the same region. Volney, however, observes, (*Tableau du Climat et du Sol des Etats Unis d'Amérique*, p. 433.) that he has seen his facts so much through the falsifying or perverting medium of his system, that his account is very nearly worthless. G. L. C.

ADAIR, JAMES MAKITTRICK, M. D., a native of Scotland, was born in the year 1728. He practised medicine during some years in Antigua, and during part of the time of his residence there he superintended an estate in the island, and was distinguished for the kindness and liberality with which he treated his slaves. He formed opinions, however, unfavourable to the abolition of the slave trade, which he embodied in a pamphlet published after his return to England.

After revisiting England, and taking the degree of M. D. at Edinburgh, in 1766, he returned to Antigua, and was appointed physician to the commander-in-chief and to the forces, and also one of the assistant judges of the courts of King's Bench and Common Pleas.

He left Antigua in 1783, and having assumed the name of Adair, commenced practice in Bath, to the hospital of which city he was chosen physician. He appears to have been a man of considerable talent, well versed in his profession, gifted with a ready wit, and a fluent writer. He devoted the profits of most of his works to the benefit of the Bath Hospital. A somewhat overweening estimate of his own abilities, and an irritable temper, involved him in frequent quarrels with his contemporaries, and especially with Dr. Thicknesse, a person no less querulous than himself. He died at Harrowgate, in 1802. Most of his writings are popular essays on subjects connected with medicine, and though written with talent, cannot be regarded as having promoted the progress of science. The principal are—

"Commentaries on the Principles and Practice of Physic, by J. Makittrick, M. D." 8vo. London, 1772. This book was published before he had assumed the name of Adair. It is a manual of general pathology and therapeuties, founded on the "Institutiones Pathologiæ" of Gaubius, with an arrange-

ment of diseases, principally taken from Sauvages; and is the most strictly medical of his works.

"Medical Cautions for the consideration of Invalids, those especially who resort to Bath; containing Essays on fashionable Diseases, the dangerous Effects of hot and crowded Rooms, Regimen of Diet, &c." 8vo. Bath, 1786. Some of these essays were afterwards published separately.

"An Essay on Quacks, Quack Medicines, and Lady Doctors; and an Appendix, containing a Table of the relative Digestibility of Foods." 8vo. Bath, 1786. The table of the digestibility of foods is not of any value; the arrangement is unscientific in the extreme, and the facts stated are erroneous.

"A Philosophical and Medical Sketch of the Natural History of the Human Body and Mind." 8vo. Bath, 1787; a well-written, but very superficial manual of popular physiology.

"Unanswerable Arguments against the Abolition of the Slave Trade." 8vo. Bath, 1789.

"An Essay on a nondescript or newly invented Disease." 8vo. 1790.

"Anecdotes of a Physician metaphorically defunct; by P. Paragraph and B. Goosequill." (Chalmers' *Biographical Dictionary;* and Watt's *Bibliotheca Britannica.*) C. W.

ADAIR, JOHN, F.R.S., is the name of an eminent Scottish hydrographer, who lived in the latter part of the seventeenth and early part of the eighteenth century, but of whose personal history scarcely anything appears to be recorded. He is mentioned with high commendation by Bishop Nicholson, in his "Scottish Historical Library" (first published in 1702) in more places than one. "And here," says Nicholson (edit. of 1736, pp. 8, 9.), "I ought not to forget the particular service of Mr. John Adair, who well deserves the title of Hydrographer Royal of the Kingdom of Scotland, as will be abundantly shown by his 'Description of the Sea-coasts and Islands of Scotland, with large and exact Maps for the use of the Seamen.' The former part of this accurate and useful work is already finished, giving draughts and descriptions of the whole eastern coast from the borders northward to Buchquaness. . . . . In the second part he designs us an instructive journal of a voyage which he made to the North and West Islands in the year 1698, together with an historical and mathematical account of their famous northern wall. Several of the maps intended for this are now ready for engraving, and the rest in a good forwardness." Again (p. 10.) the bishop writes: "Of late, Sir Robert Sibbald has been at the charge of cutting several new maps for the service of those who shall have the perusal and benefit of the many works which he has now in readiness for the press; and eight or ten of these are done by Mr. Adair, an artist who can never be too often mentioned." Sir Robert Sibbald, here referred to, in the preface, or epistle to the reader, prefixed to his "History of Fife and Kinross" (1710), having begun by stating that it was not his blame that the book was not accompanied with maps of the two shires, "but theirs who ought to have seen that done," afterwards says, "In later times I got John Adair to make a new survey of Fife, most part of which he did very exactly; but how it came to pass I know not, he extended the coast and the south part of the inner country no further than Dysart and the house of Lesley, so the map wants part of the district of the presbytery of Kirkaldy, and the whole district of the presbytery of Dunfermline, and all the south coast to the west of the town of Dysart." The work of Adair's mentioned by Nicholson is minutely described by Gough in his British Topography (1780), ii. 576, 577. It consists of two parts, containing six charts or sea maps, and twenty-eight pages of letter-press. "This book," says Gough, "with some of the original draughts and maps, is in the Advocate's library at Edinburgh. . . . But no more was ever printed of this or any other work by Adair. What other sketches, surveys, or charts he left behind him, remain in his daughter Mrs. Douglas's hands." He adds, on the authority of the minutes of the Society of Antiquaries, that Mr Bryan exhibited to the Society in 1724 "two drawings of the whole coast of Scotland upon the Frith of Forth as high as Stirling, and of the Cluyd to Glasgow, and of the Solway Frith to Carlisle, actually and carefully surveyed by the late John Adair." And afterwards (p. 584.) having stated that "Sir Robert Sibbald had several new maps engraved for his works, many of them by Adair, who was commissioned by parliament to make surveys of the counties," he adds—"One cannot help wishing that Bishop Nicholson had enumerated every map which was engraved for Sir Robert's works, or what were done from John Adair's surveys, as it is difficult to meet with any of them, or obtain a list of such." Among those that he has met with, or heard of, Gough mentions a small map of Scotland, drawn by Adair, "cum nominibus regionum, insularum, fluminum, urbium, &c. ut a G. Buchanano Latine redditis," which was engraved by J. Clark for J. Paton's edition of Buchanan's History, 8vo. Edinburgh, 1727; a miniature map of Scotland, done by James (John ?) Adair, not exceeding two or three inches, which was once in the possession of J. Campbell, Esq., secretary to the Royal Bank of Scotland, but which had been lost; (p. 594.) "East Lothian, with the coast of Forth, from Walyford near Musselburgh to Dunglas, by Adair" (19½ inches by 22¾); (p. 595.) "West Lothian, by John Adair" (12½ inches by 20); (p. 660.) an accurate and particular survey of Clackmannanshire, by Adair, as a specimen of his intended county maps, said to be given in Sibbald's

Scotia Illustrata, but not found in any copy that Gough had seen; (p. 662.) "a new and exact map of the river Clyde, done by Mr. John Adair, Hydrographer and F.R.S., and published for the good of the public by George Scott;" (p. 684.) "a new and correct map of the Three Lothians, from Mr. Adair's observations, by John Elphinstone, 1744, in one sheet;" (p. 710.) "Strathern, Stormont, and Carse of Gowrie, with the rivers Tay and Erne, surveyed and designed by J. Adair, F.R.S.," engraved by James Moxon on a sheet of imperial paper, very scarce. In a tract entitled "An Explanation of a new Map of North Britain &c., by J. Cowley," published in "The True Interest of Great Britain, Ireland, and our Plantations, by Sir Alexander Murray, of Stanhope, Bart." fol. Lond. 1740, it is said (at p. 17.), "For what relates to surveys of the coasts, there are no other maps of that kind extant than what were made and published some time ago by Mr. Adair, late geographer for Scotland, and F.R.S.; and those comprehending only so small a tract of the Eastern coast as from Sunderland Point in England to Aberdeen, but withal a very exact description of the Firths of Forth and of Tay, and as far up the country as Cardross, Monteith Loch, the Kirk of Callendar, Perth, and Scone, with the places intervening." Cowley speaks of this coasting map of Adair's as having been constructed from an actual survey. The tract is illustrated by a map on a large scale, entitled "A Display of the coasting Lines of Six several Maps of North Britain (from lat. 54° 30′) showing the Disagreements among Geographers, &c.; by J. Cowley, Lond. 1734." The six maps are those of Adair, Mole, Gordon of Straloch, Senex, Inselin of Paris, and Sanson. Cowley (p. 19.) gives his reasons for considering the coasting map made in James Fifth's voyage round Scotland in 1538, and published by Adair in 1688, to be "the exactest of any in the observations of latitude." This is one of the maps contained in Adair's unfinished publication described by Nicholson and Gough. "The ground of a modern map of this country and of the isles adjacent to it," says Sir Robert Sibbald, in his "Account of the Writers which treat of the Description of North Britain," fol. Edin. 1710, p. 18., "was first laid, that I know, by what was observed by King James V., and Lindesay, his pilot, in their navigation about Scotland anno 1538, which was formed into a map and hydrographical description of the sea-coast and isles of Scotland at Paris by Nicholay Daulphinois, Sieur de Arfeville et de Bellair, Chief Cosmographer to the king, anno 1583. And the account of this voyage was printed with it in French, which account Fournier in his 'Hydrographie' reprinted." Adair's republication of this chart is entitled "A true and exact Hydrographical Description of the Sea-coast and Isles of Scotland, made in a Voyage round the same by that great and mighty Prince, James V.; published at Paris, 1583, by Nicholay Daulphinois, and at Edinburgh, by John Adair, Fellow of the Royal Society, 1688." An English translation of D'Arfeville's (or D'Arville's) account of the voyage of James V. is given in a little volume entitled "Miscellanea Antiqua," 8vo. Lond. 1710. In the list of the Fellows of the Royal Society given in Dr. Thomas Thomson's history of that body (4to. 1812) —— Adair, Esq. (no doubt the Scottish hydrographer) is mentioned as having been elected November 30. 1688. If Adair ever became "Geographer" for Scotland, as he is called by Cowley, it was probably after the death of Sir Robert Sibbald, who was appointed to that office 30th September, 1682. See his patent prefixed to his "Nuncius Scoto-Britannus," fol. Edin. 1683. Sibbald died in 1712. G. L. C.

ADALARD is the author of a short Latin discourse on the life of his contemporary and friend St. Dunstan, a manuscript of which is in the Cottonian collection (Nero, C vii. pp. 72—77., in double columns). It is addressed to Ælfegus (or Elphegus), archbishop of Canterbury, and the writer at the beginning describes himself as a monk of Blandinberch (in Flanders): "Domino vere sancto Ælfego, sancte Dorobrensis ecclesie archiepiscopo, Adalardus, Sancti Blandiniensis cœnobii exiguus famulus," &c. The tract is referred to as a Life of Dunstan, by Wharton (*Aug. Sac.* i. 105.), and also by Tanner in his article on Athelardus Bathunensis (who lived in the twelfth century). Tanner seems to state that there is another manuscript of the tract in the library at Lambeth (No. 159.); but there is nothing, he adds, in Adalard, which is not given at much greater length by Osbern of Canterbury. Bishop Nicholson is mistaken in saying that the Life of Dunstan by Adalard is printed in the Antwerp "Acta Sanctorum." The editors state (tom. iv. mensis Maii, p. 344.) that they had found a copy of the work in the monastery of Bec in Normandy, but did not think it worth publishing, as being all contained in Osbern. G. L. C.

ADALARD. [ADALHARD.]

ADALBERO, archbishop of Rheims, under Lothaire, Louis V., and Hugues Capet, kings of France, was son of Godfrey I., count of Ardennes. The date of his birth is unknown. He was educated in the monastery of Gorz. In 969 he was consecrated archbishop of Rheims, and retained the see till his death, in 988. The most authentic accounts of this period of his life are to be found in the letters of Gerbert, afterwards Pope Sylvester II., whose services he engaged with a view to improve the schools of Rheims, in 970, and whom he employed as his secretary, and in many important negotiations from that time to the year of his death. Adalbero exerted himself to

introduce stricter discipline among the canons of his cathedral, and to substitute throughout his diocese monks in the place of irregular canons. In 974 Lothaire was present, at his request, at the solemnity of transferring the body of St. Theodoric to a new and more splendid tomb. Notwithstanding this sign of royal favour, it is apparent, from the letters of Gerbert, that Adalbero had even at this early period formed an intimate alliance with Hugues Capet. In the contest between Lothaire and the German emperors, for the possession of Lorraine, the archbishop of Rheims favoured the imperial claims, although his efforts were principally directed to the prevention of war between the two sovereigns. Suspicions of his attachment to the German interest were entertained by Lothaire, with whom, however, he succeeded in exculpating himself: with Louis V. he was less successful, for that prince would have accused him in the great council of treason, had not death prevented him. Adalbero officiated at the coronation of Hugues Capet, at Rheims, on the 3rd of July, 987; and by that act incurred the enmity of Charles, duke of Lower Lorraine, who, notwithstanding the archbishop's representations, that the election of Hugues Capet to be king was the act of all the French, not of any private individual, invaded the province of Rheims. Adalbero led his vassals to assist the new king in the siege of Laon, which Charles had occupied. He was attacked by a fever before the siege was terminated, and obliged to retire to Rheims, where he died, on the 21st of January, 988. It is not easy to see in how far the busy part he took in the feuds and intrigues of his time and country was spontaneous; or in how far he was urged on to it by his able and ambitious secretary. Some of Gerbert's letters to Adalbero leave the impression that he possessed a taste for literature. In one written in 972 Gerbert defers the account of the business on which he had been sent to Mantua till their meeting; but takes care to inform him that he has obtained a loan of the history of Julius Cæsar for the purpose of having it copied, and eight volumes of Boethius on astronomy illustrated by diagrams. One chronicler represents Adalbero as soothing himself in the hours of his last illness by the perusal of Boethius. He exerted himself by patronising schools and enforcing ecclesiastical discipline to promote both learning and morality. On the other hand he kept a watchful eye on the temporalities of his diocese; and was no ways slow to have recourse to arms when anything was to be gained by it. (*Gallia Christiana*, tom ix. c. 57—59.; *Historiens de la France*, ix. 271—360.) W. W.

ADALBERO, bishop of Laon, was for some time secretary to King Lothaire, father of Louis, the last of the Carlovingian race who filled the throne of France, and by the favour of that king was elected bishop of Laon, while yet very young, and consecrated by Adalbero, archbishop of Rheims, in 977. In 986, he was accused of an adulterous intercourse with Emma, widow of Lothaire. His accusers dispossessed him for the time of his benefice; but he never appears to have been deposed. He was imprisoned by Charles duke of Lower Lorraine; and is said to have been the means of putting Hugues Capet in possession of that prince's city of Laon, in 991. This service naturally gained for him the confidence of the new dynasty; and we find his signature attached to a charter granted by Robert, son and successor of Hugues Capet, to the monks of St. Dionysius, in the second year of his reign. (998.) He dedicated to that prince a satirical Latin poem, which was published in 1660, with notes by Adrian Valesius, and reprinted in the tenth volume of the "Historiens de la France." Many of the allusions are to us at least obscure, but it contains some instructive illustrations of the manners of the age. His influence in the reign of Robert was so great, that to him was attributed the promotion of Ebalus to the archiepiscopal see of Rheims, in 1021. He is accused of having attempted to destroy the character of Harduin, bishop of Soissons, by producing in a provincial council forged letters of excommunication, which he represented as directed by the pope against that bishop. He is said to have died on the 25th of February, 1030. His poem leads us to suspect that he was acquainted with Horace, being apparently an attempt to adapt the form of that poet's "Sermones" to the controversies of his own age; and the dedication to him, by Dudo, dean of St. Quentin, of his three books, "De Rebus Normannorum," at least implies that he affected the character of a patron of literature. His success in ingratiating himself both with Lothaire and Hugues Capet, presents him in the light of a dexterous courtier. The accusations urged against him in the case of Queen Emma and Bishop Harduin, may have been the calumnies of enemies, as that of having betrayed Charles of Lorraine, who was his open enemy, undoubtedly was; but it is an unfavourable circumstance that he seems to have been the object of suspicion to so many. Altogether, the incidents narrated in the meagre accounts of his life which have come down to us, leave the impression of a plausible, clever, bold, and unscrupulous prelate. (*Gallia Christiana*, ix. 521—523.; *Historiens de la France*, xi. 287—289.) W. W.

ADALBERT, a French bishop, (Boniface, who calls the district "the province of the Franks," says that he was "of Gallic race,") convicted of heresy, at a council held at Soissons, in 744. The only contemporary account we have of him is contained in the correspondence between Pope Zachary and Boniface, archbishop of Mainz, from 743 to 747. In the first of these years Boniface complained

to the pope that Adalbert had seduced many both of the clergy and laity by his false prophecies and heretical doctrines, and that his influence over the minds of his followers was so great that it was dangerous to oppose him. In 744 the provincial council convened at Soissons, by Pepin, the mayor of the household, condemned the heresy of Adalbert; ordered the crosses which he had erected in different parts of the diocese to be burned; and ordained that no bishop or presbyter from foreign parts should be allowed to minister in any church unless previously authorised by the bishop of the diocese. In 745 Boniface sent one of his clergy to Rome to inform the pope more fully regarding the tenets and proceedings of Adalbert. The envoy carried with him a letter from the archbishop, containing an account of Adalbert's conduct; a biographical sketch of Adalbert, composed either by himself or some of his disciples; and a prayer, composed by him. The statement in Boniface's letter was to this effect: "that Adalbert had begun his career of popular deception by affirming that an angel in the figure of a man had brought to him from the remotest parts of the earth relics of wonderful virtue; that he was followed at first by numbers of weak women and rude peasants, who called him a man of apostolic sanctity, and a worker of signs and miracles; that he gained so far upon some illiterate bishops, that they granted him ordination; and that ultimately he had been so puffed up with his popularity as to claim equality with the apostles. The archbishop further stated, that Adalbert had erected crosses and oratories in the fields, and beside fountains, directing divine service to be performed in them, in preference to the churches; that he had dedicated a church to his own name; that he had given his own hair and nail-parings to be preserved as relics by his devotees; and that he had said to his disciples, when they came to confession, 'I know all your sins, because all hidden things are known to me. There is, therefore, no need of confession; your past sins are forgiven; secure of absolution, return to your homes in peace.'" The narrative of his life commenced by stating that he was born of poor parents; and that his mother while pregnant with him had dreamed that a calf issued from her right side, which was a sign of the grace which he had received from the angel before he issued from the womb. The prayer contained among other passages the following: "I pray to you, and address my supplications to you, angel Uriel, angel Ragull, angel Tubuell, angel Michael, angel Inias, angel Tubuas, angel Sabaoe, angel Simiel." The pope and his councillors decided that Adalbert ought to be deposed from the sacerdotal office; that if he continued impenitent, he should be excommunicated; and that the prayer, and narrative of his life, should be preserved in the papal archives as a permanent testimony against him. A letter addressed by Zachary to Boniface, in 747, shows that Adalbert was still alive, and his fate undecided. The pope gives directions for bringing Adalbert and two more heretics before a council of the Frank bishops, convened for some other purpose; if repentant, the clergy and governor of the province are to deal with him in conformity to the canons; if he remain contumacious, he is to be sent to Rome, in order that the pope may thoroughly investigate his case, and decide finally what was to be done with him. The only notice of the subsequent fate of Adalbert is contained in an anonymous supplement to Willebald's life of Boniface, apparently compiled at a much more recent period, by some priest in Mainz. According to this authority, Adalbert was, after his deposition, kept for some time a close prisoner in the Abbey on the Fulda; and that having made his escape, he was killed by some swineherds on the banks of that river. This account of Adalbert is taken from the correspondence of his accusers, and must therefore be received with a certain degree of scepticism. On the other hand, the record of the investigations by the pope and his council, in 775, of which a copy was transmitted to Boniface by a dignitary of the papal court, is quite regular in point of form, and shows that writings of Adalbert and his followers were produced in evidence, and ordered to be preserved. The character too of Boniface must be taken into account: he was narrow-minded and a strict disciplinarian, but too high-minded to make a false charge intentionally. The account of the doctrines of Adalbert may be to some extent distorted, as received through the medium of ignorant disciples; but there seems no reasonable ground to doubt that he sanctioned the worship of angels, and laid claim to inspiration. (*Epistolæ* Sancti Bonifacii, *Archiepiscopi Magontini et Martyris, ordine dispositæ, Notis et variantibus illustratæ, à* Stephano Alexandro Würdtwein, *Episcopo Heliopolensi, Suffraganeo Wormatiensi, &c.*" Magontiaci, 1789.) W. W.

ADALBERT, bishop of Prague, towards the close of the tenth century, was the son of a Christian Slavonian prince, whose territories lay on the east side of the Upper Elbe. He was baptized by the name of Woyteg. His parents, terrified by some infantile attack of illness, vowed if he should recover to consecrate him to the service of the church, and his early education was regulated in conformity to this vow. About the year 972 he was sent, still a mere boy, to the archiepiscopal school of Magdeburg, at that time flourishing under the direction of a master named Ohtric. Adalbert, who had been consecrated the first archbishop of Magdeburg a few years before, formed an attachment to the young Slavonian, and, when he admitted him to the rite of confirmation, bestowed his own name upon him. At the

school of Magdeburg, Woyteg, or, as he was from that time called, Adalbert, distinguished himself by application. The archbishop Adalbert died in 982; about the same time Ohtric received an appointment in the imperial court; and young Adalbert returned to his native country, carrying with him a reputation for learning, and what was then considered a large collection of books. He soon after received sub-deacon's orders from the bishop of Prague, and that prelate dying early in 1783, he was by the unanimous voice of the inhabitants of the diocese fixed upon to supply his place. The election was confirmed by Otho II., and Adalbert was consecrated by the archbishop of Mainz. He was assiduous in the discharge of his episcopal duties, and rivalled the monks in his ascetic mode of life. Finding it impossible to reclaim his only half-converted flock from polygamy among the laity, and the marriage of priests, and, above all, from the practice of buying and selling slaves, he withdrew from his diocese, and took the vows in the monastery of St. Alexius, at Rome, in 990. By the intervention of the archbishop of Mainz, he was remanded to his diocese in the course of that or the succeeding year. He experienced a friendly reception; but this good feeling did not long continue. An adulteress of high rank, whose relations were preparing, according to the law of the land, to have her put to death, took refuge with the archbishop. He placed her in the church of a convent, with the intention of saving her life, and that of her paramour (a priest), if he could bring them to repentance; if not, of having them sentenced to death with more of decorous form than characterised the wild justice of the Bohemians. The lady's relations hearing where she had taken refuge, assembled in arms to reclaim her. The archbishop went out to meet the rioters, who told him that they saw he sought the glory of martyrdom, but that they would not gratify his pious zeal by committing sacrilege: if he persisted in withholding the fugitive, they would take their revenge on his relations. A party of the insurgents found means, while this colloquy was carrying on, to enter and drag the culprit from the church, and put her to death. The bishop, mortified at this contempt of his authority, again sought refuge in his convent at Rome. In 994 the Bohemians surprised Lubic, the chief seat of his family, and put his five brothers, with their families, to death. In 996 the archbishop of Mainz renewed his entreaties to the pope to oblige Adalbert to return to his dioceese. The request being complied with, Adalbert reluctantly crossed the Alps, but remained at the emperor's court till he should ascertain whether the Bohemians really wished him to return. During this time he was admitted to great familiarity by Otho III., who was much pleased with his erudition and gentle manners.

It having been ascertained that the Bohemians, apprehending that he would take vengeance for the murder of his brothers, deprecated his return, he was left at liberty to follow his own inclinations, and resolved upon a missionary expedition into Prussia, with the avowed wish that he might there receive the crown of martyrdom. He repaired to Boleslaus, king of Poland, who furnished him with a boat and a guard of soldiers. Thus attended, he sailed down the Oder to Danzig, and after a short stay in that town proceeded by sea to the Prussian territories. Landing there, he sent back the boat and his armed guard, retaining only two monks in his company. For six days they wandered from village to village, sometimes received with hospitality, sometimes with blows and insults. About noon of the 21st of April, 997, they were surrounded by a hostile crowd led by Siggo, the chief priest of the tribe or district. The priest gave Adalbert the first wound, and then the whole crowd fell upon him. His body was dismembered, and his head stuck upon a pole: his companions were spared to carry the intelligence back to Germany. His remains were subsequently interred at Gnesen, where the first Polish bishopric was founded. The history of Adalbert has been written by Cosmas, dean of the cathedral church at Prague, who in 1105 was in his eightieth year. The book has a considerable tinge of superstition, but on the whole leaves the impression that it contains a faithful likeness both of Adalbert and the society in which he lived. It is the portrait of an amiable but weak enthusiast, seeking refuge in the cloister from the annoyances of duties which he wanted skill and energy to discharge, and when forced back into the world, rushing upon martyrdom, rather than again grapple with the toils of his office. (Cosmæ Pragensis *Ecclesiæ Decani Chronicæ Boemorum libri tres:* item S. Adalberti, Episcopi Pragensis *Vita et Martyrium ab eodem* Cosma *descripta.* Hanoviæ, 1607, fol.) W. W.

ADALBERT, archbishop of Bremen, a descendant, by the female line, of Otho II. emperor of Germany, and the Greek princess Theophania, was born in Thüringen, in what year is uncertain. Little more is known of him previous to his being elected archbishop of Bremen, than that his first promotion was to be abbot of Halberstadt. When he was ordained at Aachen, in 1044, twelve bishops took part in the ceremony, and hence he was accustomed to say, when any one invoked evil on him, as was often enough the case, that it was impossible to curse one who had been blessed by so many fathers of the church.

At this time the archbishopric of Hamburg and Bremen was an advanced post of the Christian church, and the centre of the missionary efforts of the north-east of Europe. As

spiritual head of the province, the archbishop had to control the bishopries, in which many heathen practices still lingered among the nominally Christian inhabitants, to watch over the infant churches in Denmark, Sweden, and Norway, and to foster the missionary efforts among the Slavonic tribes north and east of the Elbe. He threw himself with fervour into this wide field of exertion. With Godeschalk, a Christian Slavonian prince, who protected and assisted the missionaries, he held frequent interviews, at Hamburg, for the purpose of encouraging him to persevere in his friendly offices. The King of Sweden he subdued to his purposes by diplomatic skill; the King of Norway, by bringing to his aid the authority of the pope; and the King of Denmark, by alternately threatening to excommunicate him, and playing the part of a boon companion. While thus engaged he repaired monasteries in many parts of his province, and pulled down the unfinished cathedral commenced at Bremen by his predecessor, on the plan of that at Cologne, in order to build one on the plan of that at Benevento. It was his favourite boast that he had devoted his own wealth, and the wealth of all his family, to the aggrandisement of his church, and that he would leave it totally exempt from secular jurisdiction, and raised to the rank of a patriarchate. His restless and imaginative disposition, always aiming at something uncommon, led him to introduce innovations into the ritual: a mixture of the forms of the Greek and Roman churches, with additional smoke of frankincense, flashing of lights, and thunder of voices, in imitation of the glory of the Lord on Mount Sinai.

The active and ambitious spirit of Adalbert would under any circumstances have been calculated to give umbrage to the secular nobility of Saxony; but in addition to this they received him with suspicion, as coming from another province, and being distantly connected with the imperial house. Their ill-concealed jealousy irritated the proud prelate; and in order to obtain power to counterbalance theirs, he endeavoured to make himself indispensable to the emperor. He accompanied Henry III. to Rome, in 1046, when that emperor deposed at once three rival popes; he took an active part in the proceedings of the Synod held at Aachen, in 1051; he arranged an interview between Henry and the King of Denmark, the secret purpose of which was suspected to be an alliance for subjecting the Saxon nobles; and he was sent by the emperor on a mission to Flanders. While Henry was building Goslar, Adalbert was fortifying a castle at Hamburg.

At the death of Henry III. in 1056, his son and successor Henry IV., only six years old, was left under the care of his mother, who guided herself exclusively by the advice of the bishop of Augsburg. The powerful nobles despised the government of a woman and a boy, and acted in their provinces as independent sovereigns. The ducal family of Saxony embraced the opportunity to make Adalbert feel their resentment. Count Ordulf ravaged the property of the see in Friesland, and laughed at the archbishop's complaints to the "boy king." Adalbert allied himself with Hanno, archishop of Cologne, and by a stratagem of the latter they succeeded in getting possession of the person of the young emperor, in 1062. Both prelates were equally intent upon diminishing the power of the secular nobility, but this was their only point of agreement. Hanno was a stern man of business, Adalbert an insinuating courtier; Hanno carried his nepotism to a disgraceful extent; Adalbert, enthusiastically bent upon aggrandising his church, neglected his family. Adalbert, became the favourite of the emperor; and by the arrangement that he should accompany him upon his progress through Hungary, in 1064, while Hanno proceeded to Italy to settle some disputes which had arisen there, the Archbishop of Bremen succeeded in drawing to himself the undivided control of the public counsels. He spared no expense to purchase from the emperor grants of territorial jurisdiction to his archbishopric; and he shocked the prejudices of the people by causing golden crucifixes and other church ornaments to be melted in order to provide money. He subdued his enemies among the nobility by bringing against them the authority and forces of the emperor. But it was easy to combine the great vassals against the favourite who had broken with his only original ally, the Archbishop of Cologne. A general convention of the nobles and dignified clergy, held at Tibur, in 1066, forced the emperor to banish him from court.

The next three years of Adalbert's life were spent in his diocese. The loss of court favour and influence was not the only misfortune that befell him. The Duke of Saxony and his brother took forcible possession of two-thirds of the territory belonging to the archiepiscopal see. The unconverted Slavonians ravaged the diocese of Hamburg with fire and sword. A total change seemed to come over the temper of Adalbert under these trials. He became testy and passionate, not ashamed to bandy terms of reproach with, and even to strike his attendants. Money was extorted from the peasantry and citizens by the most shameless means, not only to supply his own wants, but to purchase permission to return to court. His principal associates were soothsayers, who foretold that he should again become sole minister, succeed in erecting his diocese into a patriarchate, and occupy the seat fifty years. His fiery passions wasted his bodily strength, and he made matters worse by entrusting himself to the care of quacks.

In 1069 he was recalled to court. Taught by experience, he conciliated his powerful rivals, and thus remained minister until his death. But Adam of Bremen states that though his eloquence and plausibility remained, his mind was gone. He was carried in a litter wherever the emperor went; and when illness obliged him to seclude himself from the world, the emperor continued to visit him daily. He died at Goslar, on the 14th of March, 1072: his attendants, thinking him in no immediate danger, left him alone, about mid-day, and on returning found him dead.

The incidents of his life illustrate his character. In refined taste he was far in advance of his age and country. He prided himself on his Grecian ancestry; was moderate in eating and drinking; banished from his court the lascivious pantomimists, then so much in vogue; and sought for recreation in hearing history and the sayings of philosophers read to him in his hours of leisure. Until his mind was unsettled by his disgrace at court, he affected to be condescending to the humble, and haughty to the proud and powerful. (M. Adami *Historia Ecclesiastica Bremensis*, Lugd. Batav. 1595, 4to.; Heinrich, *Teutsche Reichs-Geschichte*, vol. ii. Leipzig, 1787.) W. W.

ADALBERT, archbishop of Mainz, descended of a noble family: his brother was count of Saarbrück. Adalbert makes his first appearance in history as chancellor to Henry king elect of the Romans, about the time when that prince took part with the pope against his father, Henry IV. emperor of Germany. It was by the advice of Adalbert and Burkhard, bishop of Münster, that Henry V. after his father's death, took in 1111 the bold step of seizing Paschal II. in Rome, and sending him a prisoner to Trevi, until he acknowledged the right of the emperor to instal bishops by the delivery of the ring and crozier previous to their consecration. The first use which the emperor made of the concession was to appoint his chancellor archbishop of Mainz, on the 15th of August of the same year. Adalbert became as zealous an asserter of the power claimed by the church, after his consecration, as he had disregarded its censure, in order to pave his way to promotion. In 1112 he was one of the first to fall off from Henry, when excommunicated by the papal legate, at the synod of Vienne. He was immediately arrested by the order of the emperor, and thrown into prison, where it is said that he suffered severely by hunger and torture. He owed his liberation to a popular tumult: when Henry visited Mainz, on the 1st of November, 1115, to hold an imperial diet, the citizens stormed the palace, and would have buried the emperor and all his attendants under the ruins, had not hostages been given them for the liberation of their archbishop. Adalbert was no sooner at liberty than he prepared to take revenge for his sufferings. Before the end of December he had convened an assembly of fourteen bishops, at which the Duke of Saxony and several other secular princes were present, to devise means for giving greater publicity to the excommunication of the emperor in Germany; and his intrigues brought almost the whole of the nobility into arms against the emperor in the course of the next year. In 1119 Adalbert had himself appointed papal legate in Germany, in order to lend greater authority to his fulminations against the emperor. All parties were, however, becoming tired of a contest which had disturbed Italy and Germany for upwards of a century; and in 1122 the archbishop of Mainz found it necessary to listen to overtures for a peace, which was concluded on the 23rd of October. He showed, however, after the death of the emperor, in 1125, that the hatred to him and his race was unabated. The electors were divided between three princes, candidates for the imperial throne: Frederick, duke of Suabia; Lothar, duke of Saxony; and Leopold, mark-graf of Austria. The first was understood to be the favourite of the electors, at the same time that both the others were anxious to decline the honour. But Frederick of Suabia was a nephew of the late emperor, and Adalbert earnestly opposed his election. On the day when the three princes were put in nomination, he contrived by invidious questions to make Frederick show himself in an unfavourable light to the electors: and next day, in the absence of the Duke of Suabia and his father-in-law, the Duke of Bavaria, some of the secular nobility, at the instigation of Adalbert, proceeded in a tumultuous manner to declare Lothar of Saxony emperor. The friends of the Duke of Suabia protested against this irregular proceeding, and were about to leave the assembly, but the archbishop of Mainz ordered the doors to be shut, and contrived before they separated to procure a unanimous election of a prince who did not wish to be chosen. Before the end of the year, the new emperor declared the Duke of Suabia an outlaw and enemy of the empire, and in the war that ensued Adalbert had frequent occasion to display his military talents. In 1129 Frederick of Suabia married a niece of the archbishop of Mainz; and in 1132 Lothar found reason to suspect the fidelity of the man who was the means of raising him to the throne; but no open rupture with the emperor, or reconciliation with the duke, took place. Adalbert died in the beginning of 1137, a few months before Lothar. (Heinrich, *Teutsche Reichs-Geschichte*, vols. ii. & iii. Jena, 1787-89.) W. W.

ADALBERT I., son of Boniface, count of Lucca, lived in the second half of the ninth century. His family is said to have been of

Longobard descent. Adalbert assumed the title of Marquis of Tuscany, as appears by a document quoted by Rena, in his "Serie degli antichi Duchi e Marchesi di Toscana," which is an act of donation made at Lucca by the same Adalbert, A. D. 884, of several lands and hamlets to the abbey of Aulla, in the country of Luna. In this document he styles himself "Comes et Marchio," and "son of the late Count Boniface;" and his son, also called Adalbert, styles himself count in his signature as a witness to the deed. We know little of Adalbert I., who has been often confounded with his son Adalbert II., whose life is better known. He had another son, Boniface, styled count, who was ancestor of the famous Countess Matilda. Adalbert I. supported the claims of Carloman, son of Louis the German, to the crown of Italy; and as Pope John VIII. seemed to favour the pretensions of Boson, duke of Provence, Adalbert joined with Lambert, duke of Spoletum, whose sister Rothilda he had married. He entered Rome with a body of armed men, put the pope under arrest, and caused the optimates, or leading men of Rome, to swear fidelity to Carloman as king of Italy. After the departure of Adalbert and Lambert, Pope John excommunicated them and their partisans, among whom was Formosus, bishop of Porto, and then went to France, where he crowned Louis the Stammerer king of that country. The precise time of Adalbert I.'s death is not known. The "Annales Fuldenses," and the letters of John VIII., record the above dissensions between Adalbert and the pope. (Sigonius, *De Regno Italiæ*; Pignotti, *Storia della Toscana.*) A. V.

ADALBERT II., surnamed "the Rich," succeeded his father in the great fief of Tuscany, with the titles of duke and marquis. He married Bertha, daughter of Lotharius, king of Lotharingia, or Lorraine, and widow of Lotharius, count of Arles, by whom she had Hugo, who was afterwards king of Italy. After the deposition and death of the Emperor Charles the Fat, A. D. 888, the crown of Italy was disputed between Berengarius, duke of Friuli, and Guy, duke of Spoleto. Guy was Adalbert's uncle, being brother of his mother, Rothilda. Guy, having defeated Berengarius, was crowned at Rome, as emperor and king of Italy, A. D. 891. But Arnulfus, son of Carloman, and king of Germany, being invited by a party, came to Italy, and Guy being dead, Arnulfus was crowned king of Italy, at Milan, A. D. 894, and afterwards emperor at Rome, in 896. After his return to Germany most of the Italian feudatories acknowledged for their king Lambert, son of Guy. Amidst this confusion, Bertha, Adalbert's wife, an ambitious woman, stimulated him to aspire to the crown; and she is said, by Luitprand, to have boasted that she would make of her husband either a king or an ass. Adalbert rose in arms against Lambert, but was defeated by him, near Piacenza, and taken prisoner, A. D. 898. Soon after, however, Lambert was killed, and Berengarius took possession of the kingdom of Italy. He immediately liberated Adalbert, and restored him to his fief of Tuscany. A new claimant to the crown of Italy appeared in the field in the person of Ludovic, son of Boson, duke of Provence; but he was defeated by Berengarius, assisted by the Marquis Adalbert, and was obliged to capitulate to Berengarius, who granted him liberty under a solemn promise never to return to Italy. The pope, however, and several barons, again invited Ludovic, and Adalbert himself was one of them: with their assistance Ludovic came to Italy, A. D. 900, and defeated Berengarius, who fled into Germany. Ludovic, after being crowned king at Pavia, and emperor at Rome, visited the Marquis Adalbert at his residence at Lucca, and was entertained with so much luxury and splendour, that he remarked that Adalbert appeared to be a king rather than a marquis. The expression being repeated to Adalbert, he began to mistrust Ludovic, and to conspire against him in favour of Berengarius, who returned from Germany with troops, surprised Ludovic, put out his eyes, and sent him back to Provence, A. D. 904. From that time Adalbert remained till his death liege vassal of Berengarius, who when on his way to Rome to be crowned emperor, in 915, visited the Marquis at Lucca, as is recorded in an old document quoted by Rena. Adalbert died about 917, and was succeeded by his son Wido, who married the notorious Marozia, widow of Alberico, count of Tusculum. Bertha, widow of Adalbert, after intriguing again against Berengarius, for which she was imprisoned for a time with her son, the Marquis Wido, died at Lucca, in 925, and was buried in the cathedral, where a highly laudatory epitaph to her memory was placed. The Adalberts of Tuscany are reckoned by genealogists among the ancestors of the houses of Este and of Brunswiek. (Rena, *Serie dei Duchi e Marchesi di Toscana*; Sigonius, *De Regno Italiæ.*) A. V.

ADALGISUS. [ADELGISUS.]

ADALHARD, eldest son of a Count Bernhard, who is said to have been related to the family of Charles Martel, appears to have been born about the year 753. At an early age he was introduced at court, and stood high in the favour of his cousin Charlemagne. A naturally strong prepossession for a monastic life, heightened by disapprobation of Charlemagne's causeless divorce of his first wife, a step which he was resolved not to approve, and knew he could not prevent, led him to enter the abbey of Corbie in his twentieth year. After a year's probation he took the vows, and was in a short time, by the favour of the monks, or the interest of his friends, entrusted with the charge of the convent

garden, in which he took great pleasure. His excited imagination now suggested to him that the words addressed to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house," were figuratively addressed to all Christians; that he had so far been obedient to the injunction as to separate himself from secular concerns; but that inasmuch as he enjoyed indulgences on account of the rank and power of his family, and was frequently visited by his relations, he had not yet sufficiently withdrawn himself from worldly connections. Under this impression he fled from his convent, and sought an asylum, without revealing his name or rank, in the monastery of Monte Casino. He was soon discovered; and messengers being despatched to bring him back, he was forced to return to Corbie, where in a short time he was, by the intervention of Charlemagne, chosen successor to the abbot. He enjoyed a great reputation for learning, and was esteemed as a popular and effective preacher. Charlemagne's opinion of his worldly prudence was so great that he repeatedly employed him on important missions. When Pepin was sent in 806 to take possession of the kingdom of Italy, Adalhard was sent to exercise the control of a guardian over him. In 809, when a council was held at Rome to settle the controversy regarding the procession of the Holy Ghost, the bishop Bernharius and abbot Adalhard were appointed to represent the Frankish churches. As Pepin's prime minister he laboured not altogether without success to check the arbitrary conduct of the nobles, and enforce the observance of law. The confidence entertained in his love of peace and justice was so great, that by his friendly councils and mediation a protracted feud between the citizens of Spoletum and Beneventum was finally adjusted. Pope Leo entertained a warm friendship for him, and once addressed him playfully, — "Take heed that you be really what I believe you to be; for if I am deceived in you, I will never again put trust in a Frank." Adalhard's exertions to make the law superior to the nobles, seem to have furnished occasion to his enemies to represent him to Louis le Debonnaire, when that prince succeeded his father, in 814, as an ambitious demagogue. Adalhard was in consequence banished to the island Hero (now Noir-moutier) for seven years. On his return from exile, in 821, he was re-installed in his abbacy at Corbie, and soon after called to court, and employed in attempts then making to improve ecclesiastical discipline. He promoted the foundation of the filial monastery, also called Corbie, (in German, Corvey,) in the valley of the Weser, which had been begun during his banishment by one of his monks, also called Adalhard, and obtained for it a grant of land from Louis. He died on the 2nd of January, 826, aged somewhere about seventy-two years. He compiled "An Account of the Imperial Court" ("Libellus de Ordine Palatii"), which has been lost; but Hincmar has given an abstract of it in a treatise which bears the same title. His "Regulations for the Community of Corbie" ("Statuta Corbeiensis Ecclesiæ") have been printed by D'Achéry, but very incorrectly. Mabillon promised to publish fifty-two of his sermons, but gave only the titles of them (Capitula Admonitionum in Congregatione). Mabillon's "Musæum Italicum" contains a judgment which Adalhard is said to have pronounced at Spoletum; and the life of Adalhard, by his pupil Radbert, who was also at a later period abbot of Corbie, contains an extract from a letter which he addressed to King Louis, and reports of some of his conversational remarks. These materials are too scanty and fragmentary to enable us to form a just estimate of the merits of Adalhard. The confidence reposed in him by such a judge of men as Charlemagne, after being opposed by him on so delicate a point as his divorce from one wife and marriage with another, affords, however, a strong presumption in his favour. His life by Radbert, although terribly diffuse, and disfigured by a forced allegorical strain of moralising, conveys on the whole a pleasing idea of him. It leaves the impression of a man the business of whose life was to bring himself by incessant devotional exercises into an intimate connection with the Deity; all whose actions, regulated by the temper this effort generated, were characterised by benevolence; who, notwithstanding his tendency to mysticism, exhibited much shrewdness and discrimination in worldly business; and who, partly by exercising his reason, and partly by cherishing a naturally hopeful disposition, preserved an equable cheerfulness amid all the trials of life. (*Vita S. Adalhardi Abbatis Corbeiensis, autore* Paschasio Radberto (it occupies cols. 1637—1686 of the folio edition of the works of Radbertus, published at Paris in 1617); *Historiens de la France*, tom. v.)

W. W.

ADALOALDUS, king of the Lombards, son of Agilulfus and Theudelinda, was born at Modena, in the end of A.D. 602, or beginning of 603. Agilulfus induced the Lombards to acknowledge his son as king at Milan before he had completed his third year; and about the same time the child was contracted to the infant daughter of Theodebert, king of the Franks. Agilulfus died in 616, and for the next ten years Adaloaldus exercised the regal functions along with his mother. That princess appears to have died about the year 626; and soon after a perceptible change for the worse took place in the conduct of Adaloaldus. Warnefrid says simply that he became insane; Fredegar, that he put to death, without cause, twelve of the Lombard nobles, and thus excited in the rest apprehensions for their own

safety. This tyranny is attributed by Fredegar to the effects of an ointment which an emissary of the Greek court had induced him to use in the bath. The story of the ointment is probably nothing more than an attempt to explain the unaccountable influence exercised over Adaloaldus by the Greek. Warnefrid and Fredegar agree in stating that he was deposed in consequence of his insane conduct, and Arioaldus, duke of Turin, who had married his sister, elected king in his stead. Warnefrid adds that Adaloaldus was put to death by poison. (Paulus Diaconus, *De Gestis Longobardorum*, in the first volume of Muratori's *Rerum Italicarum Scriptores.*) W. W.

ADALPERT (Adalpertus), a painter of Regensburg, of the tenth century. [BERENGARIUS.]

ADAM (in Heb. אָדָם, *man;* in the LXX. and N. T. Ἀδάμ; in Josephus, Ἄδαμος; in the Vulg. Adam), the first man. The formation of Adam, and his wife Eve (in Heb. חַוָּה, *life;* so explained in the LXX., *Gen.* iii. 20.; but elsewhere represented in that version, and in the N. T., by Εὕα; in the Vulg. Heva), who was made from one of Adam's ribs, taken from him as he slept, was the last step in the creation. The newly formed pair were placed in a garden, or beautiful and fruitful district, specially prepared for them by God in the land of Eden; and the full use of all the produce of the garden was allowed to them, except of one tree, called, perhaps from its use as a test of their obedience, "the tree of the knowledge of good and evil." (*Gen.* ii. 17.) The site of the garden has been the subject of much dispute: the geographical data furnished in the book of Genesis are not sufficient to determine the question. On the whole, we incline to fix it in Armenia; though, perhaps, the more general opinion has been that which places it at the confluence of the Euphrates and Tigris, near the Persian Gulf.

The prohibition from eating of the fruit of the forbidden tree had been accompanied by a threat, that death would follow disobedience; but Eve, beguiled by the artifice of the serpent, broke through the prohibition, and induced her husband to follow her example. Their expulsion from the garden followed; and the sentence of toil and mortality was pronounced upon Adam, and, as the event showed, upon all the human race as descended from him. The woman also, and the serpent, each received sentence of punishment. No data are given in Genesis by which we may determine the time of the Fall, as this event is usually termed, except that it occurred before the birth of Cain and Abel. It probably took place not long after the creation.

We have no further account of Adam and Eve in Scripture, except the notice of the birth of their children, Cain, Abel, Seth, and others, both "sons and daughters." The birth of Seth took place, according to the Hebrew text of the Scriptures, when Adam was 130 years, or, according to the Septuagint version, 230 years of age. The Vulgate agrees with the Hebrew text, but Josephus agrees with the Septuagint. All make Adam's whole life 930 years. We have no account of the place or manner of his death, nor any notice of Eve's death. (*Genesis*, i.—v.)

The account of Adam in the book of Genesis is here considered as historical, and it cannot, consistently with any sound principles of interpretation, be otherwise regarded. To resolve it, as some commentators propose to do, into allegory, is altogether at variance with the character of the Mosaic history. The narrative is throughout treated in the Bible as historical (*Matt.* xix. 4. seq.; *Rom.* v. 12. seq.; 1 *Cor.* xv. 21. 22.; 2 *Cor.* xi. 3.; 1 *Tim.* ii. 13—15.), and is so considered by Josephus. (*Jewish Antiq.* I. i. ii. iii.)

The word Adam does not appear to have been commonly used as a proper name in the Mosaic record. It means "man," and commonly has the article prefixed; so that it might have been rendered "the man," much more frequently than our translators have so rendered it. The Septuagint and Vulgate have, however, rendered it as a proper name more frequently than the authors of our version.

The fables of the rabbis and orientals respecting Adam have been innumerable. The invention of the Hebrew characters, and the composition of many works, (among which is Psalm xci.) are absurdly ascribed to him. Some of the fables are given in the dictionaries of Bayle and Calmet. J. C. M.

ADAM, ALEXANDER, LL.D., was born 24th June, 1741, at a hamlet called Coats of Burgie, in the parish of Rufford, not far from Forres, Morayshire, where his father, John Adam, was a small farmer, with a numerous family, and very poor. Alexander was one of the youngest children, and, having early shown a love of books, was sent to learn Latin at the parish school, as the commencement of an education for the church. But, although he had already made himself remarkable by the diligence for which he was distinguished throughout his life, he failed in his attempt to obtain one of the bursaries, or small exhibitions, at King's College, Aberdeen, when he presented himself at the annual competition in October, 1756; and, having no other means of support, he was obliged to return home, instead of spending the winter at the university. Next year, however, he determined to proceed to Edinburgh, on the advice, it is said, of one of the clergyman there, the Rev. Mr. Watson, of Canongate, who was a relation of his mother (her name was Christian Watson), and to endeavour to maintain himself, during his attendance at the university, by private teaching. Mr. Watson is said to have procured him admission to the classes without the pay-

ment of fees. It was apparently in his second session at college that he had for a pupil Mr. Maconochie (afterwards Lord Meadowbank, one of the lords of session). "For his services," says his biographer, on the information of Lord Meadowbank, "he received only one guinea in three months; yet, as he had no other method of aiding his income, he contrived to subsist upon this sum, and in a manner which will now appear incredible. He lodged in a small room at Restalrig, in the eastern suburbs, and about two miles from the university; and for this accommodation he paid four-pence per week. All his meals, except dinner, uniformly consisted of oatmeal made into porridge, together with small beer, of which he only allowed himself half a bottle at a time. When he wished to dine, he purchased a penny loaf at the nearest baker's shop; and, if the day was fine, he would despatch his meal in a walk to the Meadows, or Hope Park, which is adjoining to the southern part of the city; but, if the weather was foul, he had recourse to some long and lonely stair, which he would climb, eating his dinner at every step. By this means, all expense for cooking was avoided, and he wasted neither coal nor candle; for, when he was chill, he used to run till his blood begun to glow, and his evening studies were always prosecuted under the roof of some one or other of his companions." Struggling on through these rigorous circumstances, he nevertheless made himself known as a superior scholar: his first public appointment was as one of the classical assistants, or ushers, in Watson's Hospital; after serving for a short time in which capacity, he was elected to the office of master, in 1761. In 1764 he resigned this situation on becoming private tutor to the son of Mr. Kincaid, afterwards Lord Provost of Edinburgh; and this connection led to his being engaged the following year to officiate as substitute for Mr. Matheson, the rector, or head master of the High School; on whose final retirement, in consequence of ill health, in June 1768, Adam was appointed to the office of rector. In this situation he remained till his death, fulfilling its duties with distinguished ability, and sustaining the reputation of the school at a point far beyond what had been reached for a long period by any similar seminary in Scotland.

In the autumn of 1771, Adam, in company with a friend, the Rev. Mr. Townshend, an English clergyman, paid a visit to Paris; and this trip, his only adventure in the way of foreign travel, had probably considerable influence upon his opinions and conduct throughout the rest of his life. Viewing the manners of the luxurious capital of France with the feelings and habits of mind acquired from the severe discipline of his own early life, and with a head full of the notions of republican simplicity and liberty which he had derived from his classical studies, he brought away with him the darkest impression of the state of society in that country. These prepossessions prepared him, when the revolution came, to hail the overthrow of the ancient regime as an unmixed good; and he did not at first refrain from proclaiming his passionate hostility to the part taken by the English government in the great struggle. But in these sentiments he soon found himself so much opposed to the prevailing tide, that he took refuge for many years in an obdurate silence upon political subjects, only broken on a few rare occasions, if the common rumour may be trusted, by an indignant remark or sarcastic inuendo among his boys in the school. It is understood, however, that his zeal, thus suppressed, did not become more acrimonious, but rather cooled and softened with time. He continued to associate with persons holding and expressing the most opposite opinions to his own; sometimes, in the case of strangers, without any discovery being made, or suspicion excited, of his political heterodoxy; and, at last, after the breaking out of the Spanish insurrection, his views of the war underwent a considerable change, so that he actually attended at a public dinner which was given in Edinburgh, in the year 1808, in celebration of some of the national victories. His known opinions, however, probably contributed somewhat to embroil Adam with the city authorities in an affair which formed a subject of contention between them for a number of years — the attempt he made to introduce a new Latin grammar into the school, in place of that of Ruddiman, which had been the authorised manual for many years, and the eventually successful resistance with which it was met. Adam published his "Principles of Latin and English Grammar," in 1772, with the professed design of making classical studies serve as an aid, instead of operating as a hindrance, to other studies; but all the other masters rebelled against the abolition of their old acquaintance Ruddiman. The town council, or magistracy of the city, took the part of the defunct grammarian and his Latin hexameter rules, in which they had all themselves been drilled, so that they could hardly conceive it possible for the Latin declensions and conjugations to be fixed in the heads of youth by any other contrivance; and the consequence was, that after a world of controversy, both about legal rights and natural reason, reports by committees, appeals to the university, and other proceedings, the matter was settled by an edict, issued 29th Nov. 1786, in which "the council, as patrons of the High School, ordered and directed the rector and other masters of the High School to teach and instruct their scholars by Ruddiman's Rudiments and Grammar, and prohibited and discharged any other rudiments or grammar to be taught or made use of by the rector or

other masters in any of the classes of the said school; with certification to those who shall disobey or counteract this injunction, that they will do so at their peril, and incur the displeasure of their patrons." Adam, however, although thus prohibited from using his own grammar in his own class, pursued the plan of improving the method of classical education, of which that work was intended as the commencement, in several additional publications. In 1780, the university of Edinburgh had conferred upon him the degree of LL.D., on the recommendation of the principal, Dr. Robertson, now his friend and cordial supporter, although eight years before, when an unsuccessful attempt was made by the professors of the university to prevent Adam from continuing the innovation of teaching the elements of the Greek language in his class, Robertson had taken part with his academic brethren, and had even drawn up the representation on the subject which they addressed to the town-council. In 1791 Adam published his "Roman Antiquities; or, an Account of the Manners and Customs of the Romans, designed chiefly to illustrate the Latin Classics, by explaining Words and Phrases from the Rites and Customs to which they refer." This is, of all Adam's works, that which does him the greatest credit. It is unequally executed: in some departments it is more defective than it ought to have been, even at that day; and in other respects it is now much behind the present state of archæological knowledge. The sections on the Roman year, and on the difficult, and still in some respects imperfectly understood, subject of the money of the Romans, have been particularly pointed out as unsatisfactory, and as disfigured by some erroneous views; and it has been justly remarked that a pervading defect of the work is an inattention to the effects of time in changing the Roman customs and institutions, which is sometimes carried to such an extent as to lead to entirely mistaken conclusions. (*Penny Cyclopædia*, i. 108, 109.) It may be added, that the valuable illustration which some parts of the subject might have received from the remains of ancient art, both in statuary and in architecture, has been very sparingly introduced. But, in general, the contents of the book are drawn from the original writers, and the information is both exact and well arranged; so that when it was published, and for a considerable period afterwards, it was the best elementary compendium of Roman antiquities in the English, or, perhaps, in any other language. It is evidently the result of a careful study of the Latin authors, and it immediately established the reputation of the author as a sound scholar. Adam received 600*l.* for the copyright of this work; and it was probably an excellent bargain to the publishers. A new edition was called for in about a year; and it has been very often reprinted, but many of the late reprints are disfigured by typographical errors. It is universally used in the grammar schools of Scotland; and it has been translated into German, French, and Italian. Dr. Adam's next publication was his "Summary of Geography and History, both ancient and modern," which appeared in a thick 8vo. volume, in 1794. It was designed chiefly, as stated on the title-page, "to connect the study of classical learning with that of general knowledge;" and it takes a very extensive range, including not only geography, ancient and modern, with history, both authentic and fabulous, but also a survey of the progress of astronomy, and a view of the principles of the Newtonian philosophy in all its departments, as also of the leading doctrines of geometry, chemistry, mineralogy, &c. Of course, in an attempt so ill suited to the limits within which it is confined, much is very unsatisfactorily performed; but the book contains a great variety of useful matter. This was also a very successful publication: a fifth edition of it appeared in 1816, which is probably not the latest. It contains a pretty full index of ancient geography, with numerous references to the classical authorities; and it was followed in 1800 by a smaller volume, entitled "Classical Biography," compiled upon the same plan as to references, but on a less extensive scale. Dr. Adam's last work was his "Lexicon Linguæ Latinæ Compendiarium," which appeared in 1805, and is an abridgment of a much larger work, upon which he had been long engaged. "Being discouraged from executing his design," he says in his preface, "by the high price of paper and printing, he resolved in the meantime to publish an abridgment for the use of learners." As he proceeded in preparing the work, however, which he appears to have done while it was passing through the press (from 1801), he gradually extended the scale of his explanations; and many of the articles in the latter part of the alphabet are of considerable length. The work was reproduced in 1814 (after the author's death) in a modified form, on the principle of reducing it to greater uniformity, and with the addition of an English-Latin part, under the title of "A Compendious Latin Dictionary, for the use of Schools." The editor, A. D. (Dickenson), states in his advertisement that it was "intended to put to press, as soon as possible, the Thesaurus, the result of the etymological labours of the author, in 2 vols. 4to.;" but that work has never appeared. It has since been stated, indeed, that it had only been brought down to the word "Comburo" at the author's death. Dr. Adam died on the 18th of December, 1809, of a fit of apoplexy, by which he had been attacked in his class-room, five days before. He was twice married, and left children by both wives. (*Account of*

the Life of Dr. Adam, (understood to be by Alexander Henderson, Esq.), 8vo. Edin. 1810.; article (signed H.) in *Encyclopædia Britannica*; Chalmers's *Life of Ruddiman*, pp. 91—96. and 390—403.) G. L. C.

ADAM OF BREMEN, a minor canon of the cathedral of Bremen, and author of a history of that see. He states, in the dedication of his work, that he was not a native of Bremen, and is generally understood to have come from Upper Germany. He came to Bremen in the year 1067, and was appointed minor canon during the incumbency of archbishop Adalbert: he visited Denmark, and was admitted to confidential intercourse by Suein, who died in 1077; he completed his history and dedicated it to Liemar, who succeeded Adalbert as archbishop of Bremen, after the death of Suein, and from the tenor of his dedication, apparently before the archbishop's journey to Rome in 1081. His biography previous to his arrival, and subsequent to the completion of his history, is a blank. In the verses addressed to Archbishop Liemar, printed at the end of his work, he intimates that he was still young, by imploring that prelate to judge leniently of a young man's work (parce juvenilibus annis). The title generally given to the book is, "Master Adam's Ecclesiastical History, containing the Efforts made to spread Christianity, from the time of Charlemagne to that of Henry IV., in the united Diocese of Hamburg and Bremen, and adjoining Regions to the North." To this the author has added an outline of the geography of Germany and the surrounding countries. Adam's style, though not classical, is nervous and precise. His history might almost be called the life and times of Bishop Adalbert, with a preliminary sketch of the church of Bremen from its foundation. The account of the period, which is treated in detail, contains a comprehensive view of the politics and religious controversies of those northern regions to which Bremen was at that time the centre of civilisation, and in a great measure of commercial activity. On the whole the author displays great candour and discrimination of character. The geographical sketch throws considerable light upon the early history of the Normans. Adam takes care to cite his authorities, and appears to have consulted what letters and compacts between the kings and lay and clerical dignitaries of whom he treats he could obtain possession of, in addition to the oral information he obtained from Suein, king of Denmark, Archbishop Adalbert, and others. He was aware of the obliquity of the ecliptic, and mentions it as the explanation of the long arctic day in the most distant parts of Norway. Adam of Bremen's history has been frequently printed. Andreas Severinus Villigus published an edition, in 4to. at Copenhagen, in 1579; Erpold Lindenbruch published one also, in 4to., at Leyden, in 1595; Fabricius, at Hamburg, in 1706, and Mader, at Helmstädt, in 1670, included it in their collections of northern historians: a translation of it into Swedish was published by Johann Frederick Peringskiold, at Stockholm, in 1719, in 4to. The geographical sketch is printed at the end of the history, in the editions of Lindenbruch and Mader. It has also been published separately in 8vo., at Stockholm, in 1615, and in 12mo., at Leyden, in 1629. Valuable illustrations of the geography of Adam of Bremen were published by John Philipp Murray, in the "Transactions of the Royal Scientific Society of Göttingen," 1771-6. (M. Adami, *Historia Ecclesiastica, continens religionis propagatæ gesta, quæ à temporibus Karoli Magni usque ad Henricum IV. acciderunt in Ecclesia non tam Hamburgensi quam Bremensi, vicinisque locis Septentrionalibus, ad MS. exemplar multis in locis aucta; ejusdem auctoris libellus de situ Daniæ et reliquarum quæ trans Daniam sunt regionum natura deque gentium istarum istis temporibus, moribus, religionibusque nunc primum in lucem editus, cura et labore* Erpoldi Lindenbruch, Lugduni Batavorum, 1595; *Novi Commentarii Societatis Regiæ Scientiæ Gottingensis*, tomus i. pars ii. p. 129; Ersch & Gruber's *Real Encyclopädie.*) W. W.

ADAM, CASPAR BALTHASAR, the younger brother of Lambert and Nicolas Adam, was born at Nancy, in 1710. He worked with his brothers at Rome, and was a good sculptor. Through an imposition of his eldest brother Lambert, Caspar received the appointment of court sculptor to Frederick the Great of Prussia. Frederick had sent an emissary to Paris to invite the younger Adam, Nicolas Sebastien, to Berlin; but Lambert, to whom the agent of the king applied, introduced (as is said, out of jealousy,) his brother Caspar as the younger Adam, who thus, unknown to Nicolas, received the appointment and salary which had been designed for his brother. Nicolas however, when made aware of the imposition, is said to have treated the matter with perfect indifference. Caspar visited Paris at the death of his brother Lambert, and died there himself two years afterwards, in 1761. Caspar's best works are said to be a Mars, and a statue of Schwerin, in the gardens of Sans-souci, which he left unfinished. They are said to have been completed by a Sigisbert Michael Adam, in 1764, who was also court sculptor to the king. (D'Argenville, *Vies des fameux Architectes et Sculpteurs*; Füssli, *Allgemeines Künstler-Lexicon.*) R. N. W.

ADAM OF FRANKFORT. [ELZHEIMER.]

ADAM, GEORG, a German landscape painter and etcher. He first studied engraving and etching under A. W. Küffner in Nürnberg, but afterwards took to the study of landscape painting in Munich, where through friendly intercourse with the best

landscape painters he soon became a tolerable proficient in the art. He made many views of scenery and villages in the Tyrol, which he afterwards etched and published in various forms, as views, drawing-books, &c. He painted in that species of distemper which the Italians term guazzo; that is, in water colours prepared with gums: his colouring was rather opaque and dry. He died in Nürnberg in 1823, aged about forty. (Nagler, *Neues Allgemeines Künstler-Lexicon.*)

R. N. W.

ADAM DE LE HALE, a French poet of the thirteenth century. Paulin Paris states that Charles of Anjou, king of Naples, retained him about his person. Sire Jehan Bretel addresses one of his "jeux partis" (moot questions in matters of gallantry put into rhyme) to him; and an allusion to the crusade against Manfred in Apulia shows that Bretel must have written some of his songs about the year 1264. This is the only means we have of fixing approximately the time of Adam de le Hale. Fauchet mentions that he was a native of Arras, and called by his contemporaries the Hunchback (le Bossu). Le Grand d'Aussy says that Adam in one of his poems denies that there was any reason for attaching the nick-name to him. Le Grand also states that he was accused by Raoul de Houdane of cheating at hazard. But the name of the person of whom Raoul insinuated that he was a haunter of taverns, and never lost at dice, was Jehan le Bossu, not Adam; it is surely not impossible that the province of Artois may have given birth to two hunchbacks; more especially as Jehan was the contemporary of a poet who died before 1226, and Adam the intimate friend of a poet who wrote in 1264. The best known works of Adam de le Hale are — "Le Jeu du Berger et de la Bergere;" and "Le Jeu d'Adam ou le Mariage." The former is a dramatic piece of very simple construction. Le Grand d'Aussy, who has given an abstract of it, with a translation of part of the dialogue into modern French prose, says that he took it from the MS. No. 76,044. of the king's library at Paris; and attributes it to Adam on the authority of a manuscript belonging to the Duc de Vallière. It is curious as being, perhaps, the earliest specimen we possess of the modern drama. The dramatis personæ are — Aubert, a chevalier; Marion or Marotte, mistress of Robin; Perette, friend of Marotte; Robin, lover of Marotte; Baudouin and Gautier, shepherds, relations of Robin. The piece opens with a song by Marotte, in praise of her lover. The chevalier passes with his falcon on his wrist, enters into conversation with her, asks if she could not love him, and, receiving a pretty peremptory negative, departs. Marotte resumes her song; Robin is heard taking up the last notes in the distance. When he enters she tells him of her adventure; he storms, but is soothed by her, and they sit down to dine. Robin goes in search of Baudouin and Gautier. Marotte tells him to bring Perette also. No sooner is he gone, than the chevalier returns, under pretext of seeking for his hawk. He resumes his suit to Marotte; Robin re-enters, playing on his flageolet; the chevalier picks a quarrel with him, and beats him; and after an unsuccessful attempt to carry off Marotte, departs. While she is caressing her discomfited lover, their friends arrive: they set themselves to play at forfeits, and questions and commands, and a good deal of kissing ensues. One of Marotte's lambs is carried off by a wolf, and Robin rescues it. Gautier and Baudouin produce some simple dainties; Robin, under pretext of bringing his share, goes out, and returns with the minstrels. Gautier begins a song, but Marotte stops it, as being too free. The conclusion is wanting, both in the MS. in the king's library and in the MS. belonging to the Duc de la Vallière. It is impossible to form an estimate of the merits of this pastoral from the prosaic sketch of Le Grand d'Aussy; and though Paris, in his preface to "Berthe aus grans piés," mentions that the original both of this piece and "Le Jeu d'Adam" have been published, we have not been able to procure a copy. "Le Jeu du Berger et de la Bergere" has neither plot nor striking incident; yet it presents a succession of pleasing rural pictures, and the mixture of music and songs with the dialogue would relieve the monotony. The piece is the legitimate parent of the modern vaudeville, that composition in which none but Frenchmen have ever succeeded. "Le Jeu d'Adam ou le Mariage" appears from the extract given by Le Grand d'Aussy to be an ironical satire in the form of a dialogue; though Paris calls it "our earliest drama." According to the brief account and the extract (translated into modern French prose), given by d'Aussy, it seems to be a dialogue between the poet and a townsman. The poet begins by explaining why he, who had a wife, had assumed the clerical habit. Paris offers greater attractions than his native town, and he is hastening to enjoy them. His friend remonstrates that no native of Arras has any chance of succeeding in Paris; but Adam replies that God has given him talents, and he wishes to profit by them. "But what is to become of his wife Marie?" She is to be left with her father. "Does he believe she will not follow him? and has he the heart to separate what the church has united?" By way of reply the poet opens his heart in confidence to his friend, and, premising that he is convinced he was guilty of folly when he married, proceeds to expatiate upon the way in which he fell into the snare, and the annoyance of being chained to a woman after her charms have begun to fade. Fauchet and Le Grand d'Aussy have assumed that this is a trustworthy piece

of autobiography; it has more the appearance of a piece of playful irony. (*Recueil de l'Origine de Langue et Poësie Française Ryme et Romans, plus les Noms et Sommaire des Œuvres de 127 Poëtes Français vivans avant l'an* 1300, par Claude Fauchet, Paris, 1581-4; *Tableaux. en Contes du XII. et XIII. Siècle, Traduits au Extraits d'après divers Manuscrits du Temps, avec des Notes historiques et critiques,* par P. J. B. Le Grand d'Aussy, à Paris, 1779, 8vo.; *Romans des douze Pairs de France,* No. I. par M. P. Paris, à Paris, 1832.) W. W.

ADAM, JACOB, a German engraver who lived at Vienna during the latter part of the last, and the early part of the present, century; he executed the plates for the Vienna pictorial Bible or Bilder-Bibel, which gained him considerable credit. Amongst his best works are accounted a portrait of the Empress Maria Louisa, engraved in 1791, after a picture by Grassi; and some small portraits for the house of Artaria and Co. at Vienna; one of the Grand Duke Leopold of Tuscany, one of Maximilian I. of Bavaria, and one of Mengs the painter, and some others; he engraved also a print of the marriage ceremony of the Archduke Francis of Austria with the Princess Elizabeth of Würtemberg. (Nagler, *Neues Allgemeines Künstler-Lexicon.*) R. N. W.

ADAM, JACQUES, a French writer, born at Vendôme, A. D. 1663, of parents of middling station. He was the youngest of eight children, and being destined for the church was placed under the tuition of the Fathers of the Oratory in his native place. Under them he made rapid progress in learning, and at the age of fourteen was sent to Paris with a recommendation from them to Rollin, by whom he was introduced to the Abbé Fleury, as an assistant in preparing his great work, "Histoire Ecclésiastique." He appears to have been introduced by means of Fleury to the princes of the house of Bourbon Conti, and was concerned in the education of two of them (father and son), who successively bore the title of Prince of Conti; but the notices of him do not enable us to determine which of these princes were his pupils; probably they were Louis Armand (born 1695, died 1727), and his son Louis François (born 1717, died 1776), the latter of whom he accompanied in 1734 to the campaign of Philipsbourg. Here he contracted an illness, of which he died the next year, 1735, aged 72.

Jacques Adam was a man of learning, well versed in Greek, and in most of the modern European languages, and of respectable character. His son has recorded an incident honourable to his integrity. When the first of the princes of Conti, in whose education he had assisted, but in a subordinate capacity, wished to entrust his son to his charge, some difficulty arose from Adam not being of the rank of a gentleman; and the prince, in order to overcome the difficulty, proposed to him to enter the church, for as an ecclesiastic there would have been no bar to his appointment. Adam, however, refused to take orders as a mere cover, when he did not feel himself called to do so by higher motives; and ultimately the objection to his want of rank was waved, and he was appointed. He was elected a member of the Academie Françoise, in the place of his friend, the Abbé Fleury, A. D. 1723.

Adam translated into French the memoirs of Montecuculi: the translation was published at Paris in 1712. He also translated from the same language the narrative of Cardinal Tournon, given in "Les Anecdotes sur l'Etat de la Religion dans la Chine;" 7 vols. 12mo. Paris, 1733; and took part in the translation from the Latin of De Thou's "History of his own Time," ("J. A. Thuani "Historia sui Temporis,") 16 vols. 4to. Londres, (Paris,) 1734. He left a rough draft of a translation of the Deipnosophists of Athenæus. The first two books only had been revised, and these underwent a laborious correction from M. Lefebvre de Villebrune, who incorporated them in his own translation of Athenæus, 5 vols. 4to. Paris, 1789-91. The rest of Adam's translation Lefebvre found to be useless, without a more laborious revision than it was worth. Adam's failure arose not from ignorance of the Greek, but principally from want of acquaintance with other things. A good deal was said of his revision of the Greek text, and he had himself spoken of his numerous corrections; but so far as can be judged by his translation, his alterations were mere conjectures, and not often happy ones. (*Eloge de Jacques Adam,* in vol. iv. of D' Alembert's *Histoire des Membres de l'Académie Françoise,* Amsterdam, 1787; Preface to Lefebvre's *Banquet des Savans par Athenée*; *Biographie Universelle.*) J. C. M.

ADAM, JEAN, a Jesuit, born in the province of Limousin. He was preacher before the French court, in Lent, 1656, and became head of the professed Jesuits' house at Bordeaux. He died A. D. 1684. His works are—1. "Response à la Lettre de M. Daillé, Ministre de Charenton," &c. 8vo. Poitiers, 1660. 2. "Le Triomphe de la très sainte Eucharistie." 12mo. Sedan, 1671. This is a treatise in support of the doctrine of the real presence of Christ in the sacrament, and was intended as a reply to Claude. A second edition, in 8vo. was printed at Bordeaux, 1672. 3. "Octave de Controverse sur le très saint Sacrement de l'Autel." 8vo. Bordeaux, 1675. 4. "Sermons pour un Avent." Bordeaux, 1685. (*Biographie Universelle; Catalogue des Livres Imprimés de la Bibliothèque du Roi. Théologie,* 2 partie, Paris, 1742.) J. C. M.

ADAM, LAMBERT SIGISBERT, a celebrated French sculptor, born at Nancy, in 1700, the eldest son of Jacob Sigisbert Adam,

also a sculptor, and from whom he acquired the first rudiments of his art. He went young to Paris, and entered the academy, where, in 1723, he obtained the first prize, and was sent accordingly as royal pensioner to Rome, where he remained ten years, applied himself constantly to the study of the antique, and acquired a great reputation. He sent in a design, in competition with sixteen other sculptors, for the fountain of Trevi, which was preferred by Pope Clement XII.; but through a want of interest he was not ordered to carry it into execution. The Cardinal Polignac, then French ambassador at the papal court, purchased, and employed Adam to restore, the mutilated statues which were dug up from the ruins of the supposed villa of Marius, about five miles from Rome, and which, when restored, he baptized in the name of "the family of Lycomedes," or Achilles detected by Ulysses. This group is now at Berlin, and was supposed by Professor Levegow to represent Apollo Musagetes and the Muses. It was purchased by the King of Prussia after the death of the cardinal, and was removed from Paris to Berlin in 1742. Adam restored many other ancient statues, and executed also several original works, whilst in Rome. In 1732 he was elected a member of the Academy of St. Luke. In 1733 he returned to Paris, by the king's desire, and on his way visited Bologna, where he was elected a member of the Academy of St. Clement. His first great work in Paris was the colossal group, in stone, over the cascade of St. Cloud, representing the Seine and the Marne. He made several other works for the royal gardens: at Versailles, the Triumph of Neptune and Amphitrite, in which he was assisted by his brother Nicolas Sebastien; and for Choisy, two groups in marble, one of hunting, the other of fishing; the former consisting of three, the latter of two figures, with appropriate accessories. They were remarkable for their extreme finish, and raised Adam's reputation, in the popular opinion, above all his contemporaries. They were presented by Louis XV. to Frederick the Great of Prussia, and are now in the gardens of Sans-souci, near Potsdam. The figure of St. Jerome, at the Invalides, is considered also one of his best works. In 1744 Adam was appointed professor in the Royal Academy of Paris; and in 1754 he published at Paris a work in folio, entitled "Recueil de Sculptures Antiques, Grecques et Romaines," engraved after his own designs. He died in 1759. Adam excelled in working marble, but he devoted more attention to the execution than to the conception of his works; and later connoisseurs have pronounced his style vulgar and affected; it is something in the manner of Bernini. [ADAM, C. B.] R. N. W.

ADAM, LUDWIG, teacher of the pianoforte, was born at Mietterholz, on the Lower Rhine, about 1760. His taste was formed and his knowledge derived from the writings of J. S. Bach and his son Emanuel, Clementi and Mozart. At the age of seventeen he went to Paris, where he performed some of his own compositions at the Concert Spirituel with such success, that he fixed his residence there, and devoted himself chiefly to instruction. In 1797 he was elected one of the masters in the Conservatorium, and the success of many of his pupils is the best evidence of his ability as an instructor. (Gerber, *Lexicon der Tonkünstler.*) E. T.

ADAM, MAÎTRE. [BILLAUT.]

ADAM, MELCHIOR, born at Grotkau in Silesia, lived about the end of the sixteenth and the beginning of the seventeenth century. He studied at the Gymnasium of Brieg, at the expense of a Silesian nobleman of the name of Joachim von Berg; and here he imbibed that partiality for the Protestant religion with which Roman Catholic writers have often charged him. After he had been a pupil of this institution for eight years he visited several German universities, and went in 1598 to Heidelberg, where in 1601 he became magister philosophiæ and poet-laureate. He was soon after appointed teacher to the Gymnasium of Heidelberg. In 1606 he was conrector of the same school, and according to some accounts, he became rector of the gymnasium and professor in the university, while others state that he was appointed preacher at Heppenheim on the Bergstrasse. He died in 1622.

Although he was of a weakly constitution, Adam reduced his time for sleep to five or six hours; and during the remaining part of the day he occupied himself, with scarcely any interruption, with collecting materials for his biographical works. He spared neither time, nor trouble, nor money to obtain authentic information, both in print and in MS. The materials which he got together were so extensive that he could not have worked them up if he had lived fifty years longer. The lives which he wrote were those of learned men of all classes who had lived during the period from 1500 to 1618. They were published in several collections, in the following succession: "Vitæ Germanorum Philosophorum, qui superiori Sæculo clari fuerunt." Frankfurt, 1615, 8vo. "Decades Duæ continentes Vitas Theologorum exterorum;" Frankf. 1618, 8vo.; which contain the lives of twenty divines who were not Germans. "Vitæ Germanorum Theologorum," &c. Heidelberg, 1620, 8vo. "Vitæ Medicorum." Heidelb. 1620, 8vo. "Vitæ Germanorum Jurisconsultorum." Heidelb. 1620, 8vo. Several of these books were reprinted at Frankfurt, and in 1705, all were published together, in one vol. fol., at Frankfurt, which is very incorrectly printed. Respecting the merits of these lives various opinions have been entertained. The partiality for Protestants, with which he is

charged by some, is denied by others; and at any rate the charge only applies to his lives of theologians. The greatest historians of modern times have acknowledged their obligations to the indefatigable zeal of M. Adam. Besides these biographical works, Adam also wrote — "Dissertatio de Virtute Morali." Heidelberg, 1602, 4to. "Erasmi Roterdami Dialogus cui titulus Ciceronianus," &c., ed. M. Adamo, Spire, 1617, 8vo. "Apographum Monumentorum Heidelbergensium." Heidelb. 1602, 4to. "Parodiæ et Metaphrases Horatianæ." Frankfurt, 1616, 8vo. "Notæ in Orationem Scaligeri pro Cicerone;" Heidelb. 1615, 8vo.; and others. (Saxius, *Onom. Lit.* iv. 146.; Jöcher, *Allgem. Gelehrt. Lex.* 84., with Adelung's Supplem. 192.; F. Moller in Ersch & Gruber's *Allgem. Encyclop.* 65.; comp. J. G. Krause, *Umständliche Bücherhistorie*, i. 87. &c.) L. S.

ADAM, NICOLAS SEBASTIEN, a younger brother of Lambert Adam, whom he greatly surpassed in all the higher qualities of art, was born at Nancy in 1705. He went to Paris when very young, and soon evinced great talents; in his nineteenth year he was employed to adorn the four façades of a mansion at Montpellier, at the conclusion of which undertaking he set out for Rome, where he joined his brother Lambert Sigisbert, in 1726. In 1728 he obtained the first prize awarded by the Academy of St. Luke, and attracted the notice of Benedict XIII. He also restored some ancient mutilated statues. After a nine years' stay at Rome, he returned to Paris in 1734, with the reputation of one of the best sculptors of his age. One of the first and best works which he executed in Paris was a basso-rilievo in bronze, for the royal chapel of Versailles, representing the martyrdom of St. Victoria. He assisted his brother in the triumph of Neptune and Amphitrite, and executed other works in the royal gardens; he furnished also various pieces for several religious bodies, and others for public edifices. His best statue is accounted his Prometheus chained, executed in 1763; but his greatest work is the monument of the Queen of Poland, executed by the orders of King Stanislaus Leczinski, her husband, and placed in the church of Bon-Secours, near Nancy. Nicolas Adam was also appointed professor of sculpture in the academy of Paris. He occasionally occupied himself with painting. He died in 1778, aged 74. (D'Argenville, *Vies des fameux Architectes et Sculpteurs*; Cicognara, *Storia della Scultura.*) R. N. W.

ADAM DE ORLTON was a native of the city of Hereford, and a doctor of law in the university of Oxford. He was consecrated bishop of Hereford in 1317; translated to Worcester in 1327; and to Winchester in 1333. He was much engaged in the political transactions of the times in which he lived, being occasionally employed in embassies by Edward II., whom however he offended, and became one of his bitterest enemies. Attaching himself to the party of Queen Isabel, when she returned to England and appeared in arms against her husband, he preached furiously against the king from a pulpit at Oxford. He was the chief commissioner to receive from the king the surrender of his crown; and when the king was in Berkeley Castle, a prisoner, Adam is said to have addressed a letter to his keepers, in which was the equivocal expression, "Edwardum occidere nolite timere bonum est;" which, according as it is pointed, is a command to put the king to death, or the contrary. This, however, though often related of him, is a somewhat doubtful fact; it being certain that words of the same import and structure had been used respecting another person a century before. A month after the king's death, he was translated to Worcester. His removal to the see of Winchester is said to have been at the special request of the King of France. He became blind some years before his death, which took place on July 18. 1345. (De la Moor; *The Fœdera*; Godwin, *De Præsulibus.*) J. H.

ADAM, ROBERT, an architect, was born at Edinburgh in 1728. He was the son of William Adam of Maryburgh, near Kinross, who designed the wings of Hopetown House, the mansion itself being the work of Sir William Bruce; the town house of Dundee, the Royal Infirmary at Edinburgh, Dumfries House, Kinnoul and Gray Houses, and many of the first gentlemen's houses in Scotland. He was master mason to the king in Scotland, and in that character he commenced the building of Fort George, which was finished by his eldest son John, who succeeded him in his office; he married Mary Robertson, aunt to Dr. Robertson the historian.

After completing his education at the university of Edinburgh, Robert Adam visited Italy, where he remained for about eight years, from 1754 to 1762; during which time he kept a journal, containing remarks upon the buildings which he visited, a portion of which has been printed in the "Library of the Fine Arts." Much of his time was devoted to exploring and making drawings of the ruins of Diocletian's palace at Spalatro in Dalmatia, in company with Clerisseau, an eminent French architect and draftsman. On his return to England, Adam published his well-known delineations of that structure in a folio volume, 1764. This work (certainly valuable as a contribution to the history of art, and which was the foundation of his celebrity) introduced him at once to the patrons of learning and art. To the subject itself, and to the study bestowed upon it, may be ascribed that defective taste which marks more or less all his numerous designs and buildings. About the time of its appearance, Adam was appointed architect to the king, and immediately obtained more employment than any other architect of

the day. The style which he introduced was strikingly novel, and in such direct opposition to that of the preceding period, as to err as much on the side of trivial decoration, as the preceding one had on that of formal heaviness. Setting aside, however, his vitiated taste in embellishment, he has the merit of having effected very great improvements in domestic architecture generally, as regards internal accommodation, convenience, and comfort. Neither did he confine himself to architecture, but endeavoured to extend his reforms in taste to furniture and the fitting-up of rooms; but here also he abandoned one faulty extreme for another, by pushing lightness to fragility, and indulging in a profusion of ornament, intended to combine delicacy with richness, but partaking of frippery and filagree-work.

During five and twenty years the practice of the Messrs. Adams — for Robert had associated with himself his brother James as his professional partner, although the latter seems to have taken only a very subordinate share in making their designs — was very extensive, and they not only erected a number of noblemen's mansions and public edifices in all parts of England, but, unfortunately for themselves, they engaged in various extensive building speculations in the metropolis, such as the Adelphi, Portland Place, Stratford Place, Grafton Street, and Fitzroy Square (east and south sides), which all turned out bad speculations. Fitzroy Square and Stratford Place are the best in point of architectural character. The others have nothing to recommend them externally, except their regularity as ranges of uniform houses. The Adelphi, indeed, was greatly praised in its day, not only as a novelty but a wonder in architecture, and as majestic and magnificent. But Cumberland has justly described it as

"That fraternal pile on Thames' banks,
Which draws its title, not its taste, from Greece."

Although better, the façade of the Society of Arts in John Street, Adelphi, does not deserve the praise bestowed upon it by Malton: taken by themselves the columns are in good taste, and their capitals exhibit a pleasing modification of the Grecian Ionic, then hardly come into fashion, but the rest is not in keeping with them. Even the entablature does not accord with the columns, being exceedingly meagre, as is almost invariably the case in all the works of Adam, who was in the habit of omitting the architrave, and reducing the cornice to a mere shelf, at the same time that he endeavoured to produce richness by covering his friezes with small ornaments and patteræ. The house which he built for Lord Mansfield at Caen Wood, near London, is the most striking specimen of his mannerism and bad taste. The lodges and screen which form the entrance to Sion Park are another example of the same kind. Notwithstanding the apparent variety and fertility of invention displayed in them, Adam's designs will be found on examination to betray both poverty of ideas and neglect of study; precisely the same features and the same faults are repeated: nor out of all the opportunities afforded him, and they were certainly unusually numerous, did he produce a single carefully finished work, uniform in all its parts. Indeed, of unity in composition he seems to have had hardly any notion, for whatever there is good in his designs, is introduced into them only piecemeal, and their value consists chiefly in the hints which may be derived from them here and there.

In 1773 Robert and James Adam commenced a folio publication containing many of their principal designs both for building and furniture, executed by the ablest architectural engravers of the day, and continued at intervals till 1778; a supplementary part or volume to which was afterwards brought out so late as 1822. Among the subjects are the alterations at Sion House (the chief of which, the grand rotunda intended to be erected within the inner court, was not carried into execution); Caen Wood; Luton House (since altered by Sir R. Smirke); the screen to the Admiralty; the Register Office (his least exceptionable work), Edinburgh; Earl of Derby's, Grosvenor Square; Bute House, afterwards Shelburne and now Lansdowne House, Berkeley Square; Mistley Church, Essex (a design in very bad taste); and the new buildings of the University at Edinburgh. These, however, form only a small portion of the numerous works upon which the Adams were engaged, and among which may here be mentioned St. George's Church, Edinburgh, altered from the original design by the city architect; Infirmary, Glasgow; and Gossford House, East Lothian; which last has more elegance and fewer defects than usual in the work of the Adams. But by far his best and greatest work is Keddleston Hall, Lord Scarsdale's, near Derby.

Robert Adam, who sat some time in parliament for the county of Kinross, for which he took his seat in 1768, died in March, 1792, in his 64th year, in consequence of breaking a blood-vessel, and was buried in Westminster Abbey, where there is a tablet to his memory. Relative to James, who survived him about two years, dying in 1794, very little is known, and he is now remembered at all only in consequence of his name being associated with that of his brother. (Adam's *Architectural Works*, MS. *communication*.) W. H. L.

ADAM DE ST. VICTOIRE, a regular canon of the order of St. Augustine in the abbey of St. Victoire at Paris. He died on the 8th of July, 1177. With one exception none of his writings have been printed. Their number, however, and their dispersion

through so many libraries, seem to indicate that he enjoyed some reputation in his own age as a theological writer. According to Montfaucon, the library of the monastery of St. Audoin at Rouen contained in 1739 the MS. of a logical commentary by this author, "Adamus a St. Victore in quatuor Libros Sententiarum." The same authority mentions that a catalogue of the library of the monastery of St. Victor, preserved in the king's library, enumerated many commentaries on different books of Scripture by Adam, "Adami de S. Victore multa, maxime in Scripturam sacram;" and that the Vatican library contained a hymn by him, and a devotional work apparently in prose: "Hymnus de Laudibus B. Mariæ Virginis," and "Soliloquium de Instructione Animæ." Adelung mentions a dialogue for the instruction of novices, by Adam, as preserved in the library of the abbey of St. Victor: "Dialogus de Instructione Novitiorum." (Adelung, *Supplement to Jöcher's Lexicon*; *Bibliotheca Bibliothecarum Manuscriptorum Nova*, Autore R. P. D. Bernardo de Montfaucon.) W. W.

ADAM, REV. THOMAS, was born 25th February, 1701, at Leeds, where his father, Mr. Henry Adam, was an attorney and town clerk to the corporation: his mother was Elizabeth, daughter of Jasper Blightman, Recorder of Leeds, and of Elizabeth, one of the twenty children of Sir John Stanhope, whom he and his wife had, besides two others that were still-born, before either of them was forty years of age. Thomas Adam, who was his father's third and youngest son, was educated at the grammar schools of Leeds and Wakefield, and was sent at the usual age to Christ's College, Cambridge, whence, after two years' residence, he was removed to Magdalen Hall (then called Hart Hall), Oxford. Upon leaving the university in 1724, he obtained, through the interest of an uncle, the living of Wintringham, in Lincolnshire, then worth not quite 200*l.* a year; and he remained rector of this parish for the rest of his life, always declining to accept any farther preferment. From the first he gave himself up with scrupulous conscientiousness to his pastoral duties; but it was not till about the year 1745, that he began to adopt those peculiar views of religion which are found in his published works. His mind was first turned in this direction by the study of the writings of William Law, and of some of his followers; but of these he subsequently ceased to think so highly as he had done, a new impulse having been given to him by the perusal of some treatises by Luther, which he met with about the year 1748. He eventually rested in a species of what is commonly called evangelical Christianity; though he continued to the last, it is stated, to understand certain doctrines in a way of his own, so that while many Calvinists looked upon him as inclined to Arminianism, the Arminians were wont to speak of him as holding Antinomian opinions. He also remained all his life a declared friend of the Established Church, and an enemy to separation, which he regarded as schism even in the degree in which it was practised by the Methodists of that day. It appears further, that this humble-minded and excellent clergyman gave offence to some of his pious friends by occasionally indulging in a game at cards; but this practice he relinquished some years before his death, on its alleged impropriety being pointed out to him. Mr. Adam, who for a great part of his long life was one of the central figures of what is called the religious world, died on the 31st of March, 1784. In August, 1730, he had married Susannah, eldest daughter of the Reverend Mr. Coke, vicar of the neighbouring parish of Roxby; but by her, whom he lost in July 1761, he had only one child, a daughter, who died in infancy. Mr. Adam's publications were — "Practical Lectures on the Church Catechism," 12mo. Lincoln, 1753; "A Paraphrase and Annotations on the first eleven Chapters of St. Paul's Epistle to the Romans," 8vo. 1771; and a volume of "Evangelical Sermons," 8vo. 1781. After his death were published at York, in 3 vols. 8vo., in 1786, his "Posthumous Works," containing his "Private Thoughts on Religion and other Subjects connected with it"—"Lectures on St. Matthew's Gospel" — and "Sermons," together with a sketch of his life, abridged by the editors, the Rev. Joseph Milner of Hull, and the Rev. William Richardson of York, from a longer account drawn up by the Rev. James Stillingfleet, rector of Hotham in Yorkshire. A new edition of the "Lectures on St. Matthew" appeared in 2 vols. 8vo. in 1805; and the "Private Thoughts on Religion" have been frequently reprinted. Finally, "An Exposition of the Four Gospels" by Adam (including the Lectures on St. Matthew), was published at London in 1837, in 2 vols. 8vo. under the care of the Reverend A. Westbody, M. A., curate of Stagsden, Beds., &c.; with a very detailed memoir of the author by the editor, from which the above facts are taken. G. L. C.

ADAM, RIGHT HON. WILLIAM, was born 2d August, 1751, and was the son of John Adam, Esq., of Maryburgh, in the county of Kinross, who was the elder brother of the architects, Robert and James Adam, and was himself king's master mason for Scotland. He died at Edinburgh in 1792. William Adam entered early into public life, having been returned for Gatton to the parliament which met in November, 1774. He had passed advocate at the Scottish bar in 1773, but never practised in Scotland. The first occasion on which he is recorded to have spoken in the House, was against an opposition amendment to an address to the king on the American disturbances, in the debate of the

6th of February, 1775 — one of the days which Gibbon, then a member, has, in a letter to his friend Lord Sheffield, commemorated as having been distinguished by "an inundation of speeches, young speeches in every sense of the word." Adam is stated to have avowed himself a whig, but to have maintained that, according to the constitution, the American resistance was altogether illegal. With this feeling upon the great question of the day, his natural inclination, notwithstanding his whiggism (which Lord North himself indeed was accustomed to profess) was toward the ministry; and for some time their policy usually had his support. But he soon began to object that they did not go far enough. When on the 20th of this same month Lord North proposed his first conciliatory resolution for accommodating the differences with America, Adam objected to it, "on the ground of its waving, if it did not give up, the supremacy;" and in the debate on the address at the opening of the next session, 26th October, 1775, after attacking the factious conduct of the opposition, he inveighed both against the conciliatory resolution, and against the general want of vigour in the policy of the administration, telling Lord North to his face, while he lauded his ability and public virtue, that he was nevertheless chargeable with the great fault of indolence, the greatest of which a minister could be guilty at so critical a juncture. North received the admonition with his usual good nature. He thanked Adam "for the ability, candour, and manliness with which he had attacked him; said he was always ready to listen to any stricture upon his conduct, even when it came from malice; but when it flowed from so pure a motive, so sincere a love for his country, as he was sure that honourable gentleman possessed, it could not fail of having the strongest effect. He pledged himself to the House that he would proceed with vigour and activity. He confessed that indolence of temper which the hon. gentleman had noticed, and that dislike to business, but declared that he was forced into the post that he now held." But Adam resisted this attempt of the minister at personal conciliation as much as he had done that to conciliate America; and for the following two or three years his remonstrances against the want of vigour and decision displayed in the conduct of the war continued to wax more vehement. In the debate on the address at the opening of the session in November, 1778, he concluded a speech of some length by declaring that he thought the conduct of the existing members of the government had been so wavering, so ineffectual, and so irresolute, that it would be better to cast lots for ministers than to retain them in office. Yet, although he had by this time come to vote most frequently with the opposition, and had even taken his seat on their side of the House, he was not considered to have joined that party, whose views and reasonings he frequently opposed, even while voting with them against the ministers. On some occasions he attempted a middle course; and in the debate on the address at the opening of the session in November, 1779, he both spoke and voted with ministers against an amendment praying for their dismissal. What he said upon this occasion will explain the position in which he stood. He declared that, being unconnected with any party, he had come down to the House totally unacquainted with the measures that were to be proposed from either side. "The speech, the address, the amendment, he protested, he had never heard till they were read in the customary mode of parliamentary proceeding; and, being neither listed under the banner of government or opposition, he was at liberty to speak the genuine sentiments of his heart." He then went on to explain that a considerable change in his opinions had been produced by the inquiry into the conduct of the war which had been instituted by the House in the preceding session; and that he was now convinced that the fluctuating, divided state of the cabinet had at least not been the sole cause of the miscarriages which had happened in America. He added, that "he had another very cogent reason for not concurring in the amendment; ... for, amongst those gentlemen who stood candidates for office, he could not single out one by whom the state was likely to be better served than by their present rulers. The former had already betrayed their intentions by the abject concessions they would have made to our revolted subjects in America; . . . and he was afraid, should they be called into office, instead of carrying on the war with spirit and activity, they would terminate it with a dishonourable and humiliating peace." This completely proves that up to this time Adam had never been admitted into the confidence of the opposition, or regarded by them as one of themselves. What he had said, however, was in the course of the debate commented upon by Fox with great severity; and the consequence was, that five days after, on the morning of the 30th of November, a hostile meeting took place between them in Hyde Park, when Fox was slightly wounded. On the 26th of September, 1780, a few months after the close of this session, Adam was appointed to the office of treasurer of the ordnance; and he was returned to the new parliament, which met in the end of October, for the Wigton district of burghs. Of course he regularly supported ministers while he held this office, which he did till the dissolution of the North administration, in the end of March, 1782. He was excluded from the short administration of the Marquis of Rockingham, which succeeded, and also

from that of the Earl of Shelburne and Mr. Pitt, which remained in power from the beginning of July, 1782, to the beginning of April, 1783; but on the establishment of the coalition ministry he was restored to his former place, which he retained till Fox and North were turned out in December following by Pitt. A short time before this Mr. Adam's increasing family, and some great pecuniary family losses, arising from his father having lent his name to assist his brothers in their speculations in London, determined him to adopt the law as a profession. He was called to the English bar in Easter term 1782. For the remainder of his political life, Adam may be regarded as having been a decided adherent of the whig party; although he never adopted an extreme course, and indeed is probably as little chargeable with anything that can be fairly called inconsistency as any public man of his time. He always professed to regard Lord North as more especially his political chief. To the next parliament, which met in May, 1784, he was returned for the Elgin burghs. He was one of the committee appointed by the House on the 3d of April, 1787, to prepare the articles of impeachment against Warren Hastings; and he was also one of the managers appointed in the next session to conduct the impeachment on the part of the Commons. But for some time before this he had taken little share in the ordinary discussions of parliament, having apparently been withdrawn by the labours of his profession, in which he had now risen to extensive practice. He delivered a long speech, however, in the great debate of December, 17 to 23, 1790, on the question of the abatement of impeachments by a dissolution of parliament. To this parliament, which had assembled in the preceding November, he had been returned for the shire of Ross (not Kinross, as stated in the "Gentleman's Magazine"). It appears to have been about this time that he became auditor to the Duke of Bedford, an office which he continued to hold for many years, and in which he was succeeded by one of his sons. His professional business continuing to increase, he withdrew from parliament, by accepting the Chiltern Hundreds, in March, 1794. In 1796 he was made king's counsel, and in 1802 counsel to the East India Company, which office he retained until he left the bar. Soon after he had retired from parliament the Prince of Wales, whom he had known from early life, appointed him his solicitor general in 1802, his attorney-general in 1805, his chancellor and keeper of the great seal for the duchy of Cornwall in February, 1806, on the elevation of Lord Erskine to the woolsack, and one of his state counsellors for the kingdom of Scotland in April of the same year. He now resumed his seat in the House of Commons, having been returned to the parliament which met in December, 1806, for the county of Kincardine. In the next parliament, which lasted from June, 1807, to September, 1812, he again sat as member for Kincardineshire, having also, however, been returned for the county of Kinross. In this parliament, during the memorable inquiry into the charges brought forward by Colonel Wardle, Adam took an active part in the defence of the Duke of York, and he was indeed throughout the affair, one of the confidential advisers of his royal highness. In 1811 fresh pecuniary difficulties determined him to vacate his seat, and again apply himself sedulously to his profession. In 1814 he was made one of the barons of exchequer in Scotland. On the 17th of March, 1815, he was sworn of the privy council; and on the 22d of January, 1816, he took his seat as lord chief commissioner of the Jury Court for the trial of civil causes, then for the first time established in Scotland; and over this court he presided till his death, although in 1831 its constitution was somewhat changed by its incorporation with the Court of Session. He died at Edinburgh, on the 17th of February, 1839. Sir Walter Scott, who was one of Adam's most attached friends in the latter part of his life, notwithstanding the opposition of their party politics and connections, says of him in his diary, in the year 1825, "He has gained and lost two fortunes by the same good luck and the same rash confidence of which one raised and the other threatens my peculium." By his wife, the Hon. Eleanora Elphinston, second daughter of Charles tenth Lord Elphinston, whom he married in 1776, and who died 4th February, 1800, Lord Chief Commissioner Adam had a numerous family, of whom John, the eldest, after having been for a short time Governor-General of India, died on his voyage home from Calcutta, 4th June, 1820, and the youngest died in the West Indies, also before his father; William George, Q. C., accountant-general of the court of Chancery, and auditor to the Duke of Bedford, survived his father only about three months; another is the present Admiral Sir Charles Adam; and a fourth is Lieutenant-General the Right Hon. Sir Frederick Adam, K. C. B., formerly lord high commissioner of the Ionian Islands. Mr. Adam's publications are the following:—"Speech in the House of Commons on moving an Address to the King in behalf of Thomas Muir, Esq., and the Rev. Robert Fyshe Palmer," 8vo. London, 1794; "The Correspondence between Mr. Adam and Mr. Bowles, respecting the Attack of the latter on the late Duke of Bedford," 4to. London, 1803; "Speech in the House of Commons on the St. James's Poor Bill," 8vo. London, 1803; "Speech in the House of Commons, 24th June, 1808, on the Scottish Judicature Bill," 8vo. London, 1808; "Speech in the House of

Commons on the Question of Privilege, in the Case of Sir Francis Burdett," 8vo. London, 1810; and a work on Jury Trials, as applicable to the Courts of Scotland, 1836. He also printed privately a "Description and Representation of the Mural Monument in Calcutta Cathedral to the Memory of John Adam, designed and executed by Richard Westmacott, R. A.," 4to. Edin. 1827; "Remarks on the Blair-Adam Estate, with an Introduction and Appendix; preceded by an Introductory Letter to his Son, Rear-Admiral Charles Adam, M. P.," 6 pamphlets, 8vo. Edin. 1834; and (in conjunction with Sir Samuel Shepherd) "The Ragman's Rolls," 4to. Edin. 1834, for the Bannatyne Club. (Memoir in *Gentleman's Magazine*, for May, 1839, pp. 540, 541., which however contains several errors in dates and other particulars; Lockhart's *Life of Scott*, i. 391.; vi. 194, 258—266.; viii. 201. edit. of 1839; *Parliamentary History and Debates*; *Annual Register*, and other political records of the time; MS. *communication.*) G. L. C.

ADAMÆUS, THEODORIC. Respecting his life nothing is known, except that according to Adelung he was a native of Schwalenberg, in the county of Lippe, and not, as Jöcher supposed, in the duchy of Gelders. He lived during the first half of the sixteenth century, and died in 1540. He wrote "Annotationes in Procopium de Ædificiis Justiniani Imperatoris," which were published at Paris in 1547, 4to. In the year of his death he published, at Paris, "Constantini Harmenopuli Epitome Juris Civilis. Græce, 1540, 4to." Besides these two works he also wrote a dissertation, "De Rhodo Insula," and another, "De Christianorum Concordia." (Jöcher, *Allgem. Gelehrt. Lex.* 85., with Adelung's Supplem. 193.) L. S.

ADAMANNUS. [ADOMNAN.]

ADAMA'NTIUS (Ἀδαμάντιος), the author of a Greek treatise on physiognomy, which is still extant. He was by birth a Jew, but embraced Christianity, and settled at Alexandria. He probably lived at the beginning of the fifth century, and his work is dedicated to Constantius, who is supposed by Fabricius to be the person who married Placidia, the sister of Honorius, and who reigned for a few months, A. D. 421; he is also quoted by Oribasius (*Synops. ad Eustach.* lib. iii. p. 39, 40., ed. H. Steph. in *Med. Art. Princ.*), who lived about the same time, and by Aëtius (Tetrab. i. Serm. 3. cap. 163., ii. 4. 27, 31.), who is supposed to have lived about the end of that century. His book on physiognomy, Φυσιογνωμονικά, consists of two books, and is (as he himself tells us) chiefly taken from that by Polemo on the same subject. It was first published in Greek together with Polemo and some other writers at Rome, 1545, 4to. It is inserted by Franzius in his edition of the "Scriptores Physiognomiæ Veteres," Greek and Latin, Altenb. 1780, 8vo. Fabricius mentions a French translation by Jean Bon, Paris, 1556, 8vo.; and another by a boy of twelve years old, Henri de Boyvin du Vavrouy, dedicated to the Cardinal Richelieu, Paris, 1656, 8vo. A work by Adamantius on the winds, Περὶ Ἀνέμων, is said to be still in manuscript in the king's library at Paris. (Fabricius, *Biblioth. Græc.*, ii. 171. and xiii. 34. ed. vet.; Franzius's Preface.) W. A. G.

ADA'MI, ADAM, was born in 1610, at Mühlheim, on the Rhine. He probably studied at Cologne, where he prepared himself for the church. In his eighteenth year he entered the order of the Benedictines in the abbey of Brauweiler, near Cologne. In 1633 he received the priestly ordination, and the year after he was appointed rector of the seminary of the Benedictine convent at Cologne. Soon after this he was made a doctor of divinity, and in 1637 prior of the convent of Benedictines on the St. Jacobsberg, near Mainz. He was afterwards transferred, in the same capacity, to the abbey of Murhart in Swabia. In the year 1643, when the negotiations for peace were opened at Osnabrück and Münster in Westphalia, by which the thirty years' war was brought to a close, Adami was deputed by the prelates and convents of Würtemberg to represent them at the congress. Afterwards, when these prelates and convents were no longer represented, he acted as deputy for the prince abbot of Corvey. Two years after the conclusion of the peace, Adami was sent to Rome, to bring back with him the pallium for the archbishop of Cologne. On this occasion the pope first honoured him with the title of Bishop of Hierapolis, and afterwards appointed him suffragan bishop over the diocese of Hildesheim, where he spent the remainder of his life, and died on the 1st of March, 1663. In the various and important offices that Adami held, he always acted as a wise and honest statesman. In the difficult transactions at Osnabrück and Münster he discharged his duties with ability and the strictest integrity.

Adami was also distinguished as an historian. His great and only work appeared first at Frankfort, in 1698, 4to, under the title, "Arcana Pacis Westphalicæ," &c. The work did not sell, which the publisher attributed to the title; upon which it was published with the following title: "Relatio Historica eorum, quæ in Pacificatione Osnabrugo-Monasteriensi ex Arcana Ratione Status inter paciscentes Gesta fuere." Frankfort, 1707, 4to. A new edition was published at Leipzig in 1737, 4to., by J. G. Von Meiern, who for his edition examined the MS. of the author, which then existed at Hildesheim in four vols. folio. Meiern was accused of having mutilated the work; but he refuted the charge, and stated that he had omitted only a single unimportant passage. This history of the peace

of Westphalia will perpetuate the author's name: it is written with the greatest impartiality, with a thorough knowledge of the state of affairs, in which he himself took an active part, and with sound judgment. It is an indispensable book for those who wish to study that important period of modern history.

A life of the author is given by Von Meiern in the preface to his edition, and the same is abridged in Ziegelbauer's "Historia Litterar. Ordinis St. Benedict," iii. 389. (Jöcher, *Allgem. Gelehrt.-Lex.* 85., with Adelung's Supplement, 194.; Ersch & Gruber, *Allgem. Encyclopæd.* i. 366.) L. S.

ADA'MI, ANDREA, Maestro di Capella of the pontifical chapel at Rome, is chiefly known as the author of a work whence musical historians have gleaned a good deal of information, entitled "Osservazioni per ben regolare il Coro dei Cantori della Capella Pontificia, tanto nelle Funzioni ordinarie, che straordinarie. Roma, 1711." The preface to this work contains a history of the college of singers, together with the testimony of the fathers in favour of church music. The different functions, ordinary as well as extraordinary, of the Roman Catholic church are minutely described, and the several compositions of celebrity appointed to be sung are noticed; among them the celebrated motet of Morales, published in Taylor's "Vocal Schools of Italy," is thus mentioned with just commendation: "In our archives, the celebrated motet 'Lamentabatur Jacob' is preserved, which every year is sung in the fourth Sunday in Lent. It is, in truth, a wonder of art." The rest of the work gives a brief account of the principal singers in the Pope's chapel, including Palestrina, Morales, Nanino, Luca Marenzio, Giovanelli, and other scarcely less illustrious contemporaries of these truly eminent men. (*Osservazioni, &c.*; Preface to Taylor's *Vocal Schools of Italy.*) E. T.

ADA'MI, LIONARDO, nephew of Andrea, was born at Bolsena on the 12th of August, 1690. While yet a mere child he was taken to Rome, to be brought up by his uncle. He was admitted in his 11th year (1700) into the Seminario Romano, by the influence of his uncle's patron, Cardinal Ottoboni, and was regarded as a diligent and promising scholar; but having been implicated in some boyish disturbance, he ran away from his teachers, and entered himself on board a French privateer at Leghorn in 1703. He continued in this vessel during a cruise off the coast of Barbary, and was present in an action in which an English vessel was carried into Toulon. Tired of the sea, he found his way to Paris, and having formed acquaintance with some countrymen who were proceeding to join the regiment Magalotti at that time serving in Flanders, he accompanied them and enlisted. He was taken prisoner by the Dutch, and on making his escape was sent into garrison at Valenciennes, where he had a dangerous illness which lasted six months. Two years of this unsettled and dangerous life had made him wish for home; in 1705 he informed his uncle of his adventures, and Cardinal Ottoboni procured his discharge. On his return to Rome he began to study law, but soon turned his attention to the languages, and made considerable progress in Greek, Hebrew, Syriac, and Arabic. In 1716, he published at Rome, in quarto, the first volume of a work entitled "Leonardi Adami Volsiniensis, *τοῦ ἐν Ἀρκάσιν* Philoclis Epei Volumen Primum;" which constitutes a history of Arcadia, from the earliest historical period to the 28th Olympiad. The second volume was to have brought the narrative down to the author's own times. Jacopo Facciolati said, alluding to the immense number of quotations in this work, that it resembled a city in which the foreigners outnumbered the natives. Adami was in 1717 appointed librarian to the Cardinal Imperiali, and died of consumption on the 19th of January, 1719. (Mazzuchelli, *Scrittori d' Italia; Storia di Volsena Antica Metropoli della Toscana*, Dall' Abbate Andrea Adami. Roma, 1734-37. vol. ii. pp. 108—110.) W. W.

ADA'MI, SALOMON, a clever Danish miniature painter, of the latter half of the eighteenth century. (Weinwich, *Kunsthistorie i Danmark.*) R. N. W.

ADA'MI, TOBIAS, born at Werdau in Saxony, on the 30th of August, 1581. He accompanied Rudolph of Bünau, a young nobleman of Meissen, on a tour through Greece and Asia Minor to Palestine. On their return they visited Naples, where they formed an acquaintance with Thomas Campanella, and protracted their stay for eight months, in order to acquire a more perfect knowledge of his views. Campanella entrusted Adami with several MSS. for the purpose of having them published in Germany. This appears to have been in the years 1610-11. In Campanella's account of his own writings ("De Libris propriis et recta Ratione studendi Syntagma") he mentions having given the MSS. to Adami, who, he adds, picked up at Padua in 1611, apparently on his way back to Germany, a compendium of physiology dictated several years earlier by Campanella to some pupils at Rome. Adami took measures for the publication of the works entrusted to his care immediately after his arrival at home. The compendium of physiology mentioned above appeared at Frankfort on the Main in 1617, under the title "Prodromus Philosophiæ instaurandæ," with a letter from Adami to the German philosophers prefixed. In this letter he enumerated the works of Campanella which he proposed to publish, and the order of their appearance. An accident (to which he alludes in his dedication of the treatise "De

Sensu Rerum," to Rudolph of Bünau and his brother Henry, under the vague epithet "fatali casu") occasioned some delay: but the "De Sensu Rerum" came out in 1620; the apology for Galileo, in 1622; and the great work upon natural philosophy, morals, politics, and economics, entitled "Realis Philosophiæ Epilogisticæ Partes IV.," in 1623 —all at Frankfort. Campanella also mentions in the tract already alluded to, that a selection of his poems had been published by Adami, under the name of "Squilla Septimontanus." The letter to the German philosophers prefixed to the "Prodromus" is little more than an enthusiastic eulogium by an admiring disciple; and with the exception of the translation of the sketch of an ideal republic, entitled "Civitas Solis," introduced as an appendix to the third book of Campanella's "Realis Philosophiæ Epilogisticæ Partes IV.," from Italian into Latin, Adami appears to have done nothing more than superintend the printing of that author's compositions. His merit is simply that of having been the means of giving publicity to the speculations of Campanella. Adami died at Weimar on the 29th of November, 1643, with the title of counsellor to the courts of Weimar and Eisenach. Some of his notes upon the writings of Salvianus of Marseille were appended to the quarto edition of them published at Bremen in 1688. (*Bibliothèque Curieuse Historique et Critique ou Catalogue raisonné des Livres difficiles à trouver*, par David Clement. Leipzig, 1750—1759, 4to. vol. i. voce Campanella; Thomæ Campanellæ *De Libris propriis et Ratione studendi Syntagma*. 8vo. Parisiis, 1642; Campanellæ *Prodromus Philosophiæ instauranda, cum Præfatione ad Philosophos Germaniæ*. Frankfort, 1617, 4to.; F. Thomæ Campanellæ *De Sensu Rerum et Magia Libri* IV. Tobias Adami *recensuit et nunc primum evulgavit*. Frankfort, 1620, 4to.) W. W.

ADAMI'NO, one of the early sculptors of Italy. The only account we have of this artist is derived from an inscription upon the capital of a column in the crypt of the campanile, or tower, of the Basiliea of St. Zeno at Verona. It states simply "ADAMINUS . DE . SANCTO . GIORGIO . ME . FECIT." According to Maffei in his "Verona Illustrata," the campanile was commenced in the year 1045. R. W. Jun.

ADAMNAN. [ADOMNAN.]

ADAMS, ABIGAIL, was born at Weymouth (U. S.), on the 11th of November, 1744. (O. S.) Her father, the Rev. William Smith, was minister of the congregational church in that town. In one of her letters she says, "I never was sent to any school. Female education, in the best families, went no farther than writing and arithmetic, and, in some few and rare instances, music and dancing." It appears, however, incidentally, from one of her husband's letters, that she had been taught enough of French to be able to read it. From the memoir prefixed to her published letters, by her grandson, we learn that she was a busy correspondent in her youth, and that her epistles and those of her young friends bear traces of a tolerably intimate acquaintance with the "Spectator," and the English poets of that age. Her father seems to have been a staunch Calvinist, with a strong vein of humour; such a man, in short, as was frequently to be found among the orthodox dissenters of England, and the high churchmen of Scotland, in the last century. Abigail Smith was married on the 25th of October, 1764, to John Adams, afterwards president of the United States, at that time a lawyer in good practice, but deemed by her father's congregation, as the son of a small farmer, scarcely good enough to match with the minister's daughter. The first ten years of her married life were spent in uneventful happiness. In 1774 her husband was elected a delegate to Congress, and from that time till the year 1784 she saw him only for brief periods at long intervals. During this time she was indefatigable in her care of their family, and in her attention to the management of her husband's small property. As her biographer justly remarks, "it is not giving her too much credit to affirm, that by her prudence, through the years of the revolution, and indeed during the whole period when the attention of her husband was engrossed by public affairs, she saved him from the mortification, in his last days, which some of those who have been, like him, elevated to the highest situations in the country, have, for want of such care, not altogether escaped." In 1784 she joined her husband in Europe, and remained with him, in Paris and London, till his return to America, in 1788. During the eight years that Mr. Adams was vice-president she had an opportunity of mixing freely in the society of New York and Philadelphia, which were each for a time the head quarters of the new government. When, in 1797, he was elected president, her health, never robust, began to give way, and the wish to enjoy the bracing air of her native climate, as well as to keep together the private property of her husband, which she had from the first foreseen must be their support in old age, induced her to reside principally at Quincy, in Massachusetts. From the year 1801, till her death on the 28th of October 1818, she seems never to have quitted it. The publication entitled "Letters of Mrs. Adams" is merely a selection, and not a good one. It would be unreasonable to expect, in the letters of the daughter of a country clergyman, and the wife of a provincial lawyer, who was never twenty miles from her native village till she had entered her fortieth year, and had few opportunities of conversing with persons whose manners had been formed by society, the point and elegance of a Sévigné or Montague. The peculiar grace of their letters is in part, no

doubt, owing to their own genius, but in great degree also to the school of highly cultivated conversational talent in which they were formed. The letters of Mrs. Adams are marked by the stiff and circumlocutory phraseology of a self-taught and not very practised writer. Perhaps there is something of her father's sermons about them at times — emphatic enunciations of moral commonplaces. But through all this awkwardness is apparent a sagacious mind, and elevated, energetic character. A spice of romance, despite her Puritan training, breaks out in more instances than the "Diana," which is the signature of some of her earlier, and the "Portia," which is the signature of many of her later letters. Her husband's desire that she would not put her own name, lest the letters should fall into the hands of the enemy, accounts for a fabulous signature; but it was a lingering spark of the romance-reading of youth that suggested the name she selected. There is a vein of playfulness in the two or three letters to her future husband, given in the printed collection, and in one written at an advanced period of life, which only required cultivation. The incidental pictures of the state of the province, in the letters addressed to Mr. Adams, when in Congress, are sometimes striking and pathetic in the extreme. The accounts of her voyage to England, and of the impression made upon her by Parisian and London society, although marked by not a little of the narrow-mindedness of one emerging for the first time into society at a somewhat advanced age, evince much shrewdness and great power of graphic description. The letters to Jefferson bespeak a person with what is called "a temper of her own," and a power of argument rather annoying to the party assailed when his case is not altogether above suspicion. Altogether her published letters are valuable for the hints they contain of the manners of her country during the latter half of the last century, and from the picture they give of a shrewd, high-spirited, imperfectly developed, but admirable feminine character. (*Letters of Mrs. Adams, the Wife of John Adams, with an introductory Memoir by her Grandson*, Charles Francis Adams. Boston, 1840.)

W. W.

ADAMS, REV. AMOS, describes himself as "A. M., pastor of the first church of Roxbury," (near Boston), on the title-page of a work of which he is the author, called "A concise Historical View of the Difficulties, Hardships, and Perils which attended the planting and progressive Improvements of New England, with a particular Account of its long and destructive Wars, expensive Expeditions, &c." Boston, printed; London, re-printed, 1770, 8vo. pp. 68. G. L. C.

ADAMS, CHARLES, an artist, who, according to Heineken, engraved a portrait of Charles Stuart, king of England, on horseback; whether Charles the First, or the Second, is not specified. Strutt supposes this to be the only print remaining of this master, as he is otherwise unknown. (Heineken, *Dictionnaire des Artistes, &c.*; Strutt, *Dictionary of Engravers.*) R. N. W.

ADAMS, GEORGE. A father and son of this name were successively mathematical instrument makers to George III. The father died March 5. 1786; the son was born in 1750, and died August 14. 1795. The father had a European reputation for the goodness of his celestial and terrestrial globes, which descended to the son, who is said to have been an accomplished man. The father published a work on the microscope, "Micrographia Illustrata," 1747 and 1787; treatises on the construction of globes, 1769 and 1785; a treatise on the use of the globes, 1766. The son published "Essays on Vision," 1789; on Electricity, 1792; "Astronomical and Geometrical Essays," 1795; "Lectures on Natural Philosophy," 1794; and a well-known work on the use of mathematical instruments, which was reprinted in 1813, and has been very useful to many. We cannot be very sure of our dates, which are taken from various sources: all the works were published in London. A. De M.

ADAMS, REV. JAMES, F.R.S. Edinburgh, was a native of England, and became professor of languages in the college of St. Omer, which situation, however, he left on the breaking out of the French revolution, and retired to Edinburgh, where he published, in 1799, a thin octavo volume, entitled "The Pronunciation of the English Language vindicated from imputed Anomaly and Caprice; with an Appendix on the Dialects of Human Speech in all Countries, and an Analytical Discussion and Vindication of the Dialect of Scotland." It is full of oddity and absurdity, but not without a few remarks that are true and sensible, as well as original and ingenious. In his preface he says, "This is an extract of a former attempt I presented in Latin and French three years past, now reduced to a more regular plan, divested of foreign matter and the display of satirical fancy, &c. My attempt found circulation within the narrow limits of literary friends." This, we suppose, alludes to his "Euphonologia Linguæ Anglicanæ," 8vo. 1794, which the "Biographical Dictionary of Living Authors" characterises as "a whimsical though ingenious treatise." At the close of his preface to the first-mentioned publication he says, "Should the present attempt please the literati, the author has in hand the second part of English grammar, the accidents, syntax, &c., equally original and instructive, for future call." Adams was known or supposed to be alive in 1816. G. L. C.

ADAMS, JOHN, an astrologer who lived in the reign of Charles II., and was celebrated for his horoscopes, though all that is now left is an engraving of him, mentioned

by Granger, inscribed to Jackus Cunninggmanissimus. A. De M.

ADAMS, JOHN, D.D., an English divine and celebrated preacher, was born in London about 1662, where his father was a Lisbon merchant. He was educated at Eton, from whence he passed to King's College, Cambridge, where he was admitted February 8. 1678-9. When he had taken his degree in arts, he went abroad, visiting many of the courts of Europe, and returned with the habits of an accomplished gentleman and scholar, by which he was distinguished through life.

Having entered holy orders, he had first a small living in Lincolnshire, which he soon relinquished, on being presented by Eton College, in 1694, to the rectory of St. Albans, Wood-street, in London. He was chaplain to King William and Queen Anne, by whom he was much esteemed, and in 1702 was installed a prebendary in the church of Canterbury. This stall he resigned in 1708, in exchange for a stall in the royal chapel at Windsor. He was also lecturer of the parish of St. Clement Danes. He gave up the living of St. Albans on being presented by Queen Anne to the rectory of St. Bartholomew near the Exchange. He had also the living of Hornsey, on the presentation of the Bishop of London. He preached the Boyle Lecture, and it is remarked that his were the only lectures that had not been printed.

In April, 1712, he became provost of King's College, and in the same year vice-chancellor. He died of an apoplectic attack, on January 29. 1719-20, and was buried in a vault under the church of St. Anne's, Soho.

Besides single sermons preached on special occasions, it does not appear that he has left any printed evidence of the reputation which he enjoyed among his contemporaries, with the exception of a treatise, which has been greatly admired, on self-murder. (Cole's MSS. vol. xvi. p. 57.) J. H.

ADAMS, JOHN, who describes himself, in the title-page of his "Index Villaris," "of the Inner Temple, London," is the author of a work so entitled, of which there are three editions, in 1680, 1690, and 1700. It is "An Alphabetical Table of all the Cities, Market Towns, Parishes, Villages, and Private Seats in England and Wales." It is a book not without its use, and the best of its kind; but there is great room for improvement, or rather for a new work of the kind, which would guide at once to the geographical position of the obscurer places in the topography of England. The other appendages to the work are of small value.

Lowndes attributes to him a Latin poem, translated into English by W. F. of Gray's Inn, and printed in 1677, with the title, "The renowned City of London surveyed and illustrated;" which is reprinted in the "Harleian Miscellany," vol. x. But this appears to be a mistake; the author of this poem describing himself "Johannem Adamum Transylvanum," and the translation being dedicated "to the patrons of strangers, learning, and ingenuity." Lowndes also says, erroneously, that this poem was not known to Gough. The original was printed in 1670. Further researches may, however, identify the Transylvanian with the compiler of the "Index Villaris," of whom very little is to be found. (Gough's *British Topography*, i. 51. 724.; Lowndes, *Bibliographer's Manual*.) J. H.

ADAMS, JOHN, the second president of the United States of North America, was born at Braintree, Massachusetts, on the 19th of October, 1735. He was descended from one of the original settlers of the colony, and all his predecessors had possessed a small landed property, which they cultivated with their own hands.

John Adams manifested at an early age a love for books, that induced his father to give him a college education. With this view he was placed for some time under the charge of Mr. March, and subsequently sent to Cambridge University, Massachusetts. In 1755 he took the degree of bachelor of arts, and began to study law in the office of Colonel Putnam, at Worcester. During the three years of his apprenticeship with that gentleman he supported himself by giving private lessons in Greek and Latin. In 1758 he took the degree of M.A., and exchanged the office of Colonel Putnam for that of Jeremiah Gridley, at that time the attorney-general of the province. In 1759 he was admitted a member of the Suffolk bar, being strongly recommended by Gridley, who had formed a high opinion of his talents.

He began to practise at Quincy; but first succeeded in attracting public notice by his defence of a prisoner at Plymouth. Once fairly entered, he soon obtained a lucrative business. In 1761 he was admitted barrister at law, and in a short time succeeded to a small landed property by the death of his father. He married, in 1764, Abigail Smith, second daughter of the Rev. William Smith, and grand-daughter of Colonel Quincy, of Wollaston, and by this means became connected with some of the wealthiest and most respected families in the colony. He transferred his residence to Boston in 1765, where his professional employment continued to increase.

As early as 1761 Adams had received a deep and lasting impression from the eloquence with which Otis (also a pupil of Gridley) had pleaded the cause of the merchants of Boston against the practice of issuing "writs of assistance," equivalent to search-warrants: to the latest period of his life he was accustomed to declare, "American independence was born that day." In 1765 he appears for the first time to have taken part in the controversy, by the publication of some letters in the "Boston Gazette," which have

since been collected, and several times published, under the inappropriate title of "A Dissertation on the Canon and Feudal Laws." He was employed the same year, along with Gridley and Otis, to support, before the governor and council, a petition from the town of Boston, praying to have the courts re-opened, which had been closed on account of the opposition offered by the townsmen to the enforcement of the stamp act. He had now become of sufficient importance to attract the notice of government; and in 1767 the office of advocate-general in the court of Admiralty, the most lucrative appointment in the gift of the governor, was offered to him, but promptly, though civilly, declined. In 1769 he acted as chairman of the committee nominated by the town of Boston to draw up instructions to their representatives to resist the encroachments of the British government. In April, 1770, he was retained to defend Captain Preston and the soldiers tried upon a charge of murder, for shooting two citizens of Boston; and notwithstanding his successful defence, and the exasperated state of the public mind, he was elected in May of the same year, by the town of Boston, one of its representatives in the state legislature. Henceforward his whole time was engrossed by public business. He was a prominent member of all the most important committees both of the town and the legislature: among others, he was a member of that which prepared a protest against the removal of the general court from Boston to Cambridge. He published, in the "Boston Gazette," in 1773, a series of letters, to which he attached his name, against the ministerial measure for the payment of the judges of the colony, by which they were rendered entirely dependent on the crown. In May, 1773, and again in May, 1774, he was nominated by the assembly to a seat in the council; but on both occasions his election was negatived; the first time by Governor Hutchinson, the second time by Governor Gage. In the same year Adams acted upon the committee of the town of Boston which prepared the resolutions on the Boston Port bill; and defended the course adopted by the colonies, in a series of letters which appeared in the "Boston Gazette" under the signature of "Novanglus."

In 1774 the assembly of Massachusetts was dissolved by Gage; but before the members separated they appointed a committee of five of their number to meet at Philadelphia, with similar committees from the other colonies, to concert measures for promoting their common interest. Adams was one of the five. These committees, which constituted the first continental Congress, met at Philadelphia, on the 5th of September, 1774. Its deliberations led to no immediate change of the course hitherto pursued by the colonists. Already however it was surmised that some of its members had made up their minds to effect a separation of the provinces from the British empire, and that John Adams was one of the number. This impression caused his company to be shunned by many, and he was pointed out in the streets as a dangerous man. When Congress met again, in 1775, circumstances had undergone a material change. The affairs of Lexington and Concord had taken place, and soon after the British forces in Boston were besieged by the provincial troops. It was resolved that a continental army should be raised, towards the equipment and support of which all the colonies should contribute according to their means. In the course of the month of July, John Adams moved that the army then besieging the British troops in Boston should be adopted by Congress as a continental army. He intimated at the same time his intention, as soon as this motion had been formally passed, to propose a gentleman from Virginia for the office of commander-in-chief. But although the discrimination of Adams had discerned the merits of Washington, his colleagues from Massachusetts were bent upon having the command bestowed upon Ward. After a fruitless effort to alter their determination in a private conference, Adams left them, declaring that Washington should be put in nomination next day. The motion was made by Thomas Johnson of Maryland; and a ballot being taken, it was found that no one ventured to vote against Washington. Even after this decisive step had been taken, it was judged inexpedient to press upon Congress immediately a declaration of independence. When Adams returned to Massachusetts, after the separation of Congress, he was offered the post of chief justice, but preferred continuing in the political service of his country.

When the Congress re-assembled however in 1776, the natural effects of the military combination of the colonies were felt. Jefferson too had been substituted for Henry, as one of the delegates from Virginia. The party attached to independence hesitated no longer. On the 6th of May, 1776, John Adams moved "to adopt such a government as would, in the opinion of the representatives of the people, best conduce to the happiness and safety of their constituents, and of America;" and the resolution was adopted, after a strong opposition, on the 15th of the same month. On the 7th of June, Richard Henry Lee moved, seconded by John Adams, "That these united colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown; and that all political connection between them and the state of Great Britain is, and of right ought to be, totally destroyed." The debates on this motion lasted till the 2d of July. "The great pillar of support (said Jefferson, long afterwards,)

to the declaration of independence, and its ablest advocate and champion on the floor of the house, was John Adams." He was also appointed one of a committee for drawing up a declaration of independence: the task devolved upon him and Jefferson, and he left it entirely to the latter. On the 2d of July, Lee's resolution was carried; and on the 4th, Jefferson's draft of the declaration of independence, with some alterations, was adopted.

Events forced the members of Congress to exercise the functions of government before a government could be organised. Committees were from the day of its first meeting appointed from time to time to transact specific pieces of business. As the peculiar talents of the members became known, certain committees were kept up, and any business for which the members of one of them were considered most fit was referred to them. Thus grew up insensibly the secret committee of foreign correspondence, afterwards called the Committee of Correspondence, subsequently merged in the office of the secretary of state. The important and decisive part taken by John Adams in promoting the appointment of Washington to the post of commander-in-chief, has been mentioned above. This was not his only contribution towards the formation of an army and a military department of government. Entries are made, in the "Secret Journal of Congress," of various committees appointed in 1775 for procuring military stores, fortifying posts, and surveying and reporting on harbours fit to be fortified. All these ultimately merged in the committee mentioned in the "Secret Journal," May 13, 1777, under the name of the Board of War. John Adams was a member of many of the previous committees, and in particular of that which, on the 5th of October, 1775, gave directions to Washington to take measures for intercepting two vessels despatched from England with stores for Quebec, which has by some been considered the first step towards the formation of an American navy. He was appointed chairman of the board of war on the 13th of June, 1776; and continued to discharge the duties of that appointment till the 20th of November, 1777.

He was at the same time member of many other committees. He was one of the delegates sent to Staten Island, at the request of Lord Howe; and was appointed, in November, 1777, one of the commissioners of Congress at the court of Versailles, a mission on which he sailed from Boston in February, 1778. The treaties of commerce and alliance with France were signed before his arrival. Adams continued at Paris till he received intimation of the appointment of Dr. Franklin minister plenipotentiary, by which step he was restored to the character of a private citizen. He returned to America in the autumn of 1778. His letters to the secret committee of correspondence, during this brief residence at Paris, were of essential service, from the suggestions they contained regarding the best means of organising the diplomatic service of the young republic economically and efficiently. One which he addressed to the president of Congress, from Braintree, after his return, bears evidence how indefatigable he must have been to acquire information respecting the political relations of the different states of Europe. His judicious conduct with respect to quarrels between his colleagues, and the claims of that dashing but equivocal character Paul Jones, was such as to establish high claims upon public confidence. On his return to Boston he was elected a member of the convention delegated to prepare a constitution for Massachusetts. "The general frame of the constitution," says a writer in the 'Encyclopædia Americana,' "particularly the manner of dividing and distributing power, and the clause respecting the duty incumbent upon government with regard to the patronage of literature, the arts and sciences, were the work of his pen." He was not allowed to remain long a spectator only of public events.

On the 27th of September he was again chosen by Congress to represent his country abroad as minister plenipotentiary for negotiating a treaty of peace with Great Britain, as soon as that country should incline to recognise the independence of the United States, and enter into amicable relations with them. After a severe and perilous winter voyage and journey, he arrived at Paris on the 9th of February, 1780. He had been instructed to consult the French ministry on all his movements towards effecting a treaty with England. He found, however, the opinions of the Count de Vergennes at variance with his own; and their correspondence excited in him a suspicion that the French ministry was seeking to make the United States a mere instrument for the attainment of French objects. The disagreeable position which he thus found himself occupying in France, and the remote prospect of a more pacific temper growing up in Great Britain, induced him to visit Holland in August, leaving Mr. Dana, his secretary, at Paris. Four weeks after he left that city, a commission from Congress authorising him to negotiate a loan of ten millions abroad, reached it, and was immediately conveyed by Mr. Dana to Holland. Congress, on receiving intelligence of the capture of Mr. Laurens, who had been nominated to negotiate a treaty of amity and commerce with Holland, by a British frigate, resolved to transfer his appointment to another person; and on the 29th of December Mr. Adams received the commission, along with separate letters of credence to the States General and the Prince of Orange.

At the time of his first arrival in Holland the English interest was apparently all-powerful; and he is said to have found it necessary to get himself admitted a burgher

of Amsterdam in order to insure his personal safety. In October he supplied D. Calkoens, an eminent Dutch civilian, with materials for an essay on the American revolution, which was read to a literary society in Amsterdam. The vindications published by Howe and Burgoyne were procured by him, and translated and published in Holland. On the 10th of November the British minister, Sir Joseph Yorke, presented a violent memorial to the States General, which strengthened the hands of the party opposed to England. In April, 1781, Adams, deeming the public mind sufficently prepared, presented a memorial to the States General, explaining the position of the United States, and intimating his appointment as their minister in Holland. The memorial was taken *ad referendum*, and, thus encouraged, Adams and his friends continued their agitation by means of the public press. The regencies of the several States and the assembly of the States General were plied with petitions from all sides. The haughty tone of the English envoy contributed to stimulate the public mind. Holland joined the armed neutrality. On the 9th of January, 1782, Adams waited on the President of the Council of State and demanded a categorical answer to his memorial; and on the 19th of April he was received as minister plenipotentiary from the United States of America. On the 8th of October a treaty of commerce between the two governments, and a convention concerning recaptures, was concluded at the Hague. In the course of these negotiations Adams was materially assisted by the good sense and experience of Dumas; but he was, on the other hand, thwarted by the cavils and intrigues of the French minister in Holland. His conduct throughout was dignified, judicious, and fearless.

The alliance between Holland and America promoted the pacific dispositions beginning to spring up in England. No sooner was the Dutch treaty signed, than Adams was summoned to Paris to join the commissioners for negotiating a peace with Great Britain. He arrived there before the end of October; and from that time till the preliminary articles were signed, November the 30th, he applied himself unremittingly with his colleagues to the details of the negotiation. They had been instructed to do nothing without the consent and approbation of the French government; but its crooked policy forced them to take the responsibility of disregarding this part of their instructions. The definitive ratification of the treaty took place on the 14th of January, 1784. Adams was appointed the first minister sent by the United States to the court of St. James's in 1785. He remained in London till he obtained, in October, 1787, permission to return to America. During this residence he published a "Defence of the Constitutions of the American States," in reply to a letter addressed by Turgot to Dr. Price. After an absence of nine years, he landed at Boston on the 17th of June, 1788; and Congress honoured him with a resolution of thanks for his able and faithful discharge of various important commissions.

In 1789 he was elected, under the new federal constitution, Vice President of the United States; and re-elected in 1793. The office does not afford much scope for a man of an active disposition; and this Adams seems to have felt keenly. On the 19th of December, 1793, he wrote to Mrs. Adams — "My country has in its wisdom contrived for me the most insignificant office that ever the invention of man contrived, or his imagination conceived." He enjoyed, however, the confidence of Washington, with whose political views his own were in exact accordance. The federalist and democratic parties were so nearly balanced in the senate, of which he was *ex officio* president, that he was more than once called upon to decide, by his casting vote, questions which excited the bitterest party feelings.

The federal party was still sufficiently strong to carry Adams as president, on the retirement of Washington, in opposition to Jefferson, the candidate of the democratic party. At the next election, however, the balance was found to have turned; and, at the close of Adams' first term of four years, Jefferson was elected by a narrow majority. A strong feeling had been excited against Adams when in 1784 he by his casting vote negatived a non-intercourse act, levelled at Great Britain; and he raised the flame still higher when as president he persuaded Congress to authorise him to raise an army of 10,000 men, in expectation of a war against France. One lasting benefit he conferred upon his country, while chief magistrate, by organising the navy department.

His subsequent life was principally devoted to agricultural pursuits, and literary and political speculation. He was once nominated to be governor of Massachusetts, but declined to accept the office. During the disputes with England which occurred under the presidency of Jefferson, he defended the policy of the administration in a series of letters, published in the "Boston Gazette." In 1820 he was elected member of a convention for revising the constitution of the State. It was proposed to make him president of this convention, but he declined it on the plea of advanced age; continuing however to take part in its business. The friendship between him and Jefferson, which commenced in 1776, experienced a brief interruption during the presidential competition and for some time after; but was renewed in 1812 in a manner honourable to both, and continued till the close of their lives. In 1818 he lost his wife, who was preceded to the grave by their two daughters and one of their two sons. John Adams died on the 4th of July, 1826,

the same day on which Jefferson died, leaving one surviving son, John Quincy, who held for one term the office of president of the United States. The following account of the ex-president's last moments has been frequently reprinted, and never contradicted: — "He was roused in the morning by the ringing of bells and firing of cannon; and when asked if he knew what day it was, replied, 'Oh yes! the glorious 4th of July.' In the forenoon he was visited by the orator of the day, the minister of the parish, who found him seated in an arm-chair, and asked him for a sentiment to be given at the public table. 'I will give you,' said the patriarch, 'Independence for ever.' Towards the close of the day he exclaimed, 'Jefferson survives!' but it was not so — for, strange to say, Jefferson had already expired at one o'clock of the same day on which Mr. Adams expired at six in the evening."

It is as a man of action that Adams will be remembered. He had a taste for literature, but the busy scenes of his early life and manhood did not afford him leisure to cultivate those powers of reflection and condensed expression which are required to make a distinguished writer. His publications were all occasional. They are — "Defence of the Constitutions of Government of the United States." 8vo. 3 vols., London, 1787. [Republished, London, 1794.] "Twenty-six Letters upon interesting Subjects respecting the Revolution of America, written in Holland, in the year 1780, by His Excellency John Adams, while he was Minister Plenipotentiary from the United States of America for negotiating a Peace and Treaty of Commerce with Great Britain." New York, 1789. "Dissertation on the Canon and Feudal Law, by John Adams." London, 1768, 8vo. [Reprinted there in 1762, with some papers illustrative of his negotiations in Holland.] His biographer in the "Encyclopædia Americana" mentions that he published, in the "Boston Gazette," a "History of the Disputes with America, from their commencement, in 1754;" a series of letters, in the same paper, in defence of Jefferson's administration, in regard to the disputes with Great Britain; and some remarks upon Davila; none of which we have seen. Mr. Charles Francis Adams published, in 1840, the letters of his grandmother; and, in 1841, his grandfather's letters to her. When Adams has "a case to state," his composition is succinct and clear: on all other occasions it is languid and diffuse. Apart from literary considerations, John Adams ranks high both as a public and private character. In both, the basis of his character was benevolence and rectitude. He was desirous of public applause; but not to such a degree as the unreflecting frankness with which he gave vent to his feelings has led many to imagine: at all events, it never seduced him into an unworthy action. From the beginning of the struggle with Great Britain he saw clearly the only possible termination, and laboured to bring it about, unappalled by the magnitude of the undertaking. In his selection of Washington, and in his negotiations at Versailles and in Holland, he displayed a discriminating knowledge of men, and a judicious selection of means whereby to work out his ends. Both in the diplomatic and military departments of state he showed experimentally that he could organise as well as act. There are few statesmen whose objects and actions can stand so severe a scrutiny. His one weakness, his excessive love of applause, may sometimes provoke a smile; but even that was kept in subjection by his high moral principle. (*Letters of Mrs. Adams, the Wife of John Adams, with an introductory Memoir by her Grandson*, Charles Francis Adams, Boston, 1840; *Letters of John Adams, addressed to his Wife*, edited by the same, Boston, 1841; *The Diplomatic Correspondence of the American Revolution*, edited by Jared Sparks, vols. iv. v. vi. and x., Boston, 1829, *et seq.*; *The Life of George Washington, by* Jared Sparks, London, Henry Colburn, 1839; *Memoirs, Correspondence, and private Papers of Thomas Jefferson*, London, 1829; Tucker's *Life of Jefferson*, London, 1837; *Secret Journals of the Acts and Proceedings of Congress*, Boston, 1821; Memoir of John Adams, in the *Bibliotheca Americana*; *Writings* of John Adams, mentioned above.)

W. W.

ADAMS, REV. JOHN, was a native of Aberdeen, where he was born about 1750. After the necessary attendance at the university there, he was licensed to preach, and, coming to London, was eventually chosen minister of the Scotch church in Hatton Garden. But his name was principally known to the public in connection with an academy which he established at Putney, and by numerous books of elementary instruction of which he was the author or compiler. Many of these were very successful; and among them may be mentioned his "Flowers of Ancient History," 8vo. 1787; "Flowers of Modern History," 8vo. 1788; "Flowers of Modern Travels," 2 vols. 8vo. 1788; a collection of anecdotes, in 2 vols.; a universal history, in 2 vols. &c. He is also the author of a volume of sermons. He died in 1814. (Notice, founded on private communication, in appendix to Gorton's *Biog. Dict.*; Reuss's *Register of Living Authors of Great Britain.*)

G. L. C.

ADAMS, JOHN, sometimes called "the Patriarch of Pitcairn's Island." When H. M. S. Bounty was seized by a part of her crew, in April, 1789, John Adams was one of the mutineers. He had not been previously aware of the intentions of the ringleader, Christian, and was in his hammock when the mutiny broke out, where he remained until

the distribution of arms among the men, when he joined the rest, and assisted in keeping watch over the officers on deck, while Captain Bligh was secured below. [BLIGH.] After Bligh and those who adhered to him had been set adrift in an open boat, the cry was raised "Huzza for Otaheite!" and the Bounty shaped her course accordingly. Provisions having been obtained there, the mutineers sailed for the island of Toobooai, on which they intended to settle; but the hostility of the natives preventing this, they returned to Otaheite. Most of the men resolved to remain at that place, but Christian foreseeing the danger, in case Bligh should reach Europe, persevered in the plan of founding a colony in some of the numerous islands of the South Seas, out of the usual track of voyagers. Eight of his companions, among whom was Adams, joined with him, and the rest offering no objection to their taking the vessel, they set sail in the Bounty, carrying with them six male and ten female natives of Otaheite. Arriving at Pitcairn's Island, which is in 25° 3′ 37″ N. lat., and 130° 8′ 9″ W. long, they found a fruitful soil, plenty of wood and water, and mountain fastnesses capable of defence against any numbers; and here they resolved to fix their abode. They landed their stores, and on the 23d January, 1790, set fire to the Bounty, and thus cut off all communication with the world: a village was built, and the whole land of the island was distributed among the white men; the Otaheitans were treated as slaves. Dissension soon broke out among them, which commenced in consequence of the wife of one of the Otaheitans being seized by a white man, whose own wife had died. This led to a plot among the Otaheitans for the destruction of their masters, which was discovered and foiled, and two of the Otaheitans were killed. The oppression of the whites continued to be so galling, that a second attempt to destroy them was made, which resulted in the death of Christian, and four of his companions. On this occasion Adams was shot through the body, and otherwise desperately wounded, but he escaped to the mountains, and only returned upon a promise of the Otaheitans to spare his life. He soon recovered of his wounds. The men of the two races were now equal in number, but the whites, by taking advantage of quarrels among the Otaheitans, and by treachery, succeeded at length in killing the Otaheitans, the last two being butchered in cold blood by Adams and another white man, on the 3d October, 1793. Even after this, the death of the white men was repeatedly plotted by the Otaheitan women, but without effect. During 1798, one of the men discovered a method of distilling spirit from a root, which gave rise to continual drunkenness, and to his own death, by falling over a cliff while intoxicated. Shortly after, one of the three remaining original settlers having attempted the lives of the other two, they put him to death.

The two survivors, Adams and Young, disgusted at the scenes which they had witnessed, and reflecting deeply on their situation, resolved to effect a thorough change. During Christian's lifetime Divine service had been performed only once; they now determined to introduce daily morning and evening prayers, with Divine service every Sunday, and to train up the children in habits of piety and virtue. Young, who had been an officer on board the Bounty, was very useful in the execution of this scheme, but he died one year after the plan was commenced. John Adams felt the death of his companion deeply, but it only confirmed him in his resolution. There were now nineteen children on the island, many of them between eight and nine years of age. His exertions were attended with great success; the Otaheitan women displayed an unexpected docility in receiving the doctrines of Christianity, and the children were so ardent in the pursuit of Scriptural knowledge, that he had soon no further trouble than to answer their questions. They grew up in habits of the strictest morality, and became, under the guidance of Adams, a model of a well-regulated society.

In 1808, the American whale-ship Topaz accidentally touched at Pitcairn's Island; but the account which the captain, Folgier, gave of this community attracted little attention, until in 1814 the British frigates, Briton and Tagus, also visited the island. In an interview with the captains, Adams expressed a wish to be taken to England, in order, as he expressed it, to see his native land once more, although he felt convinced he should be hanged for his share in the mutiny; and it was only on seeing the pain which his determination caused, especially to his daughter, that he gave up the design. In December, 1825, Captain Beechey, in the Blossom, anchored at Pitcairn's Island, where he remained sixteen days, most of which he passed on shore with Adams. The account of Adams and his colony in the narrative of Beechey's Voyage is the most complete that we possess. A long grace was said before and after every meal by John Buffet, a seafaring man, who had recently settled on the island, and the utmost care was taken that not even a bit of bread should be eaten without prayer. On Sunday, Divine service was performed five times, the prayers on each occasion being exceedingly long, and the exhortation and hymns in proportion. At this time Buffet acted as a sort of chaplain, and when Captain Beechey attended, read the sermon three times over, to be certain of making an impression; but Adams himself read prayers, which were selected from the English Ritual, and included all the occasional prayers, whether appropriate or not. Captain Beechey

describes the attention of the congregation as most exemplary; and says that even the smallest children showed the greatest seriousness. At sunset every evening service was also performed, and hymns sung, and again at a later hour. Marriage was strictly regulated; the ceremony was performed by Adams, who had with one ring united all the couples then on the island. His own conscience was so troubled on this point, that he requested Captain Beechey to read the service to him and the Otaheitan woman with whom he lived, and who was now old and bedridden; which was done to his great satisfaction, and the marriage duly registered by Buffet.

The islanders were exceedingly tall, strong, and muscular; the women scarcely less so than the men, though feminine in appearance, and with considerable pretensions to beauty. They were fully occupied in attending to their crops of yams and taro-root, on which they chiefly subsisted, in fishing, repairing their houses, nets, &c., and in their religious duties. Adams spent several days on board the Blossom, the wind not serving for his return to land; and among his countrymen he displayed his cheerfulness without restraint, joining with great spirit in all the songs and dances of the forecastle. He still retained the habits of a man-of-war's man, stroking down his bald forehead whenever addressed by an officer, and showing much embarrassment when spoken to familiarly by those whom he had of old been accustomed to consider so much above him.

On leaving the island, presents of useful articles were made to all the inhabitants, and Captain Beechey became the bearer of a request from Adams to the British government to give its aid in removing them to some larger island, as the population, then amounting to sixty-six, had already begun to press on the means of subsistence. The proposition was favourably considered, but before any determination could be come to, John Adams died, in March, 1829, at the age of sixty-nine. He left no successor, although on his deathbed he earnestly exhorted the islanders to choose one from among their number; and since his death, partly by an injudicious removal to Otaheite, which led to disastrous results, both physical and moral, and partly perhaps for want of an efficient leader, the colony, although its members have returned to Pitcairn's Island, is said to have almost ceased to exist.

There is a characteristic portrait of Adams in Beechey's Voyage, with a fac-simile of his hand-writing, as attached to his own narrative of the mutiny and its consequences. The name John Adams, by which he is universally known, was an assumed one; his real name being Alexander Smith. The change was made after Captain Folgier had touched at the island, in order probably to avoid recognition, although he seems never to have concealed his share in the mutiny. The incidents of his life have been frequently made the subject of dramatic representation. (Shillibeer, *The Briton's Voyage to Pitcairn's Island*, p. 81—97.; *History of the Mutiny of H. M. S. Bounty*, by Sir John Barrow, pp. 282. 322. 331, &c.; Beechey, *Voyage to the Pacific and Behring's Strait*, Part I. p. 49—100.) J. W.

ADAMS, JOSEPH, M. D., was born in the year 1756. He practised his profession during some years at Madeira; but returned to London in 1805, when he was chosen to succeed Dr. Woodville as physician to the Small-pox Hospital. From the time of his settling in London until his death, which took place on June 20. 1818, in consequence of an accident, he continued indefatigably engaged in the cultivation of medical science. In the year 1809 he was admitted by the College of Physicians a licentiate to town practice, without the usual academic forms, on the recommendation of Sir Lucas Pepys. The numerous works which he published brought him considerable reputation. He was for several years the editor of the "Medical and Physical Journal."

Dr. Adams was a most enthusiastic admirer of John Hunter, and one of his most indefatigable pupils. In his work on morbid poisons he has shown considerable talent and much careful observation; but he was over hasty in forming an opinion, and, though his own notions often varied, he attacked those who differed from him with an asperity which made him many enemies.

The most important of his publications are —

1. "Observations on Morbid Poisons, chronic and acute." London, 1796, 8vo. A second edition, in 4to., with plates, was published in 1807. By the term morbid poisons are meant such as are produced by diseased processes in the body, as contradistinguished from others, as the poison of the viper, which are natural secretions. It is on this work that the fame of Dr. Adams principally rests.

2. "Observations on the Cancerous Breast." London, 1801, 8vo. In this work Dr. Adams proposes the hypothesis that carcinoma is produced by animated hydatid vesicles. Though this theory is somewhat analogous to what recent microscopic observation has shown to be the mode of development of cancerous structures, yet this coincidence is entirely accidental, and the notions as propounded by Dr. Adams are altogether erroneous.

3. "A Guide to the Island of Madeira, with an Account of Funchal." London, 1801, 8vo.

4. "Answers to all the Objections hitherto made against the Cow-pox." London, 1805, 12mo. This work is written in a sensible manner; it dwells chiefly on the occasional occurrence of natural small-pox twice in the same individual, as a proof that no argument

can be raised against vaccination from the fact that the small-pox does sometimes attack persons who have been vaccinated.

5. "A Popular View of Vaccination." London, 1807, 12mo.

6. "An Inquiry into the Laws of different Epidemic Diseases, with a view to determine the Means of preserving Individuals and Communities from each, and also to ascertain the Probability of exterminating the Small-pox." London, 1809, 8vo. It contains some sensible suggestions for diminishing the fatality of fever from an infectious atmosphere, and on different points of hygiéne in epidemic diseases. The author opposes the prohibition of inoculation, and speaks somewhat slightingly of vaccination, on the merits of which he seems often to have varied his opinions. The appendix contains a proposal for the registration of deaths, and also suggestions for the establishment of savings banks.

7. "Mr. Hunter's Treatise on the Venereal Disease, with Commentaries." London, 1810, 8vo. In the recent edition of Mr. Hunter's works, by Mr. Palmer (i. 193.), this is stated to be "a pretty correct reprint from the second edition." Dr. Adams, however, was too enthusiastic an admirer of Hunter to see any defects: his notes rarely apply to real difficulties or defects, but rather show a determination to uphold his friend at all events.

8. "Memoirs of the Life and Doctrines of the late John Hunter, Esq.;" London, 1817, 8vo.; which is indiscriminately eulogistical. (Watt's *Bibliotheca Britannica; London Medical and Physical Journal*, xii. 575. xxii. 87. and xl. 85.) C. W.

ADAMS, RICHARD, a non-conforming English presbyterian divine, author of various sermons and other writings in divinity, was the grandson of Richard Adams, the rector of Woodchurch, in the part of Cheshire which is called the hundred of Wirral, and son of Charles Adams, who, with his brother Randal, was brought up to the church, and became the father of four Adams — Richard, Peter, Thomas, and Charles, who were all clergymen. The time of Richard's birth was about the year 1630, being admitted to Brazen Nose College, Oxford, March 24. 1646, where he became fellow, and took his master's degree in 1651. In 1655 he was settled in the church of St. Mildred, Bread-street, London, where he was a very useful preacher, and was regarded as an ornament to his function. Being unable to comply with the terms of ministerial conformity settled on the restoration of Charles II., he resigned the living, but continued to reside in London, where, when the times allowed of non-conforming services being publicly conducted, he became pastor of a small congregation of presbyterian dissenters, whose place of worship was situated in Parish-street, in the Borough. In this situation he remained till his death, February 7. 1698. A sermon preached on occasion of his death, by John Howe, an eminent non-conforming preacher, was printed, and contains a strong testimony to his harmless, useful, and holy life.

He was the author of the exposition of the Epistles to the Philippians and Colossians in the supplement to Poole's "Annotations," and of various printed sermons. He joined Mr. Veal, another non-conforming minister, in writing prefaces to several of the treatises of Stephen Charnock.

He published also two works of his brother Thomas Adams; namely, "Protestant Union," and "The Main Principles of the Christian Religion," 8vo. 1675. (Calamy's *Ejected Ministers, Account*, p. 44., and *Continuation*, p. 63.; Wood's *Athenæ*, ii. 1023.; and Wilson's *Dissenting Churches*, iv. 275.) J. H.

ADAMS, RICHARD, a nonconformist divine, of the Baptist denomination, is not mentioned till the restoration, when he had the living of Humberstone, in Leicestershire, from which he was ejected by the act of uniformity, in 1662. He now married, and commenced a meeting for worship in his own house at Mountsorrel, which he continued for fourteen years. For this a neighbouring magistrate, named Babington, imposed on Adams a fine of twelve pence a day, to obtain which a distress was laid upon him. Towards the end of Charles's reign he removed to London, and became minister of a general Baptist congregation at Shad Thames, Bermondsey, from which he removed, in 1689, to the Baptist church in Devonshire-square, London. He died in the year 1716. (Wilson's *Dissenting Churches.*) P. S.

ADAMS, ROBERT, an architect and surveyor of buildings to Queen Elizabeth, was also an engraver. His works in architecture are not known; but some of his plans and engravings are still extant: one, a large plan of Middleburgh, dated 1588; another, of the same date, a small parchment roll, drawn with the pen, entitled "Thamesis Descriptio," showing by lines drawn across the river the various ranges of guns at different points, from Tilbury Fort to London. He also drew and engraved representations of the several actions while the Spanish Armada was on the British coasts, which were published by Augustine Ryther in 1589. Adams died in 1595, and was buried in the church at Greenwich, where the following inscription was placed to his memory:—

"Egregio viro Roberto Adams, operum regiorum supervisori, architecturæ peritissimo. Ob. 1595. Simon Basil, operationum regiarum contrarotulator, hoc posuit monumentum 1601." (Walpole, *Anecdotes of Painting in England*, &c.) R. N. W.

ADAMS, SAMUEL, was born in Boston, the 27th September, 1722. He was educated at Harvard College, where he took his degree

of B. A. in 1740. In 1743 he took the degree of M. A. His thesis on that occasion, it which he maintained the doctrine that resistance to the chief magistrate is justifiable on great emergencies, has been remembered as indicative of his future career.

He is said, when he left college, to have intended to devote himself to the clerical profession; but this intention, if ever seriously entertained, was soon abandoned. The taste for political speculation evinced in his selection of a college theme engaged him in the public discussions of the colony, to the exclusion of any other regular pursuit. The controversies which then agitated men's minds in the British settlements in North America were of a nature to lead men to form decided opinions on the great questions which some years later led to the separation of the United States from the mother country; and the part taken by the colonists in the wars with France was calculated to give them confidence in their own strength. The forwardness of Adams on all public occasions made him a person of consequence in the eyes both of the popular party and the government. Pownal, who courted popularity, made him his friend; and Hutchinson wrote to a friend, "such is the obstinacy and inflexible disposition of the man, that he never can be conciliated by any office or gift whatever."

In the year 1766, the same year in which the House of Representatives in Massachusetts ordered that their debates should be in public, and a gallery erected "for the accommodation of such as shall be inclined to attend them," Samuel Adams was elected a member of that body. He was immediately chosen clerk to the house, it being then the custom to appoint one of the members to that office; and he remained in the legislature and retained the appointment till 1774. His office gave an opportunity of influencing the policy of the representatives. "He soon obtained," says one of his biographers, "the same kind of influence, and exercised the same indefatigable activity in the affairs of the legislature that he did in those of the house. He was upon every committee, had a hand in writing or revising every report, a share in the management of every meeting, public or private."

In 1774 he was one of the five members of the House of Representatives who were appointed a committee to meet and deliberate with similar committees from the other colonies. He was re-elected to the Continental Congress of 1775, but was nearly surprised and taken by the detachment of British troops sent against Lexington, an affray which was the commencement of hostilities. He was one of the signers of the declaration of independence. John Adams attributes to him (*Diplomatic Correspondence of the American Revolution*, iv. 383.) the institution of the Committee of Correspondence, which was the first germ of the Department of State for Foreign Affairs. Samuel Adams was excepted, along with John Hancock, in General Gage's proclamation, issued on the 12th of June, which offered pardon to all who would lay down their arms.

Previous to his appointment as a delegate to the Congress of 1774, Samuel Adams had been chosen secretary of the state of Massachusetts. The duties of this office he probably discharged by deputy during the occasions on which he was a member of Congress; for he retained it till he was elected a senator. In 1779 he was an active member of the convention which framed the constitution of that state; was chosen a member of the senate at the first election, and was several years its president. In 1789 he was elected lieutenant-governor of the state, and held the office till 1794, when, on the death of Hancock, he was made governor, and annually re-elected till his retirement from public life, in 1797. This period of his life was mainly occupied by efforts to confirm opinions in favour of a pure democracy, as the only means of assuring permanency to the institutions which he loved. He was a strenuous opponent of the attempt to give an hereditary character to the Cincinnati order, and argued stoutly against the adoption of the federal constitution of 1789. That he was not, however, one of those who confound a severe simplicity in the forms for transacting public business with a slovenly neglect of forms, appears from an anecdote related in Austin's "Life of Elbridge Gerry:" "The etiquette of business between the two houses (of the legislature of Massachusetts) was much more formal than the simplicity of present times admits. . . . Messages were announced by the doorkeeper. . . . He was accidentally absent one day, when a venerable member of the house was in attendance with a message. A junior member of the senate, who knew no difference between a doorkeeper and a senator, seized the door and announced the message, and considered himself as having performed a very kind and serviceable act, until the indignation of the president, Samuel Adams, terrified the astonished member by threatening an expulsion, for betraying the dignity of his station and the body to which he belonged."

Samuel Adams died at Boston, on the 2nd of October, 1803. He retained to the last the Calvinistic creed impressed upon his mind in youth by the general tone of society in the province, and the intellectual discipline of Harvard College. He possessed inflexible determination and undaunted courage, singularly contrasting with his physical frame; for we are told that "Mr. Adams was a man of short stature and feeble frame, and was early affected with a tremulousness of nerves, which at times rendered him unable to hold a pen." He was a rigid and even pedantic adherent to principles; no bribe could seduce him from a

cause which he thought just; but accustomed from his youth to the management of popular movements, his delicacy with regard to means seems to have been blunted; at least, this is the most charitable interpretation that can be put upon his suppression, in 1783, of a letter from the Massachusetts delegates in Congress to the state legislature, relative to the arrangements proposed concerning the old emissions of paper money, which as chairman of the Committee of Correspondence he ought to have reported, but did not because it was opposed to the views he advocated. It is this trait in his character which induces us to hesitate in acquitting him of complicity in a half-formed plot for the removal of Washington from the chief command, in 1781. Samuel Adams, like all strong-willed, narrow-minded men, was impatient to see results, and incredulous as to insurmountable obstacles. Ignorant of military matters, and incapable of conceiving himself ignorant of anything, he was angry with Washington because the war was not terminated with all the speed of his wishes. This feeling speaks out in his correspondence with Richard Henry Lee, and was confirmed in after years by his anti-federal principles. Though a democrat, Samuel Adams was rather remarkable for the formal polish of his dress and manners. One of his biographers remarks: "Notwithstanding the austerity of his character, his aspect was mild, gentlemanly, and dignified." He was formed, by the strength of his will, and perhaps still scarcely less by the narrow range of his taste and imagination, to be one of the most efficient engines in the revolution which advanced his country to the dignity of an independent state; and this was felt and acknowledged. "In meditating on the matter of that address," Jefferson wrote, of his first presidential address, "I often asked myself, is this exactly in the spirit of the patriarch Samuel Adams?" On the 19th of October, the House of Representatives, in congress, resolved unanimously, "That this House is penetrated with a full sense of the services rendered to his country in the most arduous times by the late Samuel Adams; and that the members thereof wear crape on the left arm, in testimony of the national gratitude and reverence towards the memory of that undaunted and illustrious patriarch." He died, as he had lived, poor: he was once married, and had one son, who died before him. (Holmes, *American Annals*; *Secret Journals of Congress*; Hutchinson's *History of Massachusetts*; *Letters of Samuel Adams*, in Austin's *Life of Elbridge Gerry*; *Letters of Samuel Adams*, in Lee's *Life of Richard Henry Lee*; *Letters to Samuel Adams*, in *Jefferson's Correspondence*; *Letters to Samuel Adams*, in *Diplomatic Correspondence of the American Revolution*, vol. iv.) W. W.

ADAMS, REV. THOMAS, a clergyman of the church of England, is the author of various theological works, of which the best known is that entitled "The Divells Banket, described in sixe Sermons: 1. The Banket propounded; begunne; 2. The Second Service; 3. The Breaking up of the Feast; 4. The Shot, or Reckoning; 5. The Sinner's Passing Bell; 6. Phisicke from Heaven." 4to. London, 1614. On the title-page of this publication, a closely printed volume of 341 pages, he styles himself "Preacher of God's word at Willington in Bedfordshire." Another of his works is entitled "The Happiness of the Church; or a Description of those Spiritual Prerogatives wherewith Christ hath endowed her, considered in some contemplations upon part of the twelfth Chapter to the Hebrews; being the sum of divers sermons preached in St. Gregories, London; by Thomas Adams, Preacher there;" 4to. London, 1618. This book, a volume of 443 pages, is dedicated to Sir Henry Mountague, Lord Chief Justice of England, whose "observant chaplain" the author subscribes himself. Among Adams's other works are, "The white Devil, or the Hypocrite uncased," 4to. London, 1614 and 1621; "The Blacke Devil, or the Apostate; together with the Wolf worrying the Lambe, and the Spiritual Navigator bound for the Holy Land," 4to. London, 1618; "Eirenopolis, or the City of Peace," 8vo. London, 1622; and "A Commentary on the Second Epistle of St. Peter," folio, London, 1633; besides a number of sermons. His collected works are stated to have been published in a folio volume, at London, in 1730. G. L. C.

ADAMS, REV. WILLIAM, D.D. was born at Shrewsbury, in 1707. He was only thirteen when he was entered of Pembroke College, Oxford. He took his degree of M.A. 18th April, 1727; and he was one of the fellows when Samuel Johnson was at Pembroke College, 1728 and the three following years. This led to a friendship between Adams and Johnson, who was only two years his junior, which lasted while they both lived, and to which Adams is indebted for his name being still familiarly known. He was present when Johnson was introduced by his father to his tutor Jorden, and he furnished Boswell with various anecdotes of those days, which he has printed in his Life. Adams, however, never was Johnson's tutor, as had been commonly reported. When Jorden quitted the college, in 1731, his pupils were transferred to Adams; but Johnson did not return after the autumn of that year, and he never was actually Adams's pupil. In 1776 Adams said to Boswell, when they met at Oxford, "I was his nominal tutor; but he was above my mark." Adams left college himself in 1732, on being presented to the vicarage of St. Chad's, Shrewsbury; and here he resided till he was brought back to Oxford, by being elected master of Pembroke College, 26th July, 1775. He had taken his degrees of B.D. and D.D. in 1756;

and about a year before that, he had been presented to the rectory of Counde, in Shropshire, a preferment which he retained during his life. He and Johnson renewed their old intimacy when Johnson visited Oxford in 1776, and again in 1784; and Boswell, who accompanied his friend on both occasions, has given ample details of the intercourse between the two. He describes Adams as "a most polite, pleasing, communicative man." Soon after becoming master of Pembroke, Adams was appointed archdeacon of Lambeth. He died at Gloucester, where he had a prebend, 13th February, 1789; leaving by his wife, who was a Miss Sarah Hutt, a daughter, married, in 1788, to B. Hyatt, Esq., of Painswick, Gloucestershire; the same, we suppose, who figures in Boswell's account of his 1784 visit to Oxford, and whose merits and accomplishments made her so much a favourite with Johnson.

Adams, after publishing a single sermon in 1741, another in 1742, and a third in 1749, produced in 1752 his principal work, an 8vo. volume, entitled "An Answer to Mr. Hume's Essay on Miracles," which reached a second edition in 1754. In 1776 Adams told Boswell that some time after this performance appeared, he had dined in company with Hume in London; when Hume shook hands with him, and said, "You have treated me much better than I deserve;" and they afterwards exchanged visits. In 1777 Dr. Adams published a volume of occasional sermons, most or all of which had been previously printed, but among which the only one calling for any notice is that entitled "A Test of True and False Doctrines; a sermon preached in the parish church of St. Chad, Salop, Sept. 24th, 1769," and published that same year, and, in a second edition, in 1770. This sermon had been preached, as the preface states, in reply to one preached the preceding Sunday, from Adams's own pulpit, by "a principal leader among the Methodists," who turns out to have been the Rev. William Romaine, the incumbent of St. Anne's, Blackfriars, London, and the author of various well-known religious works. It gave rise to a war of pamphlets, in which however neither Romaine nor Adams took any part. One of the most distinguished of the combatants was Mr. (afterwards Sir Richard) Hill, (uncle of the present Lord Hill,) the author of "Pietas Oxoniensis," and other publications, who, in a "Letter to the Rev. Dr. Adams, of Shrewsbury," published in 1770, says, (p. 9.) "As soon as you came into the vestry after sermon, you told Mr. Romaine (with a discomposure of spirit, which, to say the least, ill became the house of God,) that your congregation was not used to such doctrine, and you hoped would never hear such again; and you must do Mr. Romaine the justice to acknowledge, that, for his part, he received the rebuke with the greatest meekness and good manners, and only observed, that it was neither a proper time nor place for disputes."

The master of Pembroke was very frank as to his religious opinions, if we may rely upon Boswell, who represents him as avowing to Johnson, in 1784, that he did not believe the doctrine of everlasting punishment. "Hold, sir," exclaimed Johnson; "Do you believe that some will be punished at all?" "Being excluded from heaven will be a punishment," answered Adams; "yet there may be no great positive suffering." Besides the publications already mentioned, Dr. Adams is the author of a little tract entitled "Pastoral Advice to young Persons before Confirmation," 2nd edition, 8vo. Shrewsbury, 1772; and he also collected and printed, some time before 1770, "Select Portions of Singing Psalms, from the two versions allowed by authority; for the use of Churches." (*Gent. Mag.* 1789; Article in Chalmers, partly from private information; Boswell's *Life of Johnson*, under the years 1728, 1776, and 1784.) G. L. C.

ADAMSON, HENRY, was the son of James Adamson, a respectable citizen of Perth, who was dean of Guild in 1600, the year of the Gowrie conspiracy, and provost in 1610. He was also the nephew of Archbishop Adamson. Henry was educated for the church, but it is doubtful whether he ever entered it. He is known by a singular poem entitled "The Muses' Threnodie or, Mirthful Mournings for the Death of Mr. Gall," which was originally printed at Edinburgh, in King James's College, by George Anderson, in 1638. It had long been out of print, when Mr. James Cant published a new edition (Perth, 1774), with numerous illustrative notes. The title is no index to its contents, which consist of a variety of particulars as to the history and antiquities of Perth and its neighbourhood, under the form of a lament for the untimely death of one of its citizens. It is written in the person of a Mr. George Ruthven, who is supposed to recall to mind the conversations which he had had with the deceased in bygone days, when taking little excursions in the environs of Perth; but the real matter of the book has no closer connection with its ostensible subject than a modern review with the book reviewed. Its poetical merit may be inferred from the fact that it was originally published at the recommendation of Drummond of Hawthornden, who, in a letter to the author, compared the poem, on account of its strange framework, to the Silenì of Alcibiades, "monstrous heads without, but full of rare artifice within," and complimented the supposed speakers with the title of "two noble Zanys." The principal piece is preceded by a much shorter one, called "An Inventory of the Gabions" of Mr. Ruthven; Gabions being the name by which Ruthven designated a collection of what might now be called antiquarian nic-nacs, each of which is fancifully

made, in the "Threnodie," to join in the lament for his friend Gall. This circumstance has caused the latter to pass oftener than otherwise by the name of "Gall's Gabions." The inventory is remarkable for the close resemblance of its measure and rhymes to those of "Hudibras," though written so long before the poem of Butler.

Henry Adamson died unmarried in 1639, one year only after the appearance of his work; and his death drew mirthful mournings from most of the poets of his day, which are prefixed to the edition of 1774. (Cant, Introduction to the *Muses' Threnodie*, p. I. 9, &c.; Chambers, *Lives of Illustrious Scotsmen*, i. 19.) J. W.

ADAMSON, PATRICK, a distinguished Scottish prelate, was born at Perth, in March, 1536. Though the statement used to be considered a calumnious invention of the Presbyterian writers, who attempted to blacken the early life of the archbishop, by confounding him with another person, it is now well ascertained that he bore originally the name of Constone or Constyne (often misprinted Coustone or Coustyne), Constan, Constance, or Constantine; in fact, he inherited both names from his ancestors, who had been established in Perth for at least a century and a half before he was born. He was the eldest of the three sons of Patrick Constan, Constantine, or Adamson, who is sometimes described as a baker, and who appears to have been a magistrate of Perth in 1541. He commenced his classical education at the grammar school of his native town, the master of which, Andrew Simson, a very eminent teacher, had married his elder sister; and thence he proceeded to St. Mary's College, St. Andrews, where he took his master's degree, as Patricius Constyne, in 1558. He appears to have then taught publicly for some time in the university, in some branch of the faculty of arts. With most of his contemporaries he embraced the reformation on its gaining the ascendancy; and in 1560 he was, as "Mr. Patrick Constone," declared by the General Assembly qualified for ministering and teaching, in other words, for exercising the clerical function. Soon after this he is found officiating as minister of Ceres in Fife; and the register of the Assembly records that in June, 1564, while holding this situation, he applied to that body for leave "to pass to France and other countries for augmenting of his knowledge for a time;" a request which the Assembly was unanimous in refusing. In this year his first publication, a poetical attack on the doctrines and practices of the Roman Catholic church, was printed at Edinburgh, by Robert Lepreviek, under the title of "De Papistarum Superstitiosis Ineptiis, Patricii Adamsonii, alias Constantini, Carmen." In a short address to the reader, dated from the Pædagogium at St. Andrews, the 4th of the calends of September, 1564, the author states that he had composed the verses a few days before while travelling to Aberdeen; and they are addressed to the Papists of that place ("Ad Papistas Abirdonenses"). These facts, suppressed or denied in all the common accounts of Adamson, were first established by the late Dr. Thomas M'Crie.

Without regarding the rejection of his application by the Assembly, Adamson soon after this threw up his charge, and set out for France, taking with him as a pupil, James, the eldest son of Sir James Macgill, of Rankeilour in Fife, clerk register. After remaining about two years at Paris, he is stated to have transferred himself, first to the province of Poitou, and afterwards to Padua, where he commenced the study of the civil and canon laws. The reason why he left Paris, probably, was the position in which he had placed himself by his impetuous loyalty in celebrating the birth of the son of the Queen of Scots (afterwards James VI.), in June, 1566, by the publication of a copy of Latin verses, in the title of which he styled him Prince of Scotland, England, France, and Ireland: — "Serenissimi et Nobilissimi Scotiæ, Angliæ, Franciæ, et Hiberniæ Principis . . . Genethliacum." The title affirms that it was sent to press on the 25th of June, the sixth day after the birth of the prince; so that we may presume it was written in anticipation of that event; it extends to about 300 hexameters. It is reprinted in the second volume of Arthur Jonston's "Deliciæ Poetarum Scotorum hujus ævi illustrium," 2 vols. 12mo. Amsterdam, 1637. Adamson was instantly arrested by order of the court; and it was not without difficulty that, through the interference of the Scottish queen, and of some powerful persons whom she interested in his behalf, he was let off, after a confinement of six months. From Padua he is stated to have gone to Geneva, where he made the acquaintance of Beza, and studied theology: he then returned for a short time to Paris, which he found involved in the confusion of the civil war, as Dr. M'Crie conceives, in the year 1567 or 1568; upon which he retired to Bourges, and occupied himself with the study of the civil law. While he remained in that town, in concealment and daily danger of his life, from the hostility of the Roman Catholics, he wrote his Latin poetical version of the book of Job, and also, in the same language, a tragedy, which does not appear to have been published, on the subject of Herod, who was slain by an angel, as he informs us himself in the dedication to King James of another work (his Latin Catechism) dated at St. Andrews, the 15th of the calends of March, 1572. He states that he was seven months at Bourges. There has been much dispute about the date of his return to Scotland; the episcopal writers generally represent him to have been in Paris

during or about the time of the massacre of St. Bartholomew, in August, 1572; their principal object being to make it appear that Adamson could not have been, as asserted by Calderwood and other Presbyterian authorities, the person who preached an extraordinary sermon in ridicule of bishops at St. Andrews on the 8th of February in that year, a few days before the inauguration of John Douglas as archbishop; a sermon which Knox's secretary, Bannatyne, in his diary, says was preached by "Mr. Patrick Cousting" (Consting). But Dr. M'Crie seems to have proved that Adamson's return must have taken place as early as the year 1570. At any rate the date of the dedication of his catechism, which, translated into the modern style, would be the 18th of February, 1572, proves that he was at St. Andrews very close upon the time when the sermon was preached, as well as completely refutes the story of his having remained in France till the close of that year. On first coming home he married, and began to practise at the bar; but after a short space he agreed, at the request of the General Assembly, to resume his original profession; upon which he was appointed minister of Paisley. In 1572 he published, at St. Andrews, his catechism entitled "Catechismus Latino Carmine redditus, et in Libros quatuor digestus," which, in his dedication, he says he had composed for the use of the young king. A second edition of it appeared in 1581. In 1572 also his Latin translation of the Scottish confession of faith appeared at St. Andrews, under the title of "Confessio Fidei et Doctrinæ per Ecclesiam Reformatam Scotiæ recepta." In 1575, while still minister of Paisley, Adamson was one of a deputation appointed by the General Assembly (Spotswood, his successor in the primacy, was another,) to confer with commissioners appointed by the regent Morton "upon the jurisdiction and policy of the kirk;" and he was also one of two members sent by the next Assembly to report certain of their proceedings to his Grace. He probably made good use of these opportunities; for shortly before the next Assembly, which met in the end of October, 1576, he was presented by Morton to the primacy, vacant by the death of Archbishop Douglas. "Mr. Patrick," says Calderwood (p. 74.), "after he had insinuated himself in the favour of the ministers of Edinburgh and Mr. Andrew Melvin, left Paisley and went to court, where he became minister to the regent, which was a step to a bishopric in these times." When it was demanded of him by the Assembly, we are afterwards told, "if he would submit himself to the trial and examination of the Assembly, and receive the office of a bishop according to the injunctions and conditions registered in their books, he answered, he could not. By appearance, he pretended the regent's countermand." Adamson's primacy was from its commencement to its close a long unintermitted struggle with the extreme presbyterian party, now becoming every day more powerful in the church, even while the system still continued to be mainly episcopalian in its forms. The Assembly which met in April, 1577, appointed a commission to inquire into his acceptance of the bishopric, his usurpation of the office of visitation, and his desertion of his ordinary office in the ministry; for which purpose the commissioners were authorised to summon to appear before them at Edinburgh, on such day or days as they should think good, not only the archbishop, but the whole chapter of St. Andrews. What was done in consequence is not recorded by Calderwood in his printed history; but it would appear that Adamson made some sort of submission; and we find the next Assembly, in October of this year, appointing him one of a committee to confer with the regent about a settlement of the policy and jurisdiction of the kirk: he is named first, though without any recognition of his episcopal rank. But he was not long left in peace, and could not well be, in the awkward position in which he was placed, midway, as it were, between the two contending factions, and continually subject to be laid hold of, and made use of, by the one to-day, by the other to-morrow. In the parliament which met at Stirling in July, 1578, he took his seat as archbishop; and in the Assembly which met in October thereafter, we find a commission appointed "to charge Mr. Patrick Adamson with the transgressions committed by him against the tenor of his submission, and to receive his answer, as also to charge him to free himself of the corruptions of the estate of bishops in his person, particularly to be specified to him; and if he refuse, that after admonition he be excommunicated by such as shall be appointed by them for that effect." The poor prelate's post was not an easy one to maintain; but with more prudence and firmness he might have saved himself from much misery and humiliation. He is said to have made another submission to the Assembly which met in October, 1580, although it was torn out from the copy of the register which Calderwood had. (*History*, p. 92.) But the unfortunate archbishop soon gave new offence by voting in parliament and collating to benefices; and the Assembly of October, 1582, committed him thereupon to the tender mercies of the presbytery of Glasgow. He was saved from the presbytery for a time by a serious attack of illness; but this in the end only involved him in new troubles. "Mr. Patrick Adamson, called commonly bishop of St. Andrews," says Calderwood, under the year 1583, "had keeped his castle, like a fox in a hole, a long time, diseased of a great fedity, as he himself called his disease. He sought cure of women suspected

of witchcraft, namely, of one who was apprehended, tried by the presbytery, and committed to the castle to be kept to farther trial, but suffered by him to escape..... He keeped his castle since the Assembly holden in April, 1582." The historian maintains, however, that when the king came to St. Andrews, in June, 1583, the archbishop suddenly became a whole man, and, mounting the pulpit, thundered away with great gift of application (a power he had never before been known to possess), although "inspired with another spirit than faithful ministers used to be." This, we are expected to believe, was the doing of the witch. The poor woman, by name Alison Pearson, resident in the village of Byrehill, was at any rate not witch enough to save herself from destruction: she was apprehended again a few years after her escape from the castle of St. Andrews; and, being tried before the Court of Justiciary, on the 28th of April, 1588, and found guilty of sundry acts of sorcery, witchcraft, incantation, &c., among which her doctoring of the archbishop was not forgotten, was committed to the flames. Her very curious indictment, the only part of the process that has been preserved, has been lately published by Mr. Pitcairne. (*Criminal Trials*, i. 161—165.) It is charged against her, that the bishop of St. Andrews having a complication of sicknesses, such as the trembling fever (or ague), the palp (perhaps palpitation at the heart), the ripples (weakness in the back and loins), and the flexus (probably the flux), she made a salve for him, with which she rubbed his cheeks, throat, breast, stomach, and sides; and that she also made a potation for him of ewe milk, claret wine, and other ingredients, a whole quart of which he drank at two draughts.

In December, 1583, Adamson set out for England, commissioned by James as his ambassador at the court of London. Calderwood says that he pretended he was going to the well of Spa, for the recovery of his health; and then follows (p. 143.) a strange story, too gross to be transcribed, touching certain public exhibitions of his drunkenness and gluttony, to which vices, according to this writer, his sickness was really to be attributed. He had, before leaving Scotland, been suspended from his office in the ministry by the Assembly; and Calderwood sneers at his assuming the title of archbishop while in England; but, although we are told that he "got but once presence of the queen," it is admitted that he was "well accepted of the bishops his fellow-brethren." Other accounts state that his eloquent preaching drew the people to hear him in great multitudes. Sir James Melvil, who asserts that Adamson was sent to England by the advice of the Earl of Arran, says, "I was commanded to write in the bishop's favour; but he was too well known in England. For Mr. Bowes, who remained long in this country (Scotland) had informed them sufficiently of the said bishop's qualities, who was disdained in England, and dishonoured his country by borrowing of gold and precious furniture from the Bishop of London and divers others, which was never restored nor paid for." (*Memoirs*, p. 278. edit. of 1751.) That Adamson, who was very poor, may have also been very improvident, and that he may have incurred debts which he was not able to discharge, is probable enough; but the spirit of this passage seems to betray the kinsman of Andrew Melville, (Melvil, or Melvin) the archbishop's great enemy. Adamson returned home in the beginning of May, 1584; and he sat in the parliament which met at Edinburgh in that month, in which, as it is expressed in a presbyterian publication of the day, "the whole form of ecclesiastical policy or spiritual government grounded upon the word of God, whereunto the cursed bishops themselves subscribed, as their hand-writes will testify, which was growing and increasing in God's mercy, and did grow and increase to a reasonable perfection, was altogether thrown down, almost within the space of twenty-four hours." (Abstract of letter by Lawson and Balcanquel, in Calderwood, p. 157.) The archbishop now stood in high favour with King James, and was the constant preacher before the court. This, however, only increased his unpopularity. When he was appointed by the king and council to preach in the High Church at Edinburgh, in room of Mr. John Craig, the regular minister, who was silenced, "so soon as he entered the pulpit," says Calderwood, "the people for the most part, both men and women, went forth: some indifferent men and court-pleasers staid." And, it is added, "during the time of his teaching in Edinburgh, many libels were spread, pointing out all his falsehoods and knavery." On the other hand, his eloquent pen was employed by the court in drawing up a paper, which was published in the beginning of the following year, under the title of a "Declaration of the King's Majesty's Intention in the late Acts of Parliament," and, being reprinted in London, was extensively dispersed. It was even embodied by Thynne in his continuation of Holinshed's Chronicle, printed in 1587; and it is remarkable that the author is here styled "Patrick Adamson, alias Constance." (vol. ii. p. 455.) "Our kirk," exclaims Calderwood, indignant at this injury on the part of the English annalist, "was ever careful, and especially at the same time, to entertain the amity between the two nations, and deserved no such indignity at their hands. But let such a lying libel lie there, as a blur to blot their chronicles." Curiously enough this libel upon presbytery was reproduced, in Scotch and English, at London, in 1646, and that not by the cavaliers, but by the parliament party. In Scotland, however, matters did not continue long in the state in which

they had been placed by the acts of the parliament of 1584. In the close of the following year, the noblemen who had fled to England after the raid of Ruthven returned, accompanied by Andrew Melville, the great champion of the kirk; and the result was the immediate downfall of the administration of Arran, and the speedy re-establishment of the influence of the presbyterian party. To Adamson this change proved ruinous. When the synod of Fife met at St. Andrews, in April, 1586, the proceedings were begun by a sermon from the last moderator, James Melville, the nephew of Andrew. After some remarks on human and satanical bishoprics, he then, Calderwood relates, "directed his speech to Mr. Patrick Adamson, sitting beside him with a haughty countenance, and recounted to him shortly his life and actions; and said, that, he being a minister in the kirk, the dragon had so stinged him with the venom of avariee and ambition, that, swelling exorbitantly, he threatened the destruction of the whole body, in case he were not timeously and with courage cut off. He exhorted the assembly convened to play the chirurgeon, for preserving the body; seeing all means had been long since used for amendment upon that most corrupt and monstrous member." Thus exeited and spurred on, the reverend court took up and finished the case of the helpless archbishop at once; it was in vain even that he objected to the two Melvilles, his personal enemies, retaining their places among his judges; a formal sentence of excommunication was drawn up and passed, and ordered to be instantly put in execution in face of the meeting. Adamson made a useless attempt at retaliating a day or two after, by publishing a counter-excommunication of the Melvilles and some of their associates: "the people," says Calderwood, "regarded no more his excommunication than if it had not been." The influence of the court, however, in the suceeeding general Assembly obtained absolution for him from the sentence of the synod of Fife, at the price of his making a very humble submission, by which he resigned nearly all his episcopal authority and prerogative, except the mere name of bishop. But he soon became involved in further troubles. In the next Assembly complaint was made that he had suffered himself to be denounced rebel, and put to the horn, from inability to satisfy the claims of his creditors, and that he neither paid the stipends to which some of the clergy were entitled out of his revenues, nor even furnished the necessary elements for the communion. No steps were taken against him upon this occasion; but at the next Assembly, in August, 1588, a number of new accusations were brought forward, the principal of which was that he had solemnised the marriage of the Earl of Huntley with the daughter of the Duke of Lennox, contrary to the express prohibition of the presbytery of Edinburgh. He was also charged with having abstracted, secreted, and mutilated the registers of the Assembly. As he did not appear on citation, the case was remitted to the presbytery of Edinburgh, who in June following found him guilty of falsehood, double dealing, erroneous doctrine, opposition to the discipline of the church, &c.; and thereupon deposed him from all function in the ministry, till he should make satisfaction for his delinquencies. Thus assailed on all sides, the archbishop found no support where he had the most right to look for it. In 1590 he sent to the press both a Latin version of the Lamentations of Jeremiah, "Threnorum, sive Lamentationum Ieremiæ Prophetæ, F. Eleiæ, Libellus," and another of the Book of Revelations, "Apocalypsis S. Joannis Theologi, Latino Carmine reddita;" each dedicated to his royal master. James was not to be moved either by admiration or compassion. "The king," says Calderwood, under the year 1591, "was so vexed with complaints upon Mr. Patrick Adamson lying registered at the horn, and so ashamed of him, that he rejected him, and disposed the life-rent of the bishopric to the Duke of Lennox. The miserable bishop fell in poverty and sickness." In this extremity he made a piteous appeal to his old enemy Melville, who, taking compassion on him, prevailed on the presbytery of St. Andrews to absolve him from the excommunication, on condition of his making a full acknowledgment of his errors of life and doctrine. A recantation, signed at St. Andrews, on the 8th of April, 1591, accompanied by "An Answer to and Refutation of the Book falsely called the King's Declaration," (his own performance,) signed the 12th of May, and a short ratification of both, dated the 10th of June, were all obtained from the unhappy man, and probably immediately published, although the oldest printed edition of them that is now known to exist is dated in 1598. Adamson, in truth, when he subscribed these papers was on his death-bed. He died at St. Andrews, on the 19th of February, 1592, having only not lived to see the presbyterian polity established by the famous act of parliament commonly designated "The Ratification of the Liberty of the True Kirk," which was passed in the following June. There was no archbishop of St. Andrews for fifteen years from this date.

Archbishop Adamson's wife was Elizabeth, daughter of William Arthor of Kernis. He left two sons, James and Patrick, and a daughter, who married Thomas Wilson, (or Volusenus, as he calls himself in Latin,) advocate, by whom a collected edition of the archbishop's works was published, at London, in a quarto volume, in 1619, under the title of "Reverendissimi in Christo Patris Patricii Adamsoni, Sancti-Andreæ, in Scotia, Archiepiscopi dignissimi ac doctissimi Poemata Sacra, cum aliis opusculis; Studio ac Industria Tho. Voluseni, J. C. expolita et recognita."

Most of the pieces contained in this volume that were published during the archbishop's life have been already mentioned. The only one of any considerable length which had not been previously printed, was his "Jobus," or paraphrase of the book of Job, a poem filling above 100 pages. This poem, together with his "Jeremiah," and his version of the Decalogue (extracted from the second book of his catechism), is reprinted in the second volume of "Lauder's Poetarum Scotorum Musæ Sacræ," 2 vols. 8vo. Edin. 1739. Wilson also published, separately, two small treatises, found among the archbishop's papers: the first entitled "De sacro Pastoris Munere Tractatus brevis et accuratus, opere Tho. Voluseni I. C. recognitus et expositus," 18mo. London, 1619; the second entitled "Refutatio Libelli de Regimine Ecclesiæ Scoticanæ," 18mo. London, 1620. The former, which is dedicated by Wilson to King James, is unfinished; the latter has a dedication to Prince Charles by the author. In his Recantation Adamson himself mentions a commentary upon the First Epistle of Paul to Timothy, which he says he had transmitted to the king without keeping a copy; "and I understand," he adds, "that Mr. John Geddie got the same from the king, and lent it to Mr. Robert Hepburn." In his dedication to King James, also, of his Paraphrase of the Revelations, which is dated at St. Andrews, "cal. Maiis, 1590," he informs James that he had prepared a work against the Melvinian faction, under the title of "Psillus;" and in his dedication of his catechism, in 1572, he states that he had then ready (habeo in manibus) six books written in prose on the subject of the Mosaic polity ("De Politia Mosaica"). Further information as to his unprinted works is given by his editor Wilson in a statement prefixed to the "Jobus" in the quarto collection, and afterwards repeated in a life of the archbishop prefixed to his tract "De sacro Pastoris Munere." Both in classical and theological learning Archbishop Adamson ranks with the first of his countrymen in the age in which he lived, the greatest age of Scottish scholarship; his Latin poetry was honoured with the praises of the elder Scaliger, and not even the rancour of party in his own day ever denied his happy genius or his eminent and extensive attainments.

The life of Archbishop Adamson by Wilson extends only to twenty-three 18mo. pages, and is evidently very little to be relied upon, being almost destitute of dates, and disfigured by various manifest inaccuracies, as well as full of suppressions. Another formal life of Adamson, still more abounding in errors, is given by Dr. Mackenzie, in the third volume of his "Lives of Scottish Writers," 1708, &c. But the most erroneous of all the accounts of the archbishop is that published in the "Biographia Britannica," both editions. This article, upon which those in most subsequent biographical works have been founded, is a nearly unintelligible piece of confusion, made up of all the errors of preceding accounts, mixed with a good many new ones. The obscured or perverted parts of Adamson's history were first cleared up by Dr. M'Crie, in his "Life of Andrew Melville," Edinburgh, 1819; 2d edit. Edinburgh, 1824. (vol. i. 142—145. 312—318.; ii. 384. 484—488. and other passages.) The principal original authorities for the facts of Adamson's life, in addition to Wilson, and the MSS. referred to by Dr. M'Crie, are the following:—Calderwood's *True History of the Church of Scotland*, pp. 55—265.; Spotswood's *History of the Church of Scotland*, pp. 276—385.; *Diary of James Melvil*, printed by the Bannatyne Club, 4to. Edinburgh, 1829, passim. See also, *Journal of Richard Bannatyne*, 8vo. Edinburgh, 1806, p. 323.; *Memoirs of Sir James Melvil*, 3d edit. 8vo. Glasgow, 1751, pp. 278. 322.; *Martini Reliquiæ Divi Andreæ*, 4to. St. Andrews, 1797, pp. 248—250. There is a libellous life of Adamson, by Robert Sempil, in Scotch verse, entitled *The Legend of the Bishop of St. Andrews' Life, callit Mr. Patrick Adamson, alias Cousteane* (Consteane), first published in 1591, and reprinted with "Scottish Poems of the Sixteenth Century" (edited by Sir J. G. Dalyell), 8vo. Edinburgh, 1801, pp. 301—344. And there is also a life of Adamson in Latin, entitled *T. Adamsoni Vita, et Palinodia, et Celsæ Commissionis . . . Descriptio*, subjoined to the collection of Andrew Melville's Latin poems published in 4to. in 1620, under the title of *Viri Clariss. A. Melvini Musæ*, which however was not written by Melville, though often quoted as his. G. L. C.

ADA'MUS A'NGLICUS, or the Englishman, being such, says Pits, both by birth and surname, was, he adds, a doctor of theology, and a professor at Paris, and is enumerated by Petrus Vincentinus among the impugners of the immaculate conception of the Virgin Mary; so that he was a Dominican, at least in doctrine. None of his writings appear to have been printed; but there are mentioned as published by him, "Four Books of Commentaries on the Master of Sentences," and a collection of "Quæstiones Ordinariæ;" and Pits adds, that he wrote some other treatises of the same kind which were unknown to him, as was also the time in which he lived. Tanner conceives that this Adamus Anglicus is the same who is in various passages called Peripateticus by John of Salisbury; but it seems most probable that this latter was a different person, the same who is known as Adamus Angligena. (Pits, *De Reb. Angl.* p. 819.; Tanner, *Bib. Brit. Hib.* p. 6.) G. L. C.

ADA'MUS ANGLI'GENA seems to be the same person of whom Pits gives an account under the name of Adamus Pontuaius, sometimes, he says, called Parvus. He was an eminent Parisian professor, of English birth, and is stated by Bulæus to have been surnamed

De Parvo Ponte, or of the Little Bridge, from his place of lecturing being on or near one of the bridges over the Seine anciently so denominated, an epithet by which he is distinguished from another Adam of Paris, or Adamus Parisinus, of the same age, who was styled Adamus Majoris Pontis, or of the Great Bridge, for a like reason. He is described by Bulæus as a famous grammarian and rhetorician, and a zealous Aristotelian. He had been a disciple of Abailard; was made a canon of Paris in 1145; was afterwards head master of the schools (præpositus scholarum) under Peter Lombard, and from that situation was elected to be bishop of St. Asaph in his native country. Adam, canon of Paris, styled in the English lists a Welshman, is stated to have been consecrated bishop of St. Asaph, 13th October, 1175, and to have died in 1181. His works, mentioned by Pits, are, besides others unknown, one book on the modes of expression used in the Scriptures ("Super Dictionibus Bibliorum"), and a treatise on Logic, probably the same that is called by Bulæus his "Ars Disserendi." He appears to have been also known by the name of Adamus Scholasticus, and he is in all probability the Adamus repeatedly mentioned by John of Salisbury as having been one of the professors in the university of Paris when he was a student there. Thus, in his "Metalogicus," iii. 3., speaking of his countryman the English Peripatetic Adam (noster ille Anglus Peripateticus Adam), he denies that he was his scholar for even a single day (sed nec una die discipulus ejus fui), unless, indeed, we are to understand the words in the sense in which Tanner seems to have taken them, as meaning that it was not for one day only that he was Adam's scholar. (*Metalog.*) The person who is called Peripateticus Palatinus in the "Metalogicus," i. 5., the "Policraticus," ii. 22., and other passages, has been generally understood to be, not this or any other English Adam, as supposed by Tanner, but the celebrated Abailard. (Pits, *De Reb. Ang.* p. 820.; Bulæus, *Hist. Univ. Paris*, ii. 715.)

G. L. C.

ADA'MUS BARKINGENSIS, or BERCHINGENSIS, studied at Oxford about A. D. 1206, and then became a monk, says Leland, "inter Claro-Fontanos," to which one manuscript appends the variation or gloss, "sive Sherburnenses." Pits and others add that he was a Benedictine; but Visch (*Biblioth. Script. Cister.*, 2d edit. 4to. Colon. Agrip. 1656, p. 2.) states that he could find nowhere any trace of a "monasterium Clarifontis" belonging to that order. Other authorities make him to have been previously a monk of the abbey of Barking; whence his name. He enjoyed a high literary reputation in his own day; and Leland is of opinion, that if he had lived in an age of true learning he would have been a great writer both in prose and verse. He wrote only in Latin, and among his works the following are mentioned by Leland and Bale:—"Four Books of Commentaries on the Four Gospels," which he dedicated to a John who was canon at Salisbury, but who could not, as Bale, and Bulæus after him, suppose, have been John of Salisbury, the famous bishop of Chartres, who was probably dead before Adamus Barkingensis was born; some sermons; a little tract, in verse, on the divine and human natures of Christ; another, in rhyme (carmine rhythmico), on the Six Ages ("De Serie Sex Ætatum"); and various other poetical pieces (rhythmi et carmina). None of his writings appear to have been printed; but a work by him, in Latin rhyme, entitled "Super Vetus et Novum Testamentum, in versibus Latinis Rhythmicis sonantibus," exists in MS. in Corpus Christi College, Cambridge (H ix.). (Leland, in *Tanner's Bib. Brit. Hib.*; Bale, *Scriptor.* p. 263.; Pits, *De Reb. Angl.* p. 289.; Fabricius, *Bibl. Lat. Med. et Inf. Æt.* i. 7.; Bulæus, *Hist. Univ. Paris*, ii. 716.) G. L. C.

ADA'MUS BUCFELD, or BOCKFELD, or BUCFELDUS, or BOCFELDIUS, or BUCCENFELDUS, an Englishman, of the fourteenth century, who was a zealous peripatetic, and wrote a Latin commentary, in twelve books, on the Metaphysics of Aristotle, which, in Pits's time, was preserved in MS. in the library of Baliol College, Oxford, and perhaps is still there. Wadding, the historian of the Franciscans (or Minorites), who claims him as belonging to that order, states that he had also in his possession MS. commentaries by Adamus de Bocfeld on Aristotle's topics, his books on the Heavens ("De Cœlo et Mundo"), on Generation and Corruption, and on Meteors. (Pits, *De Reb. Angl.* p. 820.; Wadding, *Scriptor. Ord. Minor.* p. 1.; Fabricius, *Bib. Lat. Med. et Inf. Æt.*) G. L. C.

ADA'MUS BURLÆUS, an English scholastic philosopher, sometimes called "Magister Adamus," appears to have lived in the earlier part of the fourteenth century, and may possibly have been the same with Adam de Burley, who is mentioned as parson of Chew in Somersetshire in 1345. He is the author of a logical treatise entitled "Quæstiones Logicales," which Pits says was preserved in MS. in the library of Gonville and Caius College, Cambridge, Rhet. xix. (Pits, *De Reb. Angl. Append.* p. 820.; Tanner, *Bib. Brit. Hib.*) G. L. C.

ADA'MUS CARTHUSIA'NUS, an English Carthusian monk, and doctor of theology, lived in the first half of the fourteenth century, and wrote—1. "A lytill tretyse that telleth how there were syx mastres assembled togeder," &c.; being a collection of passages from six preceding writers (not Pagan, as Bale asserts, but Christian) on the endurance of tribulations, existing in MS. in the library of Corpus Christi College, Oxford, No. 220.,

and printed in 4to. at London, in 1530; along with, 2. "The XII Profits of Tribulation." 3. "A Ladder of four Rowgys, by the which Ladder Men mowen well clymbe to Heyvn." 4. A tract, of a single page, apparently also in English, on taking the sacrament (de sumptione eucharistiæ). 5. A work (probably in Latin) entitled "Speculum Spiritualium," in seven books, a manuscript of which was formerly in the library of Sion monastery. 6. "A Life (also in Latin) of Hugh, Bishop of Lincoln" (elected A. D. 1186, d. 1200), who had been prior of the Carthusian monastery at Witham in Somersetshire, and was canonised by Honorius III. in 1221. (Tanner, *Bib. Brit. Hib.*; Fabricius, *Bib. Lat. Med. et Inf. Æt.* i. 9.; G. I. Vossius, *de Historicis Latinis*, 4to. Lugd. Bat. 1651. lib. ii. pp. 516, 517. (where, however, A. D. 1310 is printed for 1340, and 1207 for 1200); Bale, *Scriptor.* p. 419.; Pits, *De Reb. Angl.* p. 441, who refers to Theodor. Petreus, *Biblioth. Carthusianorum*, and to Joannes Molanus, that is, John Vermeulen, who published an annotated edition of the "Martyrologium" of Usuardus, at Louvaine, in 1568: the reference, as given by Vossius is to the notes on 17th November, which is the day assigned in the Roman calendar to Bishop Hugh of Lincoln.) G. L. C.

ADA'MUS CATHANENSIS, or CATHENESIUS, had been at one time abbot of the Cistercian monastery of Melrose, from which office he was promoted to the bishopric of Caithness in the reign of Alexander II. of Scotland. Here he made himself so obnoxious to the people, or, perhaps, rather to the nobility and other landed proprietors, by his rigour in the exaction of his tithes, that in 1222 (not 1255, as stated by some authorities), on the Sunday after the octaves of the Nativity of the Virgin, he was attacked in his episcopal residence by an armed band, and burned alive in his own kitchen. King Alexander, who was on his way to England when intelligence of this event was brought to him, instantly turned back, and leading a force into Caithness executed terrific vengeance on the persons supposed to have been concerned in the murder of the bishop, putting, it is said, no fewer than 400 of them to death, and even disabling their children from having posterity, if we may believe the Melrose Chronicle. "I wish, and presume," says Lord Hailes, with much caution of expression, "that there may be some monastic exaggeration in the last part of the story." The Earl of Orkney and Caithness, who was suspected to have connived at the murder, was also deprived of his estate; which, however, he was some time after permitted to redeem. The bishop was regarded as a martyr by the Scottish church, for having thus lost his life in standing up for his canonical dues. Dempster, whose bibliography, however, is for the most part fabulous, attributes to him the following works (all in Latin):—a "History of Scotland," in three books; "Excerpts from the Bible;" "Descriptions of Islands" (Insularum Descriptiones); "Epistles to the King against the Earl of Caithness;" Epistles to Pope Alexander" (this could only have been Pope Alexander III., and he died forty-one years before the bishop). Nothing, we believe, is now known of any of these writings. (Tanner, *Bib. Brit. Hib.*, who refers to Dempster, *Hist. Eccles. Scotor.* i. 2.; Fabricius, *Bib. Lat. Med. et Inf. Æt.* i. 8., who refers to Thormodus Torfæus, *Rerum Orcadensium*, lib. i. p. 155., to Buchanan, *Rerum Scotiearum*, rum, lib. vii. p. 128., and to Carol. de Visch, *Bibliotheca Cisterciensis*, p. 2.; Hailes, *Annals of Scotland*, ad an. 1222, whose account is founded on *Chronicon de Melros*, p. 199.; Fordun, *Scotichronicon*, ix. 37, 38.; and Boece, *Hist. Scot.* xiii. 282.) G. L. C.

ADA'MUS CISTERCIENSIS, an Englishman, who was a doctor of theology of Oxford, and died in the latter part of the fourteenth century abbot of what is described as the Royal Cistercian monastery, or the Cistercian monastery "ad Regium-locum," in the vicinity of that city. Pits characterises him as very studious, and Bale attributes to him the following works, directed against the novel opinions of Wiclif and his followers: "Defensorium Exemptorum;" "Epistolæ ad Diversos;" and a work addressed to Simon (Langham) Archbishop of Canterbury. Tanner adds a second work ("De cavendo ab Hæresi") addressed to the same prelate; and Bale, Pits, and Tanner, all erroneously assign to this Adam the "Dialogus inter Rationem et Animam," which was written by Adamus Scotus, the Præmonstrant. (Bale, *Scriptores*, p. 470.; Pits, *De Reb. Angl.* p. 501.; Tanner, *Bib. Brit. Hib.*) G. L. C.

ADA'MUS CISTERCIENSIS SENIOR, sometimes called simply Adamus Senior, sometimes Adamus Killosensis, was a monk of Kinloss in Morayshire (it does not appear in what age), and wrote a work entitled "Strenæ, seu Conciones Capitulares," which, according to the supplement to Gesner's "Bibliotheca," was printed at Paris, in 4to. in 1558, "apud Matthæum Davidem." (Car. de Visch, *Bibl. Script. Ord. Cisterc.* 2d edit. 4to. Col. Agrip. 1656; Tanner, *Bib. Brit. Hib.*, who refers to a MS. account of Scotch writers in the possession of Charles Hatton, Esq.) G. L. C.

ADA'MUS DE DOMERHAM, probably so named from having been a native of a village called Domerham, in Wiltshire, which, according to Hearne, belonged to the monastery of Glastonbury, was a monk of Glastonbury in 1255, was prior in 1274, sacrist in 1276, and was still alive in 1290, to which year his history of that monastery, "Historia de Rebus Gestis Glastoniensibus," comes down.

It begins at the year 1126, where Malmesbury's work, "De Antiquitate Ecclesiæ Glastoniensis," ends, and was first published from the MS. in the library of Trinity College, Cambridge, along with Malmesbury, by Hearne, in 2 vols. 8vo. Oxon. 1727, of which it occupies nearly 300 pages of the second volume. It is a somewhat confused narrative, owing, in Hearne's opinion, to its not having received the author's last revision. A fragment on the controversy between the monks of Glastonbury and the bishops of Bath, "Historia Controversiæ inter Episcopos Bathonienses et Monachos Glastonienses," published by Wharton, in his "Anglia Sacra," fol. London, 1691, part i. pp. 578—585., and attributed by him to Adamus de Domerham, or Domersham, as he erroneously writes the name, is not by this writer at all, but probably, as Hearne thinks, by John of Glastonbury, or some other abridger of Adam. (Hearne's *Preface*, p. ix. *et seq.*; Wharton's *Preface*, p. 38.) G. L. C.

ADA'MUS EVESHAMENSIS, or Adam of Evesham, was elected abbot of the Benedictine monastery of that place in 1161, is mentioned in the register of Evesham (Cotton. MS. B xxiv.) as holding that dignity in 1176 and 1177, and died 12th November (2 Id. November) 1191, according to the Obituary of Evesham (MS. R 40. in the library at Lambeth), quoted by Wharton, in his "Anglia Sacra." Ralph de Diceto mentions him as one of the messengers who brought the pall to Becket in 1162. Pits, who describes him as eminent for his oratorical powers, and says that he was a Worcestershire man by birth (patria Victius), supposes him to have been abbot of a monastery in the city of Worcester, though some, he adds, say that it was at Evesham; but there is no reason to suppose that he ever was abbot either at Worcester, or anywhere in the county of Oxford, as Tanner seems to assume. De Visch, *Biblioth. Cisterc.* p. 3., observes that Possevinus, in his "Apparatus (ad omnium Gentium Historiam)," erroneously makes him to have been a Cistercian. The following works (all in Latin) are ascribed to him: — "An Exhortation to the Nuns of Godstow" ("Exhortatio ad Sacras Virgines Godestovensis Cœnobii"), or, as Pits gives the title, "Oratio Exhortatoria ad Sanctimoniales de Godstow;" "On the Miracle of the Eucharist," addressed to one Rainaldus; certain epistles; and a book of sermons and homilies. Tanner also assigns to him a treatise on a vision of Friar Eadmund, one of his brethren in the same house, ("De Visione Eadmundi fratris sui ejusdem domus Monachi"), which happened in the year 1296; but here there is evidently some mistake. Leland, who, however, confesses that he knew very little about any thing he had written, is singularly rapturous in his celebration of this ecclesiastic: "I love," he exclaims, "by Hercules, and have ever loved, and shall love as long as I live, those heads of the monastic bodies who have been eminent rather for learning than for good feeding (doctiores quam pinguiores)." (Tanner, *Bib. Brit. Hib.*; Bale, *Scriptor.* p. 199.; Pits, *De Reb. Angl.* p. 225.) G. L. C.

ADA'MUS GODDAMUS, or GODHAM, also called Wodeham, or Wodehamensis, and by Leland, Odohamus, for all these seem to be names of the same person, and not of two or three different persons, as has been sometimes supposed, is the author of a commentary on Peter Lombard, entitled "Commentarius super Libros quatuor Sententiarum," which was printed at Paris in 1512, as is commonly stated, but in 1517, according to a correction by Harris in his translation of Ware, "De Scriptoribus Hiberniæ." The titles of some others of his works which have not been printed, mostly commentaries on Scripture and treatises of scholastic theology, are given by Bale, Pits, Leland, and Wadding. He was a Minorite or Franciscan, an Oxford doctor of divinity, and a disciple of the celebrated Ockam, to whom Major, the Scottish historian, says that, although a modest man, he was not inferior either in learning or genius. It seems most probable that he was a native of Ireland. Ware is of opinion that he is the same person whom Major in one place calls Adam Hibernicus, or Adam of Ireland (in his enumeration of the famous theologians and philosophers whom the university of Oxford had in former days sent forth), and perhaps the same whom Gregory of Ariminum often cites in his work on the "Sentences" (written about the middle of the fourteenth century), under the names of Adam Doctor, and Doctor Hibernicus. He is stated to have delivered lectures to crowded audiences in many towns of England, but to have principally resided at Oxford, London, and Norwich. He died, according to Bale, in 1358, and was buried at Babwell, near Bury St. Edmunds. (Major, *Hist. Mag. Brit.* i. 5. and iv. 21.; Bale, *Scriptor. Maj. Brit. Cent.* v. 98.; Pits, *De Reb. Angl.* pp. 415. and 482.; Leland, *Com. de Script. Brit.* cap. 248. 424.; Id., *Collect.* iii. 50.; Wadding, *Script. Ord. Minor.* pp. 1. and 4.; Ware, *De Scriptor. Hib.* p. 66., and translation by Harris, p. 81.; Cave, *Eccles. Hist. Lit. Append.* p. 30.; Fabricius, *Biblioth. Lat. Med. et Inf. Ætat.* i. 11.) G. L. C.

ADA'MUS MARISCUS, or DE MARISCO, born in the county of Somerset and diocese of Bath, about the end of the twelfth or beginning of the thirteenth century, studied at Oxford, and joined the Franciscans on their establishment in England, having passed his novitiate in their house at Worcester, the first which they had in this country. He afterwards became a distinguished teacher in their monastery at Oxford, which was, throughout the thirteenth and fourteenth

centuries, the most eminent seat of learning in England. "This house," says Warton (*Hist. Eng. Poet.* ii. 126.), "stood just without the city walls, near Little Gate; the garden called Paradise was their grove, or orchard." A passage in the "Annals of Lanercost," quoted by Wharton (*Ang. Sac.* ii. 342.), speaks of this Adam, under the name of Adamus Mariscius, as having been for three years rector of Wearmouth, in the bishopric of Durham. In 1257 he was nominated bishop of Ely by the king, Henry III., and he appears to have accepted the office; but he was obliged to give way to Hugh de Balshall, whose previous election by the monks was confirmed by the Pope. Trivet (*Annal.* ad an. 1253.) says that it was Boniface, archbishop of Canterbury, who nominated Mariscus to the see; and that the effect of the confirmation of his competitor, on the case being appealed to Rome, was, that the metropolitan lost the right of collating to the bishopric. In one of his own letters, Mariscus speaks of himself as guardian (gardianus) of the Minorites, or Franciscans, of London; and, according to Wadding, he acted as papal legate in England, conjointly with John Cantianus, another learned friar of the same order. He is also mentioned as archdeacon of Oxford, about 1258. Adamus Mariscus is spoken of as one of the most learned men of his time by Matthew Paris (ad an. 1257); and Trivet describes him as a very eminent and famous doctor in sacred theology, and as the most intimate friend of the celebrated Grostête, bishop of Lincoln, who, he adds, out of affection to Mariscus, bequeathed all his books to the Franciscan monastery at Oxford. The Lanercost Annalist says that Mariscus was buried at Lincoln, between Grostête and the south wall of the cathedral. Grostête died in 1253; and Wadding asserts, but it does not appear upon what grounds, that Mariscus lived till 1260. The day of his death is recorded to have been the 15th of November. His contemporaries distinguished him by the title of Doctor Illustratus. Roger Bacon, who was himself educated in the Franciscan monastery at Oxford, mentions Mariscus in the third chapter of the fourth part of his "Opus Majus," the subject of which is the necessity of the mathematics to every science ("In quo probatur per rationem, quod omnis scientia requirit mathematicam"). "All the ancients," he says, "studied mathematics, in order that they might know all things; just as we have seen in regard to some of our own time, and have heard in regard to others, who, by means of mathematics, which they knew well, understood every science. For there have been found most famous men, such as Robert (Grostête), bishop of Lincoln, and Friar Adam de Marisco, and many others, who, by the power of mathematics, have been able to explain the causes of all things, and to expound sufficiently matters both human and divine. This clearly appears in their writings, whether respecting (mental) impressions, or respecting the rainbow and winds, the generation of heat, the investigation of places of the world, celestial matters, and other things, in which theology is employed as well as philosophy." The writings attributed to Mariscus, none of which have been printed, are the following; all, of course, in Latin: — Four books of "Commentaries upon the Master of the Sentences;" "A Commentary on the Song of Solomon;" "A Paraphrase upon Dionysius Areopagita;" "An Elucidation of Sacred Scripture;" "Theological Questions;" "A Course of Prelections" ("Lectiones Ordinariæ"). About two hundred and fifty of his letters, also, are preserved in the British Museum (in Cotton. MS. Vitellius, C viii.), mostly addressed to Grostête, and to the celebrated Simon de Montfort, earl of Leicester. In the introduction to the "Chronicon Willelmi de Rishanger," lately printed by the Camden Society (p. xxxviii.), it is intimated that the letters to Leicester, which are described as "replete with curious and valuable notices of the history of the period," will, ere long, be printed entire. They are said to prove that "Montfort, during a long period, sustained a literary correspondence with Adam de Marisco .... although we do not appear to have any of Montfort's answers in a continued series," and to bear out the praise of literature which Rishanger, both in his Chronicle and in his continuation of Matthew Paris, bestows on Montfort, characterising him as "litteraturæ scientia commendabiliter præditus" (commendably endued with a knowledge of letters). (Tanner, *Bibl. Brit. Hib.*; Bale, *Script.* p. 309.; Pits, *De Reb. Angl.* p. 335.; Wadding, *Script. Ord. Min.*)

G. L. C.

ADA'MUS MUREMUTHENSIS (Murimuthensis, or Murymuthensis, or Adam or Ada Murimouth, Murymouth, or De Myrimuth, for in all these forms is the name found) is the author of a Latin chronicle of the events of his own time, which has been printed under the title of "Adami Murimuthensis Chronicon, sive Historia sui temporis; cui subjicitur ejusdem Chronici Continuatio; e Cod. Reginensi nunc primum edidit Ant. Hall, S.T.P." 8vo. Oxford, 1721. This forms a second volume to Hall's edition of Nic. Trivet's "Annals," of which Murimuth's Chronicle is a continuation. The text of Murimuth's Chronicle, which extends from A. D. 1303 to 1337, fills 90 pages; that of the anonymous continuation, which has been erroneously attributed to Murimuth, and which comes down to A. D. 1380, ends on p. 152. Murimuth has no pretensions to the character of an elegant writer; but his narrative has the merit of being for the most part as clear as it is plain and unpretending, and he appears to

have taken considerable pains to ascertain and record his facts. He tells us that he had found no account of the national affairs after A. D. 1302, except only in the chronicles of the church of Westminster, which carried down the story to the end of the year 1305, and from which he had taken such things as appeared to him deserving of remembrance; from the year 1305, when he had been of an age to observe and understand events, he had written what he had himself seen and heard after the short notes he had been accustomed to take at the time in his diary. It is sufficiently evident from this that he could not have been the author of the continuation of his Chronicle, which comes down to 1380. Pits, however (p. 531.), states, that Murimuth wrote two chronicles, the first from 1302 to 1343, all from hearsay; the second to 1380, containing what he saw with his own eyes. Pits adds (as Bale had said before him) "that it has been noted by some (non desunt qui notant) that Murimuth always begins his year at Michaelmas;" but Murimuth himself in the beginning of his Chronicle expressly intimates that he will adopt throughout this way of reckoning. We may conclude, therefore, that neither Pits nor Bale had ever looked at the work which they affect to describe.

The best account that has been given of Adam of Murimuth is contained in a long note appended to the article about him in Tanner, partly derived from a note in Newcourt's "History of the Diocese of London," i. 152, 153. From the facts and evidences here collected, it appears that Murimuth was procurator in a cause at Rome for the University of Oxford in 1311; that he was rector of Hayes in Middlesex in 1318; that he was sent as ambassador (nuncius) from Edward II. to the Pope and the King of Sicily in 1323, on which occasion he is designated professor of civil law and canon of Hereford; that he was collated to the prebend of Elckstreet in St. Paul's, London, in 1325; and to that of Nesdon in Willesdon, in the same church, in 1327; that in 1328 he was appointed precentor of Exeter, which place he exchanged in 1338 for the prebend of Wyndsbury in the cathedral of Lincoln. He was also several times employed on business abroad by Walter Rainaldus (or Reynolds), who was archbishop of Canterbury from 1313 to 1327. Newcourt, following the common notion that Murimuth was the author of the continuation of his chronicle which comes down to 1380, supposes, of course, that he must have lived at least till that year; and he thinks that a presentation which he quotes of another person in 1371 to a prebend in Exeter stated to be vacant by the death of Murimuth must have been issued upon misinformation. But, besides that it does not otherwise appear that Murimuth, the author of the chronicle, ever held a prebend in Exeter (unless his office of precentor is to be so called), it is evident that a person who was, as he tells us himself, an observer and competent judge of public affairs in 1305, and who was in high employment as a legal practitioner in 1311, was not very likely to be alive either in 1380 or even in 1371. The circumstance also, that we hear nothing of him whatever from 1338 till the supposed mention of his decease in the latter year, is very unfavourable to the supposition of his having survived to so late a date.

Hall, though he principally used the MS. of Murimuth in the library of Queen's College, Oxford, which contains the anonymous continuation of the chronicle, also derived some assistance from another in Magdalen College, in the same university, and from a third which had formerly belonged to the monastery of Ramsey, and was then in the possession of Lord Cardigan. But Wilkins, the editor of Tanner's "Bibliotheca," notices that there is a better MS. than any of these in the Cotton Collection (Claud. E. viii.) which formerly belonged to Spencer, Bishop of Norwich (Henry le Spencer, called the Warlike, we suppose, who was bishop from 1370 to 1406). This MS. contains a good deal that is not in Hall's printed edition, especially some long official documents and lists of names, mostly in French. There seems, however, to be no sufficient ground for Wilkins's statement that Hearne has printed a portion of Murimuth and his continuator, extending from A. D. 1336 to 1377, along with his edition of Walter Hemingford's "Chronicle," 2 vols. 8vo. Oxon. 1731. The fragment which Hearne has printed, under the title of "Anonymi Historia Edwardi Tertii" (vol. ii. pp. 387—452.), appears to have very little in common with any copy of the chronicle of Murimuth and his continuator. It wants altogether the years from 1339 to 1353. Hearne printed it from a transcript made under Tanner's directions from an ancient codex which had been lent to the latter by a friend; and neither he nor Tanner seems to have had any notion that it was to be considered as a mere variation of Murimuth's Chronicle. See Hearne's *Preface to Hemingford*, pp. xxxvii. et seq. G. L. C.

ADA'MUS SCOTUS, probably a native of Scotland, was a canon regular of the Præmonstrants, and appears to have ultimately become either a bishop or the head of some religious house. There is scarcely sufficient evidence that he ever was bishop of Whithern in Galloway (Candida Casa), as he is sometimes designated. There is reason to believe that he was alive in 1186; that, indeed, is the year in which he is supposed to have attained the mitre; and he may have survived till the end of the century. Such at least are said to be the conclusions of his most elaborate biographer; other accounts make him to have died in France about 1180. A treatise of his, entitled "Tractatus de Triplici Tabernaculo Moysis," another entitled, "Liber de Triplici Genere Contem-

plationis," and fourteen sermons, entitled "De Ordine et Habitu Præmonstratensi," were published together, in folio, at Paris, in 1518; and all these pieces were reprinted, together with thirty-three additional sermons and another tract, entitled "Commentarius in Regulam Divi Augustini," in a folio volume, published at Antwerp in 1659, under the care of Godefredus Ghiselbertus, himself a Præmonstratensian monk, who has prefixed a long introductory discourse on the life and writings of his author. Adamus Scotus, however, is perhaps best known by his curious dialogue between the Soul and the Reason (Anima et Ratio), which was first published by Bernard Pez, under the title of "Adami Præmonstratensis, Candidæ Casæ in Scotia Abbatis et Episcopi, Soliloquiorum de Instructione Animæ Libri II.," in his "Thesaurus Anecdotorum Novissimus," folio, Aug. Vindel, 1721-28, tom. i. par. ii. pp. 335—372. This performance, which justifies the praise bestowed upon Adamus Scotus by Oudin, that his diction is not destitute of ornament (ornata satis) and that his matter no more wants learning than his style does eloquence, is inscribed in a short prologue by the author to his venerable superiors (dominis suis venerandis) and friends in Christ, the illustrious Walter, the prior, and the whole body of the brethren of the church of St. Andrews in Scotland; and the dedication concludes with a request to the inmates of the monastery not to forget in their prayers the son of their womb:—"Diluculo consurgentes offerte holocaustum pro filio uteri vestri, ne forte pecceet." Prior Walter of St. Andrews is stated to have died A. D. 1200. In most MSS. this prologue is erroneously addressed to the monks of the Church of St. Andrews in Austria. Oudin states that formerly the works of Adamus Scotus were much used by the French monks of the Celestine order for the instruction of their novices; and hence it was chiefly in the libraries of that order that the manuscript copies were to be found. Very few existed in the libraries of his own order (which was also that to which Oudin belonged before he turned Protestant), the Præmonstrants. Oudin conceives, however, that this Adam was most probably the author of a MS. volume of 114 sermons, wanting the title-page, but evidently written about the year 1200, and very similar to those known to be his in style and manner, which he had himself often examined in the library of the Præmonstratensian abbey of Cuissi in the Laonois, where he at one time studied. But besides these there existed 53 sermons by Scotus, in addition to the 47 that were in print, which Hermannus à Porta, the abbot of the monastery of St. Michael at Antwerp, had ready for publication, along with the Soliloquium de Anima, when Oudin was preparing his book, which came out in 1722. Oudin adds an account of the contents of two MSS. of the sermons and soliloquy, in which Adamus is called an Englishman by birth (natione Anglicus), that were in the library of the Celestines of Mante (apud Cælestinos Meduntanos). Pez is inclined to think that this Adam the Præmonstrant is the real author of a metrical tract, called Summula Raymundi, which was printed at Cologne in 1502, and which has been assigned to a Raymund, of whom nothing is known, to Adam de Saint Victoire, to Magister Adamus de Ordine Minorum, and to other persons of the same name. There appears to be no foundation for any one statement in the article upon Adam Scotus in Chalmers's Biographical Dictionary, with the exception of the last line; there is nothing resembling the facts there mentioned either in Cave or Tanner, the only authorities referred to. (Cave, *Eccles. Hist. Lit.* ii. 234; Tanner, *Biblioth. Brit. Hib.*; Oudinus, *Com. de Script. Eccles. Antiq.* ii. 1544—1547; Pez, *Thes. Anecd. Noviss.* tom. i., Dissert. Isagog. Pars altera, p. lxxi. § viii.; Mackenzie's *Lives and Characters of the most eminent Writers of the Scots Nation*, iii. 364—379.) G. L. C.

ADANSON, MICHEL, was born at Aix in Provence on the 7th of April, 1727. His family were of Scotch extraction, and had been driven from their country on account of their attachment to the cause of the Stewarts. His father was equerry to M. de Vintimille, archbishop of Aix, and followed this prelate to Paris, when he was appointed to the archbishopric of that city. Michel was then three years old, and at the age of seven received from the archbishop an appointment to a canonry at Champeau de Brie, which paid the expenses of his education at the college of Plessis. He early distinguished himself by great industry and application, and carried off many of the prizes at Plessis. As early as the year 1740, he received as a reward for Greek and Latin composition, copies of Aristotle and Pliny's "Natural History," which he no sooner possessed than he occupied himself with making copious notes upon them. On another occasion, Needham, a celebrated British naturalist, was present at the examination of the school, and was so struck with the knowledge displayed by young Adanson, that he asked permission to present him with a microscope, which he did, saying, as he gave it, "You, who are so advanced in the study of the works of men, are quite prepared to study the works of nature." This circumstance, combined with the study of the great naturalists of antiquity, seems to have determined the bent of Adanson's genius. He immediately commenced working with his microscope, and examined and described every natural object within his reach. At this period he was permitted to attend the lectures of Bernard de Jussieu, and Réaumur, to whose cabinets he had free access, and in which he spent whole days in the study of the objects that they contained. When he

was only fourteen, he had particularly directed his attention to the classification of natural objects, and projected three systems for the arrangement of plants. When he was nineteen, his manuscripts contained descriptions of upwards of 4000 objects in natural history, involving an extraordinary amount of labour.

Although in a position that enabled him to pursue his favourite studies with great advantage, he was anxious to investigate new objects, and for this purpose he obtained a situation in the African Company; and, having resigned his benefice, he sailed for Senegal in the year 1748. His reasons for selecting this part of the world as the scene of his exertions are curious, and display some of the prominent features of his character. "His reasons," he says, "were, that this was, of all European establishments, the most difficult to penetrate, the hottest, the most unhealthy, and in other respects the most dangerous, and consequently the least known to naturalists." In his voyage to Africa, he visited the Canary Islands, and from thence made his first communication to the Academy of Sciences of Paris, of which he was admitted a corresponding member in 1750.

Adanson was for five years exposed to the burning sun, the drenching rains, and unwholesome atmosphere of Senegambia; but during all this period he was incessantly at work. He collected and described an immense number of new plants and animals; he made a map of the rivers Senegal and Gambia, prepared dictionaries and grammars of the languages of the people on their banks, kept a register of meteorological observation, made many times during the day; composed a treatise on all the useful plants of the country; collected objects of commerce, clothes, utensils, and instruments of war of the inhabitants; and, having thus gratified his passion for studying nature, he returned to Europe in February, 1754. The materials thus collected formed the subjects for many of the papers which he afterwards read at the Academy of Sciences. During his residence in Africa, he conceived the idea of colonising Senegal with free blacks, and laid his plan before the Indian Company of France in 1753. He suggested this as a means of stopping the slave trade, and on this he claims to be considered as one of the earliest who drew attention to this subject. His plan was not acted on by the French; and in 1761, when the English took possession of Senegal, Lord North offered to remunerate Adanson if he would communicate his plan; but he refused, on the ground of patriotism.

On his return from Africa, he published an account of his travels, and of his residence in Senegal. This work gives an interesting account of his pursuits and adventures, as well as of the inhabitants, and many of the natural productions of the country.

The effect produced on Adanson by coming into contact with so many new objects was not confined to the desire of obtaining them as novelties in natural history; but he sought to ascertain the relation that these new objects had to those with which he was already acquainted. Whilst collecting plants and animals, and comparing them with those he had before seen, he was led into that train of thought which resulted in the developement of those principles of classification which have since been recognised by all who have succeeded him. Before leaving his own country, he had seen the deficiency of the artificial system of Linnæus, which was just then gaining ground, for arranging plants; and he attempted, by a diligent investigation of all the parts of a plant or an animal, to bring those things which resembled each other most into the same classes and families. This he called his universal method, and the first-fruits of his efforts in this direction were his "Traité des Coquillages," appended to his "Histoire Naturelle de Sénégal," which was published in 4to. at Paris in 1757. In this treatise he pointed out the necessity of attending to the whole animal, and not merely to their shells, as had been done by previous writers, and he gave an arrangement of the mollusca in accordance with their entire structure. On the publication of this treatise he was elected a member of the Royal Academy of Sciences of Paris, and a fellow of the Royal Society of London.

In 1761, he read his paper on the Baobab of Africa, which has been named, after him, Adansonia, at the Royal Academy of Sciences, and which was published in their Memoires under the title "Description d'un Arbre d'un Nouveau Genre Appelé *Baobab* observé au Sénégal." This paper gave the first accurate botanical description of this tree, which is the monster of the vegetable kingdom. It is a model of the manner in which such subjects should be treated.

He intended to publish a description of all the various objects which he had collected in Africa from the three kingdoms of nature; but, wishing to make known more fully his views of classification, he published at Paris, in 1763, his great work on botany, entitled "Familles des Plantes," in 2 vols. 8vo. This work may be looked upon as one of the most remarkable, even in a century which produced the "Systema Vegetabilium" of Linnæus and the "Genera Plantarum" of Jussieu. Its object was the arrangement of the vegetable kingdom in groups or families which should be entirely natural. To attain this end the author arranged all the genera of plants in no less than sixty-five artificial arrangements, according to various points in their structure; and then, having placed those together which agreed in the greatest number of points he divided them into fifty-eight different families. Every part of this work is

characterised by great labour and research. It contains one of the most complete histories of systematic botany extant, and a general statement of what was known at the time when it was published in physiological and structural botany. The descriptions of the natural families given at the head of each are very minute, frequently very accurate, and full of valuable and interesting observations. This work has however fallen into unmerited obscurity, not only on account of its peculiar orthography, in which words are spelt as they are pronounced in French, but also on account of many of Adanson's views being opposed to those of Linnæus, whose influence at the time of the publication of this work was unbounded. In the naming of genera Adanson preferred giving them their native and barbarous names to those derived from Greek, as proposed by Linnæus, and in consequence his book is filled with very odd names, to which however he has added a copious list of synonymes. His criticisms on Linnæus have been thought by the disciples of Linnæus to be severe and unjust, although they appear not to have interrupted the harmony that existed between these two great men, as is proved by their correspondence; yet they have been the means of exciting much bitterness, especially in England, against the author of the "Familles des Plantes." It is another drawback on the value of this work that the author has not stated the principles by which he was directed in the formation of his different families of plants, nor has he given any more general division than that of the families; so that as a system of classification his work is defective. But, whatever may be the faults of this book, Adanson undoubtedly has the honour of having laid the foundation of modern systems of natural classification.

After the publication of this work his name became widely known, and in 1766 he was invited by Catherine II. empress of Russia to fill a chair of natural sciences at Petersburg, and a proposal of the same kind was made at the same time by Charles III. king of Spain; but he refused both offers. His mind now became occupied with the subject of classification generally, and he proposed to apply the principles which he had so successfully employed in classifying the mollusca and the whole vegetable kingdom, to universal nature. He wished to embrace in a system, which he called the "universal order of nature," all species of existences, physical, organic, and intellectual, having for its object the determination of all the links that bound one object in nature to another. In the accomplishment of this object he hoped to secure the patronage of Louis XVI. and the co-operation of the Academy of Sciences; and, in 1775, he laid his plan for publishing a great work before the Academy. "Twenty-seven volumes," says Cuvier, "developed the general relations and distribution of the objects in nature; the history of 40,000 species were arranged in alphabetical order in 150 volumes; a universal vocabulary gave the explanation of 200,000 words. The whole was illustrated with a great number of treatises and special memoirs, with 40,000 drawings and 30,000 specimens from the three kingdoms of nature." Such a mass of matter the Academy could not think of publishing, and recommended Adanson to publish only that which was original in the work. To this proposition he would not accede, and "science," adds Cuvier, "will for a long time have to regret that he refused this advice." He continued labouring at this great work to his death. But he did not exclusively occupy himself in this labour. At various times he contributed numerous papers to the Memoirs of the Academy. The following are the most important. In 1759, on the Teredo Navalis, where he first pointed out the nature of this animal, and the mischief which it does by boring the wood of ships. In 1761, on the peculiar movements of a plant called a Tremella; this plant was afterwards named by Vaucher, Oscillatoria Adansonii. In 1766, on the permanence of species. In 1773 and 1779 he read two valuable papers on the red and white gums of Africa, known in Europe as gum Arabic and gum acacia; he described the trees from which these gums were obtained, and the mode of collecting them. He also contributed many papers on meteorology and other departments of science. In 1761 he was engaged to write the botanical articles for the supplement to the "Encyclopédie Raisonnée." They only extended to the letter C; but it is to be regretted, from the great learning, deep research, and perfect knowledge of the subject displayed in these articles, that he was not induced to complete his part of the work.

His mind was too active to be confined to one department of science. Whilst in Africa he discovered that the property of giving shocks possessed by the Silurus depended on electricity. He also discovered a means of obtaining a blue fecula from the indigo of Senegal. He was the first to point out the electrical properties of the tourmaline, in a paper which was published under the name of the Duc de Noya Carafa. His museum indicated the universality of his genius; it consisted of 65,000 objects in nature. These he wished to deposit in the Louvre, but was refused.

His manner of living was frugal, and his means seem to have been small. In 1779 a pension was granted him by Louis XVI.; and, in 1782, he was entitled to a pension from the Academy. But the revolution came, and with it Adanson lost everything: his pensions were stopped; his garden, in which he took much delight, and in which he had reared 130 varieties of mulberry trees, was destroyed. He felt this event acutely; but

what grieved him most was, that he could not carry on his great work, not having money enough to purchase fire and candles. He is even said to have been so destitute, that had it not been for the care of an old domestic he must have perished. During this period he seems to have been lost to all who had before known him; and on the reassembling of the Academy, when things became quiet, he was not present. Inquiry was however set on foot, and he was at last found, but in such a miserable plight, that on being invited to attend a meeting of the Academy, he replied that he had "no shoes to come in." His circumstances became known to the government, and a pension was granted him; but he did not live long to enjoy this bounty. The privations to which he had been subjected during the revolution brought on the disease called mollities ossium, or softening of the bones, which, after great suffering, terminated his existence on the 3d of August, 1806, in the eightieth year of his age. His dying request was, that nothing more should mark his grave than a garland composed of flowers from the fifty-eight families of plants which he had established.

In person Adanson was small and well made; he was lively and agreeable in his manners, and excelled in the accomplishments of society. "Indomitable courage," says Cuvier, "infinite patience, an unpleasing eccentricity, ardent desire for a speedy reputation, and a disdain for the means that would procure it, calmness in the midst of all kinds of privations and sufferings, were the characteristics of his mind."

Adanson's reputation is perhaps not equal to his deserts. During his life Haller spoke of him as the worthy rival of Linnæus; and Cuvier gave him a position that neither Buffon nor Linnæus could pretend to occupy. But in Great Britain he has either been treated with contempt for his rivalry of Linnæus, or so little known that a writer on botany so late as the year 1835 speaks of him as still living in Paris. Something, however, in this respect, is undoubtedly due to the obstruction of intercourse between this country and France during and after the revolution, as well as to the publication of the "Genera Plantarum" of Jussieu, which carried out more fully the views of classification which Adanson had endeavoured to establish.

Adanson's "Ordre Universel de la Nature" was never published, nor is it likely to be, on account of its vast extent. We cannot, therefore, pronounce upon its merits; but if we may judge of it from what he has written, it is not too much to suppose that it contains much matter that would yet be valuable to science. At the same time it must be regretted, that a genius and powers so great as those of Adanson should have been combined with an ambition that carried on their possessor in a course by which they were in a great measure lost to mankind. (Cuvier, *Eloge d'Adanson*; Joyand, *Notices sur la Vie d'Adanson*; *Dictionnaire des Contemporains*; Ersch und Gruber, *Allgem. Encyclop.*; Smith's *Correspondence of Linnæus*; *Supp. Encyc. Raisonnée*; Bischoff, *Lehrbuch der Botanik.*)

E. L.

ADARBI (אדרבי). [ISAAC BEN SAMUEL ADARBI.].

ADASHEV, ALEXĀY THEDOROVICH, called, by Prince Kurbsky a contemporary writer, "an angel upon earth," by Karamzin, "the ornament of his age and of humanity," was the minister and favourite of the Tzar Joann, or Ivan, the Fourth, of Russia, afterwards called the Terrible. In the year 1547 a frightful conflagration took place at Moscow, which destroyed great part of the city, and more than 1700 of the adult inhabitants. The wretched populace, neglected in their misery by the young Tzar, who was then in the eighteenth year of his age, and just emerged from a minority in which no care had been taken for his education, rose in revolt, and after murdering Prince George Glinsky, his uncle, rushed to the palace of Borobev, to demand the life of Glinsky's mother, Anna, in the opinion that the fire had been produced by the sorceries of that family. At this period, when the Tzar himself trembled in the palace of Borobev, a priest of the name of Sylvester approached his person, and addressed him in terms of such awful eloquence, on the sin of his neglected duties, that the conscience of the sovereign was effectually aroused, and Sylvester, and Adashev his friend, who was at that time the chamberlain of Ivan, were placed at the head of the state. From that period a sort of golden age commenced for Russia. In an assembly of deputies from all parts of the empire at the Lobnoe Mäysto, or public place of Moscow, the Tzar, addressing Adashev in a singular speech, which is preserved by the native chroniclers, told him that he committed to his hands the cause of the oppressed. "Fear not," he said, "the powerful and the illustrious, who crush the poor, neither trust the poor man, who with lying tears calumniates the rich: search into all, and bring to me the truth, fearing the judgment of God." One of the first measures of the new government was a revision of the law, which was formed into a code (the second code in Russian history) called the "Sudebnik," or "Book of Judgment," the most remarkable provision of which was the privilege allowed to the citizens of every locality to choose from among themselves a "starost" or elder, and "tzayloval'niks," or "sworn-men," to act concurrently with the judges appointed by the Tzar, a measure which was borrowed from the constitution of the republics of Pskov and Novgorod. An ecclesiastical council was summoned for the reform of the church,

which came to resolutions for encouraging the foundation of schools, and prohibiting the erection of unnecessary churches. A Saxon of the name of Schlitt was despatched to Germany for the purpose of engaging artists, printers, and men of learning to come to Russia, and he obtained the permission of the Emperor Charles V. to do so, at the diet of Augsburg, but was thwarted in his design by the town council of Lübeck, who threw him into prison, as he was about to embark from that port, and dispersed the hundred and twenty persons whom he had persuaded to accompany him on his return. In 1553, when the English, in the course of Chancellor's unsuccessful search for a north-east passage, discovered Archangel, such advantageous terms were offered him by the government, that the commerce between England and Russia immediately began, and has never since been interrupted.

While all this was being effected in peace, Russia under the administration of Adashev was no less successful in war. It was in 1552 that, with the assistance of Adashev's father, Theodor Gregor'evich, the conquest of Kazan was effected, by which, after a tyranny of more than 300 years, the power of the Tartars in Russia was effectually broken. In 1553 the Tzar fell dangerously ill, and began to fear that his infant son might be passed over in the succession in favour of his half-brother. He called the nobles before him, and reproached them with this design, when Adashev's father boldly replied, "To you, sire, and your son, we should be proud to yield obedience, but not to the kin of the Tzaritza, who would be sure to govern in the infant's name; this it is that affrights us. In your own minority we drank too deep of the cup of misery to return to the government of usurping nobles." The Tzar recovered, and not only did not punish his minister, but even advanced him in honour; but it was observed that he never looked on him as a friend again. The Tzaritza, Anastasia, was also offended, who had been hitherto the warmest friend and supporter of Sylvester and Adashev. From this time their influence declined. The coldness of the Tzar, fomented by the acts of Adashev's enemies, continued increasing, till in the year 1560, it became so evident, that Adashev felt it desirable to leave the court, and obtained the command of the army, then carrying on hostilities against the Knights of the Sword, in Livonia, with the view, it is supposed, of showing that though he had given his opinion against that war, on the ground that no Christian power ought to be attacked till the Mohammedans were entirely overthrown, he was still ready to carry out the intentions of his sovereign. Though thus in disgrace, Adashev was treated with such honour by the citizens of Livonia, that the hostility of his enemies was unabated. The death of the Tzaritza, Anastasia, in the same year, suggested the idea of accusing him. They ascribed the event to Adashev, as her enemy and a sorcerer; and as a proof of his sorcery, they alleged that by any other means it was impossible to obtain such an influence over the mind of the Tzar as he possessed. Adashev demanded to be confronted with his accusers, but this they persuaded the Tzar to refuse, on the ground that he was so popular with the nation and army that no one would have the boldness to accuse him to his face; and that his power of fascination over the sovereign was such, that, under the influence of his eyes, Ivan would be unable to condemn him. In a singular letter to Prince Kurbsky, Ivan himself supported the truth of this insinuation. He also said that "during the administration of Adashev and Sylvester, the kingdom had been without a king, there had only been a slave on the throne, but that he was now resolved to cease to be a boy at the years of manhood, and to throw off the yoke imposed upon him by a hypocritical priest, and an ungrateful servant." It is remarked by Karamzin, that this is the highest panegyric ever bestowed upon Adashev and Sylvester, as it shows that the merit of their admirable measures was entirely their own. Adashev was finally condemned unheard; but the Tzar could not yet resolve upon throwing off all shame, and merely sent him orders to remain at Fellin in Livonia, from which he was shortly afterwards removed to and imprisoned at Dorpat, where in about two months he died of a fever, A. D. 1561. It was rumoured by his enemies, that finding himself detected, the sorcerer had taken poison; but this report, and a supposition that he was poisoned by order of Ivan, seem to be equally unfounded. After his death, the Tzar threw off all restraint, and became the monster known in history as Ivan the Terrible. (Karamzin, *Istoriya Gosudarstva Rossiyskago*, 2d edit. viii. 100, &c., ix. 17, &c.; Ustrialov, *Russkaya Istoriya*, ii. 56, &c.; Article by Yazuikov, in Russian *Entsiklopedechesky Lexikon*, i. 179-181.) T. W.

ADASHEV, DANIEL THEODOROVICH, the younger brother of Alexāy Adashev. He crushed an insurrection of the Kazan Tartars in 1553, a year after their conquest, and served in the war of Livonia in 1558. In the year 1559 he was sent with an army of 8000 men against the Crim Tartars. He embarked at a spot near the present Kremenchug, in vessels built in that then desolate neighbourhood, under his own direction, floated down to the mouth of the Dnieper, took two vessels on the Black Sea, and inspired the inhabitants with such alarm that they fled to the woods and the mountains. For a fortnight he ravaged the western part of the Crimea, burned the villages, seized the flocks and the men, and set free the Russian and Lithuanian prisoners; and finally, loading his vessel with booty, set out on his

return towards Oczakow, or Ochakov. Meanwhile the Tartar khan, Devlet Girey, becoming apprised of the smallness of his numbers, collected his forces, and pursued him along the banks of the Dnieper. Adashev slowly keeping his course, maintained a running fight with the Tartars, kept clear of the cataracts, and when he arrived at Monastery Island offered battle, but the Khan declined it. The news of this bold expedition was received at Moscow with transports of triumph, and the Tzar Joann Vasil'vich ordered a public thanksgiving. Two years after, these services were rewarded with the block. Immediately after the death of Alexăy Adashev, in 1561, the Tzar commenced a persecution against all his relatives and friends. A widow of the name of Maria Lyakovitza, known as a friend of Alexăy's, was accused of plotting to destroy the Tzar by means of sorcery, and put to death, together with her five sons. Her execution was shortly followed by that of Daniel Adashev and his son, a boy of twelve years of age, as concerned in the same plot, of the three brothers of Alexăy's wife, and of Ivan Shishkin, one of his relations, together with his wife and children. (Karamzin, *Istoriya Gosudarstva Rossiyskago*, 2d edit. viii. 295, &c. ix. 21.; Article by Yazuikov, in Russian *Entsiklopedecheshy Lexikon*, i. 181. 182.) T. W.

ADDA, one of the kings of that part of Northumbria which is called Bernicia. He was a son of Ida, who was sovereign of both parts of Northumbria; and his æra is the middle of the sixth century. Little more than the name is come down to us. J. H.

ADDA, IL CONTE FRANCESCO D', distinguished as a poet, a painter, and a soldier; he painted historical subjects, and imitated the style of Lionardo da Vinci. He executed the altar-piece of the Dominican church of Santa Maria delle Grazie in Milan, representing John the Baptist. (Lanzi, *Storia Pittorica della Italia.*) R. N. W.

AD-DEMI'RI' (Mohammed Ibn Múra Ibn 'Ita Ibn 'Abdi-l-kádir), surnamed Kemálu-d-dín (complement of the faith), Abú-l-baka, and Abú 'Abdillah, a celebrated Arabian naturalist, was born at Demir, a town near Damietta, in Egypt, about the middle of the fourteenth century of our æra. He wrote several works on various branches of natural history, the best known of which is a dictionary entitled "Hayátu-l-haywán" ("The Lives of living Creatures"). There are copies of this work in the British Museum, in the Bodleian library, and most other libraries of Europe. Few, however, contain the concise but valuable history of the khalifs of the houses of Umeyyah and 'Abbás, which Ad-demírí introduces under the article "iwaz" (goose). The work of Ad-demírí was abridged by Mohammed Ibn 'Abdi-l-kádir Ibn Mohammed Al-hanifí (the Hánifite), called also Ad-demírí, from Demir, the place of his birth, who entitled his abridgment "Háwiyatu-l-hossámmin Hayátu-l-haywán," ("The excellent Collector from the 'Hayátu-l-haywán,' or the Lives of living Creatures"), and by several others, whose names are given by Háji Khalfah. (*Dict. Ency.* voc. "Hayát.") Ad-demírí's work is more valuable for the historical and biographical dictionary which it contains, than for any new facts on the science of which it treats; it abounds with blunders, which have not escaped the Arabian naturalists; one of them, named Ahmed Al-afkarbí, wrote a critique of it. Assenrani was the first scholar in Europe who published extracts from Ad-demírí, in his "Bib. Clem. Fatic. Catal." ii. 251. Tychsen printed also a few at the end of his "Elementa Linguæ Arabicæ;" and in the French translation of Oppian's "Cynegetica," by Belin de Ballu, some interesting fragments were given in French by De Sacy. Lastly, Samuel Bochart made great use of it for his "Hierozoicon." There is a Persian translation of Ad-demírí's work by Hákim Shah Mohammed Kazwíní, who added considerably to it. Ad-demírí died in A.H. 808 (A.D. 1405–6). He professed the sect of Sháfi' Háji. (Háji Khalfah, *Dict. Ency.* sub. voc. "Hayát;" D'Herbelot, *Bib. Or.* voc. "Demiri.") P. de G.

ADDINGTON, ANTHONY, M.D., was educated at Trinity College, Oxford, where he took the degree of M.A. on May 13. 1740, and of M.D. on January 24. 1744. He was subsequently admitted a fellow of the College of Physicians, and commenced practice in London, but was compelled by ill health to remove to the country. He then retired to Reading, where he derived a large income from his profession, until his death in 1790. Dr. Addington was the father of the present Lord Sidmouth. He devoted his attention particularly to the treatment of insanity, and was one of the physicians called in to see George III. when he first showed symptoms of mental aberration.

Dr. Addington was the confidential friend and adviser of Lord Chatham, and took a principal part in negotiating a coalition between that nobleman and Lord Bute. He was unsuccessful in his endeavours, and appears to have made himself enemies, by the account of the matter which he published, under the title of "An authentic Account of the Part taken by the late Earl Chatham in a Transaction which passed in the beginning of the year 1778." He was the author of "An Essay on the Sea Scurvy, wherein is proposed an easy method of curing that distemper at sea, and of preserving water sweet for any cruise or voyage." Reading, 1753, 8vo. In this work he describes the disease rather from the accounts of others than from his own observation. In its treatment he recommends depletion, with the employment of sea-water as a purgative, and drinks aci-

dulated with muriatic acid. He conceives meat to be injurious, but regards biscuit as food suitable to persons affected with scurvy. He asserts that the addition of an ounce and a half of muriatic acid to a tun of water, will prevent its putrefaction, and preserve it sweet for any length of time. The book does not possess any great merit. (*Gentleman's Magazine*, vol. xlviii. p. 445.; and vol. lx. pp. 283. 370.) C. W.

ADDINGTON, STEPHEN, D.D., a dissenting minister of some eminence, was the son of Samuel Addington, a tradesman of Northampton, and a member of the congregation, in that town, of which Dr. Doddridge, a well-known name, was the pastor. Dr. Doddridge was also the conductor of an academy for the education of young men intended for the dissenting ministry, which academy Addington entered in 1746, being then of the age of sixteen. After having spent the period usually allotted to study in the dissenting academies, he settled as pastor of a congregation at Spaldwick, in Huntingdonshire, from which place he removed, in 1752, to Market Harborough, where the longest and happiest period of his life was passed. He had a large congregation, to whom his services were very acceptable, and amongst whom he was very useful. To these duties he soon added those of a school.

After living nine-and-twenty years at Harborough, where he was very popular, both there and in the country around, being thought by some to have much of the spirit and manner of Doddridge, he accepted an invitation to become pastor of an Independent congregation in London, which met at a chapel in Miles-lane, Cannon-street, where he settled in November, 1781. In 1783 he was induced to attempt the education of youth for the dissenting ministry. A house was taken for the purpose at Mile End. This appointment he was, however, glad to resign in 1790; and the institution was transferred to Hoxton. His health was failing; and, though much esteemed by many friends, the popularity which he had enjoyed in the country appears not to have followed him in London. He died on February 6. 1796, and was buried in the great non-conformist cemetery in Bunhill Fields.

Besides various useful school-books and single sermons, Dr. Addington is the author of the following works:—"A Dissertation on the Religious Knowledge of the Ancient Jews and Patriarchs, containing an Enquiry into the Evidence of their Belief and Expectation of a Future State," 4to. 1757; "Maxims, Religious and Prudential," 12mo.; "Eusebes to Philetus, Letters from a Father to a Son, on a Devout Temper and Life," 12mo. 1761; "The Christian Minister's Reasons for baptizing Infants," 12mo. 1772; "A practical Treatise on Afflictions and Recovery, with Hymns," 12mo. 1779; "The Life of Paul the Apostle," 8vo. 1784. This last is considered his best work. (*The Protestant Dissenters' Magazine*, iii. 80.; Wilson's *Dissenting Churches*, i. 499.; where is a full account of Dr. Addington's life and character.) J. H.

ADDISON, JOSEPH, was the eldest son of the Reverend Lancelot Addison, and was born at the parsonage of Milston in Wiltshire, of which his father was then rector, on the 1st of May, 1672. It is asserted by Thomas Tyers, in his "Historical Essay on Mr. Addison," that he was at first supposed to have been born dead; and it appears that even after he revived he was thought so little likely to live, that they had him baptized the same day. He was put to school, first at the neighbouring town of Amesbury, then at Salisbury, then, as Dr. Johnson was informed, at Lichfield, though probably only for a short time, on his father being made dean of Lichfield, and removing thither with his family in 1683; and thence he was sent to the Charter-house (not however upon the foundation) either in that or the following year. At the Charter-house he made his first acquaintance with Steele, whose name their long friendship and the literary labours in which they were associated have for ever united with his.

In 1689 he was entered of Queen's College, Oxford (the same to which his father had belonged); but two years after he was elected a demy (or scholar) of Magdalen College, on the recommendation of Dr. Lancaster, afterwards provost of Queen's, who had been struck by some of Addison's Latin verses which he accidentally met with. To a date not long subsequent to this belong some both of his Latin and of his English poems that have been preserved, though they were not all published till many years afterwards. His first printed performance was a short address to Dryden, in English verse, which is dated Mag. Coll. Oxon. June 2. 1693, and which Dryden inserted in the 3d vol. of his "Miscellany Poems," published in that year (p. 245. of the fourth edition, 1716). The 4th vol. of the "Miscellany Poems" contains (pp. 6—17.) "A Translation of all Virgil's Fourth Georgic, except the story of Aristæus, by Mr. J. Addison, of Mag. Coll. Oxon.;" (pp. 20—22.) "A Song for St. Cecilia's Day, at Oxford, by Mr. J. Addison;" and (pp. 288—292.) "An Account (in verse) of the greatest English Poets," by the same, dated April 3. 1694, and addressed to Mr. H. S., whom the writer styles his "dearest Harry," and who is no other than Sacheverell, the afterwards famous high-church parson. A verse translation by Sacheverell, of a portion of the first Georgic, dedicated to Dryden, is given in the same volume of the "Miscellany Poems" (p. 148.), in which Addison's first printed verses appeared. Spence (*Anecdotes*, edited by Singer,

p. 50.) reports Pope to have stated that the letter to Sacheverell was not printed till after Addison's death; and this account has been commonly repeated. Pope is said to have added, "I dare say he would not have suffered it to be printed had he been living; for he himself used to speak of it as a poor thing. He wrote it when he was very young; and, as such, gave the characters of some of our best poets in it only by hearsay. Thus, his character of Chaucer is diametrically opposite to the truth; he blames him for want of humour. The character he gives of Spencer is false too; and I have heard him say that he never read Spencer till fifteen years after he wrote it." It was not likely that the poem should have thus become the subject of conversation between Pope and Addison if it had not been printed, and if Addison, as is intimated, would gladly have concealed its existence. In other respects also the account here attributed to Pope is incorrect. Chaucer is not blamed for want of humour; he is expressly called "a merry bard;" and it is only affirmed that his wit has become obscure and his jests ineffective from the rust that has grown over his language. Spencer certainly is treated as a mere barbarian, and without the most distant suspicion of any of his real qualities. The most ambitious passage is that relating to Milton, beginning—

> "But Milton next, with high and haughty stalks,
> Unfettered in majestic numbers walks:"

a part of which has been often quoted. It is worth notice as evincing that the Paradise Lost was generally appreciated (for it has all the air of expressing a common or universal opinion) long before the appearance of the critical papers in the "Spectator," which many people suppose first taught the nation to understand and admire their great epic poet. To this period of Addison's life is also assigned his short and superficial "Essay on the Georgics," which Dryden published, in 1697, with his translation of Virgil, stating (in the dedication to the Æneis) that it had been given him by a worthy friend who desired to have his name concealed; and the prose arguments throughout the translation, similarly acknowledged, were likewise furnished by Addison. Although he did not name Addison in reference to these contributions, Dryden in his "Postscript to the Reader," printed at the end of his translation, pays a compliment to "the most ingenious Mr. Addison of Oxford," after whose bees, he says, his own later swarm is scarcely worth the hiving, alluding to the version of the fourth Georgic. About this time also were written some, at least, of the Latin poems which were first printed, under Addison's own care, in the second volume of the "Musarum Anglicanarum Analecta," published in 1699:—the "Barometri Descriptio;" "Πυγμαιογερανομαχία, sive Prælium inter Pygmæos et Grues commissum;" "Sphæristerium" ("The Bowling Green"); "Machinæ Gesticulantes" ("The Puppet Show"); and two or three other shorter pieces. That on the peace of Ryswick, entitled "Pax Gulielmi Auspiciis Europæ reddita," also contained in that collection, had, we believe, been printed before, in 1697.

Addison took his degree of M. A. 14th February, 1693; and at this time it was his intention to enter the church, as he intimates in the conclusion of his letter to Sacheverell. There has been some dispute about the motives which changed this purpose; his friend and literary executor, Tickell (Preface to his collected works), represents him as having been actuated by a "remarkable seriousness and modesty," which made him think the duties of the priesthood too weighty for him. Steele, however (Preface to the second edition of *The Drummer*), insists that the true reason was the interference of Lord Halifax (then Mr. Charles Montague), who held out more inviting prospects to him in another direction. Appealing to Congreve, to whom the preface is addressed, Steele says, "As you were the inducement of his becoming acquainted with my Lord Halifax, I doubt not but you remember the warm instances that noble lord made to the head of the college, not to insist upon Mr. Addison's going into orders." Soon after this introduction to Montague he addressed, in 1695, a poem to Lord Keeper Somers on one of King William's campaigns, which was followed in 1697 by the Latin verses on the peace of Ryswick, already mentioned; but it was not till after two years more of expectation, or, at least, of getting nothing, that he at last obtained through Somers a pension from the crown of 300*l.* a-year, to enable him to travel. He first took up his residence for above a year at Blois, probably, as Johnson suggests, to learn the French language. Spence (*Anecdotes*, p. 184.) gives the following account as received from the Abbé Philippeaux, who remembered him there: "He would rise as early as between two and three in the height of summer, and lie abed till between eleven and twelve in the depth of winter. He was untalkative whilst here, and often thoughtful; sometimes so lost in thought that I have come into his room and staid five minutes there before he has known any thing of it. He had his masters generally at supper with him, kept very little company beside, and had no amour whilst there that I know of; and I think I should have known it if he had had any." It must have been before his going abroad, we may here observe, that Addison acquired his habit of indulgence in wine, if what Spence was told by Dennis (*Anecdotes*, p. 45.) be true, that although Dryden was generally an extremely sober man, for the last ten years of his life, during which he was much acquainted with Addison, he drank with him more than he ever used to do, "probably

so far as to hasten his end." But this account would carry us back to Addison's nineteenth year, which seems an early date for either his hard drinking, or so great an intimacy with Dryden.

Addison remained abroad, principally in Italy, till the death of King William, in the spring of 1702, deprived him both of his pension and of an appointment which he expected to receive as secretary to Prince Eugene. Swift, in some lines quoted by Tyers, affirms that he was compelled by his pecuniary difficulties to become the tutor of a travelling squire; and the meanness of his appearance when he returned to England is said to have given visible testimony of his poverty. While abroad, he wrote, in 1701, his "Letter from Italy" to Montague, which has generally been regarded as the happiest of his poetical productions. During his residence in Italy, also, he is said to have written his "Dialogues on Medals," which, however, were not published till after his death. Signor Ficoroni told Spence (*Anecdotes*, p. 93.) that he did not go any depth in that study: "All the knowledge he had of that kind," said Ficoroni, "I believe he had from me, and I did not give him above twenty lessons upon that subject." Here, too, according to Tickell, he wrote the first four acts of his Cato; and Tonson told Spence (*Anecdotes*, p. 46.) that he actually saw them when he met Addison, accidentally, on his return, at Rotterdam. But Dr. Young, in a note which Spence has appended to this statement, assures us that, to his knowledge, all the five acts were written at Oxford, and sent from thence to Dryden. If so, it would have been interesting to know what Dryden thought of the play, of which, when the author brought it to Pope, as just finished, many years after, that poet gave it as his opinion that he had better not act it, and that he would get reputation enough by only printing it, thinking the lines well written, but the piece not theatrical enough (Spence, p. 196). Notwithstanding Young's confident assertion, it seems certain that the fifth act was either not written at all till long after the time of which he speaks, or was, at least, entirely re-written at a much later date.

Very soon after his return from Italy, Addison published his "Travels," inscribing the volume to Lord Somers. It was at first received somewhat coldly; but Tickell states that the price rose to five times its original amount before the second edition appeared. His friends, however, being now out of power, nothing was done for Addison for some time, and how he managed to subsist we are not informed. The first thing we hear of him is his engagement by Godolphin, on the recommendation of Lord Halifax, to celebrate the victory of Blenheim, gained in August 1704, which produced his poem entitled "The Campaign," published in the end of that or beginning of the following year. This performance brought him a great accession of fame; and it also opened to him a career of prosperity which was never interrupted. While the poem was still unfinished, being advanced only to the celebrated simile of the angel, which occurs a little past the middle, it was read or communicated to Godolphin, who was so pleased with it that he immediately appointed the author to the place of one of the excise commissioners of appeal, just become vacant by the death of Locke. Locke died on the 28th of October, and it appears that the new commission in which Addison's name was inserted was made out on the 16th of November (Beatson's *Political Index*, ii. 375.). This post, it may be presumed, was very nearly or altogether a sinecure; Addison, whose duties were perhaps done for him by the other four commissioners, continued to hold it till he lost all his appointments on the change of ministry in 1710. In 1705 he is said by Niceron, in "Mémoires des Hommes illustres" (xxxi. 71.), to have attended Halifax to Hanover; but the fact, though it has been generally admitted, would seem to be more than doubtful if it rest only on that authority. In the following year, 1706, according to Tickell, he was selected to be under-secretary to Sir Charles Hedges, secretary of state; and when Hedges was, in December of that year, succeeded by the Earl of Sunderland, Addison continued to serve under the new secretary. The "Biographia Britannica," however, is mistaken in representing Hedges as having been newly appointed to office when Addison became under-secretary; he had been secretary of state since May, 1702. In 1707 Addison published, anonymously, a pamphlet in support of the government, entitled "The Present State of the War," which, although he is not known to have acknowledged it during his life, is printed in Tickell's edition of his collected works. This year, also, he wrote and published his opera of "Rosamond," by way of an attempt to supersede or cope with the Italian opera by a similar combination of music and recitative in the vernacular tongue; but, although the poetry has since been greatly admired, the piece was unsuccessful when brought out upon the stage, principally, it is said, owing to the indifferent style in which the songs were set to music. It has since been reset by Arnold. Besides his primary or more professed object of rivalling the Italian opera, Addison took an opportunity, in this production, of paying his court to the master of the ministry, the Duke of Marlborough, whose praises it celebrated in a very flattering strain, and to whose wife, the celebrated Duchess Sarah, the author inscribed it on its publication. About the same time, the "Biographia Britannica" states, he assisted Steele in his comedy of the "Tender Hus-

band;" but that drama was published two years before "Rosamond." Addison wrote the prologue spoken when it was acted at Drury Lane; and when it was soon after published, Steele dedicated it to his friend, in an address in which he acknowledges that he had been indebted to him for several of the most successful scenes. In the beginning of the year 1709, when the Earl (afterwards Marquis) of Wharton, father of the more notorious duke, who some years later became, for a short time, the patron of Young, went over as Lord Lieutenant to Ireland, he took Addison with him as his secretary; and the latter was, at the same time, appointed to the sinecure office of keeper of the records in Birmingham Tower, with a salary augmented to 300*l.* a year. He was in Dublin when the "Tatler" was commenced in London by Steele, on the 12th of April; and Addison is said to have detected his friend by a remark on Virgil in one of the papers, which he recollected having communicated to him: it may be found in No. 6., published 23d. April, 1709. Addison soon after became a contributor; his first paper formed part of No. 20., which appeared on the 26th of May, and he soon took a larger share in the work than any other writer, except Steele. In his preface to the first collected edition, Steele acknowledged his obligations with his characteristic generosity and warmth of expression:—"I have only one gentleman, who will be nameless, to thank for any frequent assistance to me, which, indeed, it would have been barbarous in him to have denied to one with whom he has lived in an intimacy from childhood, considering the great ease with which he is able to despatch the most entertaining pieces of this nature. This good office he performed with such force of genius, humour, wit, and learning, that I fared like a distressed prince who calls in a powerful neighbour to his aid:—I was undone by my auxiliary; when I had once called him in, I could not subsist without dependence on him." Yet Addison's contributions to the "Tatler" scarcely amount to a fourth part of Steele's. We may here complete the account of the literary partnership of the two friends in the other periodical papers to which the success of this first undertaking in that line gave birth. The "Tatler," published thrice a week, was dropped with the 271st number, published 2d January, 1711; the first number of the "Spectator" appeared on the 1st of March following, and it was continued at the rate of a paper every day, except Sundays, till the 6th of December, 1712, when it was concluded with number 555. The quantity of Addison's contributions to this first series of the "Spectator" probably rather exceeds that of Steele's, and does not amount to much less than half of the work. To the first volume of the "Guardian," extending, also at the rate of six papers a week, from the 12th of March, 1713, to the 15th of June in the same year, he contributed one paper only; but of the ninety-two papers composing the second and concluding volume, about fifty are assigned to Addison. The "Guardian" terminated with No. 175., published the 1st of October, 1713; and then the "Spectator" was revived on the 18th of June, 1714, and carried on, as a thrice-a-week paper, till the 20th of December. Of the eighty papers composing the second series of the "Spectator" (to which Steele did not contribute), Addison is understood to have written twenty-four, all published before the 1st of October; he is not supposed to have had any concern with the work for the remaining three months of its existence.

A change in the political world had left him abundant leisure for literature during the greater part of the time that these publications were going on. The ministerial revolution which took place in the summer of 1710, although it was not completed till the dismissal of Godolphin in the beginning of August, appears to have jerked Addison out of office at the first shock: a new board of commissioners of appeal was appointed on the 25th of May, from which he was left out, and we may conjecture that he lost his Irish secretaryship and his place of keeper of the records about the same time. From this date he remained without any public employment for more than four years; which interval, however, offers a few matters requiring notice besides his connection with the "Tatler," "Spectator," and "Guardian." In September and October, 1710, he took his revenge on the new Tory ministry in a series of anonymous papers, five in all, published under the title of "The Whig Examiner," which are, of all the effusions of his wit and humour, perhaps the most exuberant and the most caustic. In 1711, he purchased an estate at Bilton, in Warwickshire, for 10,000*l.*: it is difficult to understand where he got the money, or any part of it, although he is said to have been assisted by his brother Gulston, who was governor of Madras. Gulston had obtained the appointment, according to Oldmixon, through his brother's interest; and this writer adds that when he died Addison got six or seven thousand pounds by the sale of his effects. "The first printed account of Addison's," says Tyers, alluding perhaps to the article in the "General Biographical Dictionary," "supposes that the death of his brother in the East Indies put him into plentiful circumstances." Early in 1712, his acquaintance with Pope commenced; he had already lived on intimate terms with Pope's friend Swift, while in Ireland, notwithstanding the opposition of their politics; and Pope and he were probably now brought together by Steele. In April, 1713, occurred one of the most memorable events in Addison's history, —the performance and publication of his tra-

gedy of "Cato." The "Biographia Britannica," Johnson, and most of the accounts state that it had a run of thirty-five successive nights; but, according to Baker's "Biographia Dramatica" (Reed's edition), the number of times it was acted during its first run was only eighteen. Be this as it may, there is no doubt about its having been received with immense applause; to which it is equally undoubted that the political feeling of the moment contributed no inconsiderable share. "The Whigs," as Johnson puts it, "applauded every line in which liberty was mentioned, as a satire on the Tories; and the Tories echoed every clap to show that the satire was unfelt." This year, too, Addison wrote another political pamphlet, "The late Trial and Conviction of Count Tariff," an attack upon the French commercial treaty, which, although published without his name, has been authenticated as his by being included in the complete edition of his works published by his executor after his death.

After the death of Queen Anne, in August, 1714, he was appointed secretary to the lords of the regency; and when King George came over, it is said that there was some thought of making him secretary of state, if he could have been prevailed upon to accept the post. This is distinctly asserted by Tyers, and some particulars are given confirmatory of the story, in his "Historical Essay," pp. 53—55. He was, in fact, reappointed in the first instance to his former office of secretary to the lord lieutenant of Ireland, now the Earl of Sunderland, under whom he had already served in another department; and when this arrangement was broken up by the almost immediate removal of Sunderland, Addison was made one of the lords of trade early in 1715. It was in the month of June of that year that the memorable incident occurred of the publication by Tickell of a translation of the first book of the Iliad, suspected to have been written by Addison, at the same moment at which the first volume of Pope's translation came out; a proceeding which turned a coldness that had for some time subsisted between Addison and Pope into a complete separation, and is understood to have prompted the well-known lines in which the character of Addison is sketched with so much severity by Pope, now inserted in the Prologue to the Satires, which was not published till after Addison's death, although this particular passage was certainly written and also handed about some years before that event. The most minute and elaborate investigation of the circumstances of this curious affair is contained in a long note on the article "Addison" in Kippis's edition of the "Biographia Britannica," which is known to have been drawn up by Sir William Blackstone. (See, also, Spence's *Anecdotes*, pp. 146—149.) In this same year, 1715, too, was published, and likewise brought out on the stage, though with no success, the comedy of "The Drummer, or the Haunted House," which Addison gave to Steele, and which the latter reprinted in 1722, with a preface addressed to Congreve, stating his conviction of its being by Addison, after it had been omitted in Tickell's collection. No doubt is now entertained that Addison is really the author of this piece: indeed, we have direct evidence of his having acknowledged it as his;—Theobald, in a note upon the first act of Beaumont and Fletcher's "Scornful Lady," speaking of the character of Savil, states that Addison told him he had sketched out his character of Vellum in "The Drummer" purely from that model. These speculations on the public discernment, however, did not occupy all his leisure. On the 23d of September in this year, soon after the breaking out of the rebellion, he commenced a political periodical paper, in defence of the established government, under the title of "The Freeholder," which he kept up with great spirit, at the rate of two numbers a week, till the 29th of June in the next year. On the 2d of August, 1716, he married Charlotte, countess-dowager of Warwick and Holland (who had been a widow for fifteen years), after a long suit, which Johnson quotes Spence's MS. as representing to have commenced in Addison's acting as tutor to her son, the young earl; although it does not appear at what time of his life he could well have been employed in that capacity, unless, indeed, we are to adopt the notion of Tyers, who seems to think that the earl may have been the person to whom Swift speaks of Addison having acted as travelling tutor before his return from Italy in 1702. In the printed edition of "Spence's Anecdotes," all that we find (p. 48.) is an assertion of Tonson, the bookseller, that he had thoughts of getting the lady "from his first being recommended into the family." The marriage made him nominal master of the mansion now called Holland House, but is understood to have added nothing to his happiness; the countess, it seems, holding it to be her right, or her duty, to make up for her condescension in giving him her hand by never forgetting the difference of their rank in her after behaviour.

On the 16th of April, 1717, after the breaking up of the administration of Walpole and Townshend, Addison was elevated to a place in the new cabinet as one of the principal secretaries of state, Sunderland being the other. Pope told Spence (*Anecdotes*, p. 47.) that Addison accepted this appointment "to oblige the Countess of Warwick, and to qualify himself to be owned for her husband." It was, in his opinion, "the worst step Addison ever took:" even his marriage itself is not stated to have been mentioned as an exception. Tyers gives a passage from a letter written about the time by Lady M. W.

Montague to Pope, in which she says, "I know that the post was almost offered to him before. Such a post as that, and such a wife as the countess, do not seem to be in prudence eligible for a man that is asthmatic; and we may see the day when he will be heartily glad to resign them both." Addison was first returned to parliament for Lostwithiel, at the general election in 1708; but, after sitting from 18th November, 1708, to 20th December, 1709, he was declared to have been not duly elected; he was then returned for Malmesbury, on a vacancy occurring for that place, in March, 1710, within a month of the close of the same parliament; and he continued to represent Malmesbury till his death, having been re-elected in 1710, 1714, 1715, 1716 (on his being made a lord of trade), and 1717 (on being made secretary of state and a privy counsellor). It was the Marquis of Wharton, Young told Spence, who first got him a seat in the House of Commons. (*Anecdotes*, p. 350.) But he never spoke in the House (although there are traditions of his having once made the attempt); and, with all his readiness as a writer in his proper line, he is said to have proved almost equally inefficient in the ordinary business of his office. The consequence was, that, after bearing up under these discouraging circumstances for not quite a twelvemonth, he resigned his secretaryship on the plea of ill health, and retired on a pension of 1500*l.* (Tyers says 1700*l.*) a year. His friend Craggs was appointed his successor on the 14th of March, 1718. In thus relinquishing, however, somewhat ingloriously, the race of political ambition, he did not cease to take an interest in the politics of the day. In the early part of the following year he engaged in a public controversy with his old friend Steele on the subject of the government bill for the limitation of the peerage, in defence of which, and in reply to Steele's paper called "The Plebeian," he published two pamphlets, under the title of "The Old Whig," Nos. 1. and 2. They were published anonymously, and were not reprinted by Tickell; but no doubt has ever been entertained of their having been written by Addison: Steele himself, in his rejoinder at the time, plainly intimated that he took them to be his; and the contemptuous style in which "The Old Whig" spoke of his antagonist as "little Dickey," is understood to have broken off the friendly intercourse which had subsisted between them from boyhood. An unfinished treatise on the "Evidences of the Christian Religion," which was printed in Tickell's edition of his works, was another fruit of Addison's leisure after he retired from office; composed, according to Pope, when, having broken down, or sunk in character, as a politician, he thought of returning to the profession for which he was originally designed, and had an eye to the lawn.

(Spence's *Anecdotes*, p. 192.) But his health soon completely gave way; he was attacked by a shortness of breath, which was followed by a dropsy; and he expired, at Holland House, on the 17th of June, 1719. Tyers mentions that Tacitus Gordon (that is, Gordon the translator of Tacitus), used to say that he killed himself drinking the Widow Trueby's water (for a eulogy upon the virtues of which the reader may consult the "Spectator," No. 329.) By the Countess of Warwick (Charlotte, only daughter of Sir Thomas Middleton, of Chirk Castle, Denbighshire, and a grand-daughter of Sir Orlando Bridgman, keeper of the great seal in the reign of Charles II., who survived him several years) Addison left a daughter, who died unmarried in 1797. Tyers (p. 56.) quotes Oldmixon as stating, in his "History of England," that to this daughter and to Lady Warwick he left his fortune, amounting to about 12,000*l.*; and he further mentions (p. 63.) that Mr. Symonds, professor of Modern History at Cambridge, had told him that Miss Addison was then (in 1783), in the enjoyment of an income of more than 1200*l.* a year. The accounts we have of this lady differ somewhat. "She inherited her father's memory," says the notice of her death in the "Annual Register," (xxxix. 12.), "but none of the discriminating powers of his understanding: with the retentive faculties of Jedediah Buxton, she was a perfect imbecile. She could go on in any part of her father's works, or repeat the whole, but was incapable of speaking or writing an intelligible sentence." In the "Beauties of England," however, (Warwickshire, p. 81.) it is said, "She is mentioned with love and veneration by the neighbouring peasantry; and several articles in her will creditably evince her charitable disposition." She left her estate to a younger son of Lord Bradford, to whom she was related through her mother. Addison's library, which had remained entire throughout her lifetime, was sold by Messrs. Leigh and Sotheby in May 1799, in 856 lots, for 456*l.* 2*s.* 9*d.*

Anecdotes of Addison's private life, and traits of his habits and character, have been handed down in great abundance by Spence and others; so that, although there is little or nothing avowedly autobiographical in his own writings, we have, perhaps, as complete a picture of the man as of any other individual of that age of celebrated wits. He was, undoubtedly, accounted one of the principal figures of his time; and even now there is scarcely any other name of that day with which the world is more generally familiar. That he occupied so much of the eye of the world in his own day, he owed in part to the eminence of his social position; and there were also some points both in his moral and intellectual nature that were especially fitted to establish him in the favour of the most numerous class of the reading public. Neither

his writings nor his conduct offered anything to startle or discompose commonly received notions. The conventional proprieties, which make so large a part of the general morality, were in no danger of being rudely disturbed by anything he was likely either to write or to do. Some of the social habits attributed to him would seem to betray a greater cordiality or robustness of original nature than he commonly showed; but even his love of wine is not recorded to have ever been suffered to carry him beyond a safe limit; he went to the length he did in that indulgence, because, perhaps from the coldness of his constitution, he could stand more hard drinking than the generality of other men without losing his caution and regard to appearances. The strongest testimony has been borne by those who knew him intimately to the charms of his conversation when he felt himself free from all restraint. "He was," says Steele, "above all men in that talent called humour, and enjoyed it in such perfection that I have often reflected, after a night spent with him apart from all the world, that I had had the pleasure of conversing with an intimate acquaintance of Terence and Catullus, who had all their wit and nature, heightened with humour more exquisite and delightful than any other man ever possessed." (Preface to *The Drummer*.) Lady Mary Wortley Montague told Spence that "Addison was the best company in the world." (*Anecdotes*, p. 232.) Dr. Young's account was, that, though he was rather mute in society on some occasions, "when he began to be company, he was full of vivacity, and went on in a noble stream of thought and language, so as to chain the attention of every one to him." (p. 335.) "Addison," said Pope, "was perfect good company with intimates; and had something more charming in his conversation than I ever knew in any other man." (p. 50.) But this was only when there was no one by of whom he was afraid. "With any mixture of strangers," Pope added, "and sometimes only with one, he seemed to preserve his dignity much, with a stiff sort of silence." Young admitted that he "was not free with his superiors." Johnson quotes Lord Chesterfield as somewhere affirming that "Addison was the most timorous and awkward man that he ever knew." Coarser minds, again, from the formality and stiffness of manner in which he wrapped himself up from their inspection, were led to set him down for a mere piece of hypocrisy and cant. Mandeville, the author of the "Fable of the Bees," after an evening's conversation with him, characterised him as "a parson in a tye-wig;" and Tonson, who hated parsons in any kind of wigs as much as Mandeville, and who, besides, had quarrelled with Addison, and did not like him, used to say of him after he had quitted his secretaryship, "One day or other you'll see that man a bishop! I'm sure he looks that way; and, indeed, I ever thought him a priest in his heart." (Spence, p. 200.) It must be acknowledged that this caution and cowardice spoiled Addison's character in some points of great importance; he was not a man on whom his friends could rely; and the way in which he lost or offended more than one of them was not to his credit. In his conduct both to Pope and to Steele, there was something underhand and treacherous — something of the "willing to wound, but yet afraid to strike," which the former has imputed to him. To Gay, again, he seems to have behaved ill without having been either detected or suspected at the time. A fortnight before his death he sent Lord Warwick for Gay, who had not gone to see him for a great while; and when they met, Addison told him "that he had desired this visit to beg his pardon; that he had injured him greatly; but that if he lived he should find that he would make it up to him." (Spence, p. 150.) Here again we see the conscientiousness of the man struggling with, and, in the end, very nobly mastering, his more ignoble propensities; for it would be a great mistake to conclude from these instances of deceit and littleness, that the regard he professed for virtue was not both real and deeply felt. In part the restraint he put upon his outward behaviour may be attributed to his dread of public opinion, and his desire to stand well with the very numerous class whose judgment is principally swayed by such decorum and propriety of mere demeanour; in part he seems to have done violence in this way to higher qualities which were in his nature, and to have checked the growth both of principles and powers which might have made his whole humanity a finer and higher thing than it really was; but there can be no doubt whatever, for all that, that he was a sincere and zealous friend both to morality and religion. He had his weaknesses, like all men; and, in some respects, he even led a somewhat free life, when he was out of the public eye; but, "of his virtue," as Johnson as observed, "it is a sufficient testimony that the resentment of party has transmitted no charge of any crime." The pious composure in which he died, as evinced by the anecdote of his parting interview with the young nobleman, his stepson,— first told by Dr. Young in his "Conjectures on Original Composition," published in 1759, though previously alluded to by Tickell in his Elegy on Addison — is known to most readers. Dr. Young's words are: — "After a long and manly, but vain struggle with his distemper, he dismissed his physicians, and with them all hopes of life. But with his hopes of life, he dismissed not his concern for the living, but sent for a youth nearly related, and finely accomplished, but not above being the better for good impressions from a

dying friend. He came; but, life now glimmering in the socket, the dying friend was silent: after a decent and proper pause, the youth said, 'Dear Sir, you sent for me; I believe and hope that you have some commands: I shall hold them most sacred.' May distant ages not only hear but feel the reply. Forcibly grasping the youth's hand, he softly said, 'See in what peace a Christian can die.' He spoke with difficulty, and soon expired." Lord Warwick did not long survive his step-father: he died at the age of twenty-three, in August, 1721. Tyers says that "he was esteemed a man of great parts."

Addison's writings present something of the same struggle of opposite principles or tendencies which we find in his character as a man, resulting likewise in the same general effect, of the absence of everything offensive combined with some qualities of high, but none, perhaps, of the highest excellence. Notwithstanding all the hesitation and embarrassment he is said to have shown on some occasions in the performance of his official duties, so that a common clerk would have to be called in to draw up a dispatch which could not wait for his more scrupulous selection of phraseology, he usually wrote easily and rapidly. "When he had taken his resolution," Steele has told us, "or made his plan for what he designed to write, he would walk about a room and dictate it into language with as much freedom and ease as any one could write it down, and attend to the coherence and grammar of what he dictated." (Preface to *The Drummer*.) Pope told Spence, however, that, though he wrote very fluently, "he was sometimes very slow and scrupulous in correcting." "He would show his verses," said Pope, "to several friends, and would alter almost everything that any of them hinted at as wrong. He seemed to be too diffident of himself, and too much concerned about his character as a poet; or, as he worded it, 'too solicitous for that kind of praise, which, God knows, is but a very little matter after all.'" (*Anecdotes*, p. 49.) By this way of expressing himself, he probably meant to mortify Pope, as well as to make amends, by a piece of moral profession, for his too anxious pursuit of an object which he had neither the self-control to relinquish, nor the heart to enjoy. To Pope he seemed to value himself more upon his poetry than his prose. (*Spence*, p. 257.) Except, however, in some of his Latin poems, he has scarcely given any example in verse of that easy humour and lively description in which he certainly most excelled. As a writer of serious and elevated poetry, he must be ranked, even without reference to the claims of the school to which he belongs, as standing only a little way above ordinary writers. His "Cato," his most ambitious effort, has some stately rhetoric in the principal scenes; but scarcely anything either of true poetic fire, or of the dramatic spirit. Even of strength and beauty of imagination, he has shown much more in his prose than in his poetry; so much, indeed, in one or two instances, as to seem to prove that what he most wanted to make him a much greater poet, was only more self-confidence and daring. There is far more poetry in his prose "Vision of Mirza" and his "Roger de Coverley," than in all the verse he ever wrote. But his most remarkable and peculiar quality, and that in which he most overflowed, was undoubtedly his light, graceful, delicate humour; never, indeed, rising to anything very subtle or aerial; seldom pouring itself out in any rush of mere derisive mirth; not dazzling us with its sparkles of wit and fancy; but, with its quiet, even, smiling stream, refreshing and illuminating all things, and awakening a pleasurable sense of the ludierous probably in a greater number and greater variety of minds than any other writer ever suceeeded in touching with that emotion. It is the only humour, perhaps, that is perfectly to the satisfaction of the great multitude of reading men and women, who find Swift and Sterne revolting, and Shakspere unintelligible but to whom Addison enlivens the picture of their familiar daily life, or the general aspect of human society and human nature, with a bright transparent varnish, the effect of which has nothing in it to startle the most simple understanding. A great change of manners, however, and a considerable change of taste, are fast diminishing the once universal popularity of the "Tatler" and "Spectator;" and they will probably very soon be little read. Addison's prose has been praised by Johnson as "the model of the middle style;" and, while it is eminently easy, unaffected, and perspicuous, it has a fair degree of purity, and often considerable melody and grace of expression. But, with all its merits, it has scarcely character enough to maintain itself as a model; and it may be apprehended that it is a rare thing now for any one "to give his days and nights to the volumes of Addison," as Johnson recommends, whatever description of English style he wishes to attain. (*Biographia Britannica; Life by* Johnson; Spence's *Anecdotes; Works by* Tickell. In a note to an abridgment of Johnson's life, printed in Chalmers's *Dictionary*, the following sources are enumerated for future collections respecting Addison:—"*British Essayists*, Prefaces to vols. i. vi. and xvi.; Swift's and Pope's *Works;* Boswell's *Life of Johnson*, and *Tour;* Victor's *Works*, i. 87, 88. 328, 329.; Lord Orford's *Works*, iv. 453.; Nichols's *Collection of Poems;* Johnson's *Works; Gentleman's Magazine;* Beattie's *Dissertations*, pp. 198. 632.; Forbes's *Life of Beattie;* Whiston's *Life;* Malone's *Dryden*, i. 495. 540.; Seward's *Anecdotes*, ii. 281.; Hutchinson's *Hist. of Cumberland*, ii. 358.; Blair's *Lectures on Rhetoric;* Cibber's *Lives;*

Richardson's *Correspondence*; Ruffhead's *Life of Pope*, pp. 109. 142—150. 312; Warburton's *Letters*." To these may be added, Tyers's *Historical Essay on Mr. Addison*, 8vo. London, 1783; *Annual Register*, xxxix. 12.; *Beauties of England, Warwickshire*, pp. 80—83.; Ireland's *Picturesque Tour on the River Avon*; Oldmixon's *History of England*, iii. 682, 683.)

G. L. C.

ADDISON, REV. LANCELOT, was the son of a father of the same names, also a clergyman, and was born in 1632, at Maudismeaburne, in the parish of Crosby Ravensworth, in Westmoreland. From the grammar school of Appleby he was sent, in 1650, by some relations of his family, to Queen's College, Oxford, where he took his degree of B.A., 25th January, 1654, and that of M.A., 4th July, 1657. Having acquired a reputation for wit as well as scholarship, he was appointed to be one of the Terræ Filii at the Act held in 1658, when he delivered an oration which so exasperated the then dominant puritanical party, that he found himself obliged to make a recantation, and to ask pardon for his offence on his knees. This affair is supposed to have disgusted him with the university, which he left soon afterwards, retiring to a village in the neighbourhood of Petworth in Sussex, where he continued to reside till the Restoration. His principles and past sufferings now recommended him to patronage; and it is said that King, bishop of Chichester, to whom he had been introduced, would have provided for him if he had remained in the country. But he chose to accept the offer of the chaplainship to the garrison at Dunkirk, and, soon after losing that post by the place being delivered up to France in 1662, he received an appointment to a similar situation at Tangier, which he held for about seven years, enjoying the favour and confidence of the Earl of Teviot, or Tiviot, the governor, by whom his services were employed on various important occasions. It does not appear how it happened that, having paid a visit to England in the beginning of the year 1670, with the intention of returning to Africa, he was unexpectedly deprived of his chaplainship, which was, in his absence, conferred upon another person, so that he suddenly found himself without employment or resources. However, the reputation he had brought back with him, and the introductions he obtained to many persons of distinction, had, before this, occasioned his being made chaplain in ordinary to His Majesty; and it was not long before the patron of the rectory of Milston, in Wilts, presented him to that living, then worth about 120*l.* a-year, to which was soon after added a prebend in the cathedral of Salisbury. In 1671 he made himself known by the publication of an octavo volume, entitled "West Barbary, or a short Narrative of the Revolutions of the Kingdoms of Fez and Morocco; with an Account of the present Customs, sacred, civil, and domestic." This work, which was printed at the Sheldonian press, appears to have been written while the author was abroad. It attracted some attention in other countries as well as at home, as we may gather from the circumstance of a German translation of it having been published at Nürnberg the following year. This first publication of the elder Addison, it may be noticed, is dedicated to Joseph Williamson, Esq. (afterwards Sir Joseph, and principal secretary of state), who was himself the son of a Cumberland clergyman, and who appears to have been Addison's chief patron through life. In the beginning of the year 1675, Addison published another work (which he likewise inscribed to Williamson), entitled "The present State of the Jews (more particularly relating to those in Barbary), to which is annexed a Summary Discourse of the Misna, Talmud, and Gemara," 8vo., London; and about the same time appeared his tract entitled "The Primitive Institution, or a seasonable Discourse of Catechising." On the 6th of July in this year he took his degrees of B.D. and D.D. at Oxford. His literary industry during some succeeding years produced the following works:—"A Modest Plea for the Clergy" (anonymous), 8vo., London, 1677 (republished a few years afterwards, and again in 1709, after Addison's death, along with "Heylin on Tythes," &c., by Dr. Hickes, who states, in his preface, that he did not know whether the author was a clergyman or a layman, but was inclined to think him a layman); "The First State of Mahometism, or an Account of the Author and Doctrine of that Imposture" (also anonymous), 8vo., London, 1678 (republished in 1679, under the title of "The Life and Death of Mahomet, the Author of the Turkish Religion," and again in 1687, with a somewhat more extended title); "An Introduction to the Sacrament," 1681, and again, with the addition of "The Communicant's Assistant," 12mo., 1686. On the 3d of July, 1683, Dr. Addison was installed in the deanery of Lichfield, which was conferred upon him, according to Anthony Wood, by the Commissioners of Ecclesiastical Affairs, in reward for his services at Tangier, and to compensate him for certain losses he had sustained by a fire at Milston. On the 8th of December, 1684, he was collated to the archdeaconry of Coventry, which he held *in commendam* with his deanery. In 1685 there appeared in 4to., at London, the second edition (the date of the first is not recorded) of another account by Addison of his residence in Africa, entitled "A Discourse of Tangier under the Government of the Earl of Teviot." In the convocation which assembled in December, 1689, in the crisis of the Revolution, Dean Addison is said to have taken so conspicuous a part on the high church side, as to have cut himself

out of a good chance of a bishopric. He continued, however, with unabated vigour, his exertions in support of orthodoxy and the establishment. In 1690 he published a 12mo. tract of 100 pages, entitled "The Catechumen," which, however, appears not to have been of his own writing, although it has sometimes been ascribed to him; and this was followed by "Χριστὸς Αὐτόθεος, or an Historical Account of the Heresy denying the Godhead of Christ," 12mo., London, 1696; "The Christian's Daily Sacrifice duly performed," 12mo, London, 1698; and "An Account of the Millennium, the Genuine Use of the Two Sacraments," &c. He died at Lichfield, 20th April, 1703, and is buried in the churchyard of the cathedral there. By his first wife, Jane, daughter of Nathaniel Gulston, Esq., and sister of Dr. William Gulston, bishop of Bristol, Dean Addison had three sons: Joseph, born 1st May, 1672; Gulston, born April, 1673, who died governor of Madras; Lancelot, born in 1680, who was a fellow of Magdalen College, Oxford, and eminent for his classical attainments; and three daughters: Jane, born 23d April 1671, who died in infancy; Dorothy, born May, 1674, who became the wife, first, of the Rev. Dr. Sartre, secondly, of Daniel Combes, Esq.; and Anne, born April, 1676, who died young. Swift, in one of his letters to Stella, mentions having dined with Mrs. Sartre, of whom he says, "Addison's sister is a sort of wit, very like him. I am not fond of her." She died 2d March, 1750, having survived all her brothers and sisters. (*Biographia Britannica*; Wood, *Athen. Oxon.*) G. L. C.

AD-DIYA'RBEKRI'. [HUSEYN.]

ADDUL-BAKI. [BAKI.]

ADDY, WILLIAM, lived at the end of the seventeenth century, and published — 1. The Bible in short-hand, under the title "Vetus et novum Testamentum Anglice, litteris Tachygraphicis impressum," London, 1687, 16mo., engraved by J. Sturt. 2. "Stenographia, or the Art of Short-writing." London, 1695, 8vo. (Watt, *Bibliotheca Britannica*; Adelung, *Fortsetzung zu Jöchers allgemeinen gelehrten Lexico.*) J. W. J.

ADEL, properly ADILS, an ancient king of Sweden, and the seventeenth of the race of Yngling, whose fabulous history is contained in the "Ynglinga Saga," which Snorro places at the head of the histories of the early Swedish kings. It is impossible to assign any exact time to the reign of Adils; some place him in the fifth, and others in the sixth century of our æra. The ancient tradition about him runs thus: — As he was the son of Ottar Wendilkroka, who had fallen in battle against the Danes, Adils, after his accession, thought it his first duty to avenge the death of his father. But as Jarmerick, king of Denmark, had just gained a great victory over some Slavonian tribes on the Baltic, he deferred the execution of his plans. At last, however, he had not patience to wait any longer, and he attacked the Danes by sea. After a three days' battle, Adils was willing to make peace, on condition that Jarmerick should marry his sister Swavilda, and henceforth live in peace with Sweden. To this Jarmerick agreed; but this marriage, instead of being a bond of union between the two princes, became the cause of new hostilities. Swavilda was accused of adultery with Broder, Jarmerick's son-in-law, and the king ordered her to be torn to pieces by wild horses. When Adils heard of this act of cruelty, he immediately invaded Denmark, laying waste the whole country as he advanced. Jarmerick, who could not trust to his own people, many of whom had revolted against him on account of his cruelty, took refuge in a stronghold. He was besieged, taken prisoner, and put to death on the wheel. Adils conquered three provinces of Denmark — Schonen, Haland, and Bleking, which he annexed to Gothland. Denmark was left to Broder, on condition that he should pay an annual tribute to Sweden. Adils returned to Upsala, where he celebrated his victory with sacrifices to Odin. But while he was riding in procession around the temple, he fell from his horse and broke his neck. The tradition states that he ruled forty-five years, and that at his death he was fifty-five years old. He was succeeded by his son Osten, or Eisten. (*Ynglinga Saga*; Loccenius, *Antiq. Suev. Goth.* i. 38.; Suaning, *Chron. Dan.* p. 35.) L. S.

ADELAIDE, a German empress, was the daughter of Rudolph II., king of Burgundy, and born in A. D. 931. Two years after her birth, her father concluded a peace with Hugo, count of Provence, with whom he had been carrying on a war about the sovereignty of Italy, on condition that Lothar, son of Hugo, should marry his daughter Adelaide. This marriage was not solemnised till the year 947, when Adelaide was sixteen years of age. Her mother Bertha, who had then been a widow for some time, married Hugo himself, who, together with his son Lothar, ruled over Italy most tyrannically. Adelaide during this marriage gave birth to a princess Emma, who afterwards married Lothar, king of France. She was, however, highly unfortunate during her marriage, for owing to the tyrannical rule of her husband a hostile party in Italy had given all possible support to Berengarius, marquis of Ivrea. In November, 950, Lothar, probably poisoned by Berengarius, died; and Berengarius now assumed the title of king of Italy, under the name of Berengarius II. He required Adelaide to marry his son Adalbert, and when she refused, he imprisoned her in a castle on the shore of the lake of Garda, where she had only one female servant about her. Adelaide was beloved by all her subjects, and admired both for her beauty and her prudence. Her oppressor, on the other hand, who was as cruel as his predecessors,

drew upon himself the hatred of his subjects. A priest at last contrived to dig a subterraneous passage to Adelaide's prison, and conducted her and her servant safely across the lake, where he kept them concealed until he found a powerful friend whom he made acquainted with the secret. This man was Alberto Azzo, who conducted the queen, protected by an armed band of his friends, to his castle of Canossa. The discontent of the nobles of Italy with the government of Berengarius had in the mean time increased, and they called in the assistance of the German emperor Otho I. (the Great.) Otho appeared in Italy in 951, and dispersed the army of Berengarius, which was besieging Canossa. He then married Adelaide, and compelled Berengarius to appear at Augsburg, to take the oath of allegiance, and receive the greater part of his dominions as a fief from the empire. Adelaide accompanied her husband to Germany, where she bore him several sons; and when her husband died, in 973, he was succeeded by his youngest son, Otho II. As he was only nineteen years old when he ascended the throne, his mother Adelaide administered the empire, and with such prudence as to win the affections of all her subjects. She showed the greatest munificence, especially towards the clergy. Otho at last, tired of the dependence upon his mother, and instigated by his wife Theophania, who was jealous of the popularity of Adelaide, removed her from his court, whereupon, in 978, she withdrew to Pavia. In 980 she became reconciled to her son, and returned to Germany. Otho II. died in 983, and was succeeded by his son Otho III. then only three years old. His mother Theophania, and his grandmother Adelaide, were entrusted with the regeney. They gave the young prince a very learned education, but as they soon began to disagree, Otho listened to the advice of his mother, and removed Adelaide from the court. Theophania, however, died before her son was of age, and Adelaide was invited to undertake the regency alone. Although experience had taught her to regard the duties of her office more as a burden than as an honour, she yet devoted herself to it with the most indefatigable zeal. She lived chiefly at Magdeburg, where her memory is still held in high esteem, as one of the great benefactors to the place by numerous foundations. She also took great pains to diffuse Christianity among the northern nations of Europe. In 999 she undertook a journey to Burgundy, for the purpose of reconciling King Rudolph III., her nephew, with his subjects: she died in the monastery of Seltz, in Alsatia, at the close of 999. Some relics of her are still preserved and shown at Hanover. She has been canonised, and is regarded as a saint, though her name does not appear in the Roman calendar. Her life has often been written — by Odilo, abbot of Cluni, printed in Canisius, "Antiq." sect. v.; by Luitprand, in his "Historia de rebus Othonis Augusti;" and in several martyrologia, under the 16th of December. (See also W. A. Von Breitenbach, *Leben der Kaiserin Adelheid.*) L. S.

ADELAIDE (Marchioness), daughter of Odelric or Olderic Manfredi, count of Turin and of Susa, styled marquis of Italy, because he guarded the marches or borders and the passes which led into Italy, was born in the early part of the eleventh century. There is an act of donation by the Emperor Otho III. of the year 1001, dated from Paterno near Rome, which confers upon Count Odelric certain allodial property. Peter Damianus speaks highly of the charity and piety of Count Odelric and his wife Bertha, who was daughter of the Marquis Autbert, an ancestor of the Este family. Odelric died A. D. 1035, and left two daughters, the elder of whom, Adelaide, was married to Hermann, duke of Suabia, who was related to the German emperors of the Franconian dynasty, and who succeeded in right of his wife to Odelric's estates, having received from the Emperor Conrad II. the investiture of the marquisate of Italy. In the year 1038, Hermann, having followed the emperor in an expedition to Rome, and from thence to Beneventum, was taken ill of an epidemic, and died without leaving any children. After his death, Adelaide married the Marquis Henry of Aleram in Montferrat, of whom we know nothing worth mention, except certain donations which he made to the cathedral of Turin, and other churches and convents. He died soon after without children, and Adelaide married again (A. D. 1045) Oddo, son of Humbert of "the white hands," count of Maurienne and of Aosta. This marriage laid the foundation of the power of the house of Savoy. Oddo became lord of Turin and marquis of Italy, and after the death of his father, he also inherited the counties of Maurienne and of Aosta, and was thus the master of the four most important passes of the Western Alps, namely, Mont Genèvre, Mont Cenis, and the Little and Great St. Bernard. Oddo died about 1060, leaving two sons and two daughters, and Adelaide governed both his and her states as guardian of her sons, Peter and Amadeus. Bertha, the elder daughter, married Henry, afterwards Henry IV. king of the Germans and emperor; the younger, Adelaide, married Rudolf, duke of Suabia and rector of Burgundy.

When the Marchioness Adelaide assumed the regency, a great controversy was raging in North Italy, concerning the obligatory celibacy of the clergy, a question which had been discussed in several councils, but never definitively settled. The church of Milan, that is to say, the province subject to the spiritual control of the archbishop of Milan, like the Greek church, allowed married men to take orders, and continue to cohabit with their wives. If a married priest lost his wife

and chose to marry again, he could not continue to exercise his office, though no moral blame was attached to him. Such was the custom in the eleventh century, and it was supported by the well-known passage of St. Paul, and by several passages of St. Ambrose, archbishop of Milan, which passages however appear to have been altered in most editions of his works. (Verri, *Storia di Milano.*) The popes wished to do away with this custom of the church of Milan, and they succeeded after a long struggle attended with bloodshed, in which the mob of Milan took an active part against the married clergy, who were supported by their bishops and the higher orders of society. In the course of this controversy the pope sent as legate to Lombardy, Petrus Damianus, bishop of Ostia, and a man of great learning, who after visiting Milan repaired to Turin, and there saw the Marchioness Adelaide and her sons. He afterwards wrote two letters, one to the marchioness and the other to Cunibert, bishop of Turin, who was remiss in enforcing celibacy among his clergy. These letters are in the work of Damianus, "Contra Clericorum Intemperantiam." The letter to Adelaide is entitled "to the Duchess and Marchioness of the Cottian Alps," and is full of laudatory expressions concerning her piety and other virtues, and bears witness to her great power and influence as "mistress of a vast territory, situated between the kingdoms of Italy and Burgundy, and comprising many episcopal dioceses."

Adelaide continued to act as adviser of her eldest son Peter after he was of age, and had received the investiture of the marquisate of Italy. In July, 1064, Peter and his mother held a general "placitum," or public court or parliament at Cambiano, near Chieri, at which all his vassals were summoned to attend. Guichenon, the historian of the house of Savoy, has a short note of this meeting. The Marquis Peter was attended by the Countess Adelaide, and by five judges, "sacri palatii," or of the imperial court, who acted as assessors, and expounders of the law, and also by the bishop of Turin, and many nobles and "boni homines," or elders, of the various communes who were consulted on matters of local custom and tradition. The assembly was held in the open fields; the marquis sat under a handsome tent, and matters political and financial, as well as judicial, were discussed. These placita were held three times a year, at Christmas, Easter, and St. John's day.

During the great quarrel between Henry IV. of Germany and Pope Gregory VII., when the pope had excommunicated and deposed Henry, the emperor finding himself forsaken by his German vassals, resolved to go to Italy; and proceeding through Burgundy to Vevay, on the banks of the Leman lake, he met there soon after Christmas, 1077, his mother-in-law Adelaide, and her second son Amadeus. Vevay was then part of the province of Chablais, which had been conferred by the Emperor Conrad upon Humbert of Maurienne, Adelaide's father-in-law. Henry was accompanied by his wife Bertha, and their infant son Conrad. He urgently requested Adelaide and Amadeus to assist him to proceed to Italy, in order to make his peace with the pope. His request was not readily granted; the chronicler Lambert of Aschaffenburg says that Adelaide and Amadeus exacted conditions from him, and that Henry gave them a province of the kingdom of Burgundy, which however, he does not name. The whole royal and dueal party then crossed together the Mons Jovis, now Great St. Bernard, in the depth of a most severe winter; and they went together to the Castle of Canossa, the residence of the Countess Matilda, near Reggio, where Pope Gregory was. Adelaide and her son Amadeus, together with the Marquis Azzo of Este, the Abbot of Cluny, and other personages, acted as mediators between the pope and Henry, who, having humbled himself to the dust before the pontiff, received absolution. The Marquis Peter, Adelaide's eldest son, does not appear in this transaction: he had probably remained in his hereditary states, where we find him, in the year 1078, taking the part of Cunibert, bishop of Turin, against Benedict, abbot of St. Michael, near Chiusa, who had been elected without the bishop's participation, and had been consecrated at Rome by the pope. Cunibert, who with other prelates of North Italy was dissatisfied with the pope, resented the independent demeanour of Benedict and his monks, who were the faithful adherents of the see of Rome, and availing himself of the first rupture between Henry and the pope, he came out with the militia of Turin, and laid waste the lands of the abbot. The monks and their tenants and dependents repulsed him; but the Marquis Peter supported the bishop, with whom he was intimate, and both together drove away the abbot, and took possession of the monastery, where they feasted and caroused together until the soldiers of the abbot one evening, at the beginning of 1078, obliged them to decamp. Such is the account given by the biographer of the abbot Benedict in Mabillon's "Acta Sanctorum" (vi. 11. 701.) This account serves to show the state of North Italy during the long quarrel of the investitures.

In the latter part of the same year, 1078, the Marquis Peter died, leaving two daughters, the elder of whom married Frederic, count of Monçon, a Burgundian noble, and the younger married the Marquis Bonifacc del Vasto, from whom descended the marquises of Saluzzo and Ceva, rivals of the house of Savoy. In most public acts of the times in which the name of the Marquis Peter appears, it is generally annexed to those of his mother Adelaide and his brother Amadeus, from which it would appear that they all three

participated in the administration of their extensive territories.

Amadeus (styled II.) did not survive his brother long, as we find a donation made by Adelaide, in March, 1080, to a convent at Turin, for the benefit of the souls of her sons the late Marquis Peter and the late Count Amadeus. The act is signed by Frederic, count of Monçon, her grand-daughter's husband. Amadeus left an infant son, Humbert, (styled II.) count of Savoy. During his minority his grandmother Adelaide retained the administration of the state. The war of the investitures continued to rage; the pope had superseded Henry as king of the Germans, and sanctioned the counter-election of Rudolf, duke of Suabia. Henry fought for his title with various success; and having assembled a diet at Brixen, composed of bishops and barons of his party, he deposed Pope Gregory, and put in his place Guibert, archbishop of Ravenna, by the name of Clement III. In these critical circumstances Adelaide appears to have avoided declaring herself openly for either party, though she was strongly urged in favour of Henry by Benzo, bishop of Alba, a man of some eloquence, and an active enemy of Pope Gregory, whom he nicknamed Brandellus. Benzo addressed Adelaide in a flattering strain, entreating her to support the throne of Henry, her son-in-law. (Benzonis *Episcopi Albensis Commentarius de Rebus Enrici*, in Ludewig's *Reliquiæ Manuscriptorum*, ix. 241.) It is written in Latin verse, and is a curious production. The only known result of these entreaties was, that Adelaide acted as mediator between the Countess Matilda and Henry, who, having defeated and killed his antagonist Rudolf, had come to Italy at the head of an army, to put down Pope Gregory and his adherents. Some time after, Benedict, abbot of St. Michael, who in common with other heads of monasteries supplied Pope Gregory with money to carry on the struggle, happened to be at Montecasino when Henry arrived there with his army. Henry ordered him immediately to be put in irons, as his declared enemy. Adelaide, however, insisted upon the release of the abbot, as being a man who was an honour to her dominions; and Henry, not wishing to disoblige her, reluctantly consented.

In December, 1091, the Marchioness Adelaide died, at a very advanced age, and her succession was disputed between the Marquis Boniface, who had married her granddaughter, and her grandson Humbert, who obtained the title of Count of Savoy.

In the midst of the obscurity which pervades the chronicles of the eleventh century, the name of Adelaide is conspicuous as that of an able princess; whilst her charity and piety are recorded, according to the custom of those times, in the numerous donations made by her to various churches and convents, and in the letters of Petrus Damianus and other prelates. (Bertolotti, *Storia della Real Casa di Savoia*; Cibrario, *Storia della Monarchia di Savoia*, and other historians of the house of Savoy.)

A. V.

ADELAIDE, (Madame, of France,) eldest daughter of Louis XV., and aunt of Louis XVI., was born at Versailles, in the year 1732. This princess, although constantly exposed to the contaminating influence of a dissipated court, was distinguished for the purity of her morals; and her strong good sense led her to keep aloof from any participation in the various intrigues that were in active operation around her during the reigns both of her father and nephew. She is said to have detected the fallacy, and foreseen the danger, of the financial schemes of the minister Calonne, and in this instance to have departed from the rule she had laid down for herself, of strict silence on all public affairs, by endeavouring, but in vain, to inspire Louis XVI. with her own mistrust. Anxious to escape from the revolutionary storm which every day became more threatening, she quitted Paris for Rome, in the month of February, 1791, accompanied by her sister, Madame Victoire. Twice, however, they were detained on their route; first at Moret, and afterwards at Arnay le Duc, at which latter place they were obliged to wait for permission from the National Assembly to proceed on their journey. For this permission they were indebted to General Menou, who, whilst the Assembly was hesitating, exclaimed, "What will Europe say, when it learns that the Assembly of France has spent two sittings in discussing whether the princesses shall hear mass at Paris or at Rome?" The approach of the French army, in 1799, compelled the princess to quit Italy, where she had enjoyed comparative ease and tranquillity; and, still accompanied by her sister, she took refuge in Naples, whence she proceeded to Corfu, and ultimately to Trieste. The fatigue and anxiety consequent upon these changes proved fatal to both sisters. Madame Adelaide expired in the early part of the year 1800, having survived Madame Victoire nine months. (*Dictionnaire de la Conversation*; Rabbe, *Biographie des Contemporains*.)

J. W. J.

ADELAIDE or ALYT VAN POELGEEST. [ALBERT OF BAVARIA.]

ADELAIDE. [HUGUES CAPET.]

ADELAIDE. [LOUIS LE BEGUE.]

ADELAIS, OF LOUVAIN, second queen of Henry I. of England, was the eldest daughter of Godfrey, duke of Brabant, and Ida, countess of Namur. When King Henry, after the loss of his son by shipwreck, determined by the advice of his nobles to marry again, his choice fell upon Adelais, whose beauty and accomplishments were great attractions. Her designation among the troubadours, "The Fair Maid of Brabant," will vouch for the former, and the

renown of the latter was spread throughout Europe by the Battle of Duras, or of "the Standard," so called because a highly-prized standard of silk and gold, the work of Adelais, was there taken from her father's army. The captors, the Bishop of Liège and the Count of Limburg, set so much store by the trophy, that they deposited it in the cathedral of St. Lambert, at Liège, from which for ages it was only taken to be carried in triumphal procession through the streets on a certain day in each year. The standard was in existence until the church of St. Lambert was pillaged during the French revolution. Adelais is supposed to have been about eighteen years of age at the time of her marriage with Henry, which took place at Windsor, on the 24th of January, 1121. She appears to have taken no part in state affairs, but she showed a decided predilection for literature, and her court was frequented by the first troubadours of the time, of whom she was a steady patroness. Among them may be particularly mentioned the now-unknown author of the "Legend of St. Brandan;" Henry of Huntingdon, whose Latin verses in her praise have been highly admired; Gaimar; and Philippe de Thuan, who at her request translated into Norman French a popular Latin work entitled "Bestiarius," in order that she might win the good graces of King Henry, whose taste for collecting animals is well-known. In 1135 King Henry died, leaving no issue by Adelais. During her widowhood, she founded several endowments for the good of his soul; and, as appears from a passage in a contemporary writer, engaged a troubadour, named David, to celebrate the actions of the king in verse. Three years after Henry's death, she was again married to William de Albini "of the Strong Arm," a nobleman who had the year before declined the proffered hand of Adelaide, queen dowager of France, on the score of his engagement to the Queen Dowager of England. Adelais retired with her husband to her castle of Arundel, a part of her portion from King Henry; and in 1139 she there received her step-daughter, Matilda, on her arrival from France to contest the throne with Stephen. Stephen prepared to besiege the castle, but yielded to an appeal from Adelais, and permitted Matilda to depart and join her brother, the Earl of Gloucester, at Bristol. Adelais happily escaped any further embroilment in the troubles of the time; and, after bringing her husband seven children, died in 1151. From her is descended the noble family of Howard, still the possessors of Arundel; and from her brother Joceline, who came to England a soldier of fortune, and was presented by De Albini with some of his numerous manors, springs the equally noble house of Percy. (Matthew Paris, *Historia Major*, ed. 1644, p. 47. 53.; Butkens, *Trophées de Brabant*, i. 103.; *Henrici Huntindoniensis Historiarum*, lib. vii., in Savile; *Rerum Anglicarum Scriptores*, p. 381.; *Histoire Littéraire de la France*, xiii. 63. 66.; *Annales de Margan*, in Gale, *Historiæ Anglicanæ Scriptores*, ii. 7.; Hannah Lawrance, *Memoirs of the Queens of England*, i. 64—88.; Tierney, *History of Arundel*, p. 170.) J. W.

ADELARD, a kinsman of Ina, king of the West Saxons, and his successor in that kingdom, A. D. 727. His succession was disputed by Oswald, but finally established, and he reigned till A. D. 740, in which year he died. J. H.

ADELARD. [ADALHARD.]

ADELARD OF BATH, an eminent Englishman of the early part of the twelfth century, a cultivator of natural science, and who has been called "the father of natural philosophy in England," and "the first herald of its approach." (Turner's *History of England*, iv. 438.)

Some information concerning his history may be gathered from one of his writings still extant, where he says, that seven years before, he had left England for the purpose of making himself acquainted with Arabian philosophy, which he had studied in Spain. Pits has collected that he had studied or travelled in France, Germany, and Italy; to which he adds, without citing his authority, that he had even penetrated into Egypt and Arabia. Perhaps the better opinion is, that he obtained in Spain what knowledge he possessed of the writings of the Arabian philosophers. But on this we have no certain information, though it does not, we believe, appear from his own writings, that he gained his knowledge of Arabic manuscripts in Arabia itself.

We have his own authority for saying that he returned to England while Henry I. was on the throne; and with this agrees the fact, that his treatise, "De Naturis Rerum," is inscribed "ad G. præsulem," who may reasonably be supposed to be Godfrey, bishop of Bath, who presided over that see from 1123 to 1135. If, as there is reason to believe, he is the "Adelardus de Bada" who occurs in the earliest of the Pipe Rolls as receiving a small sum at the hands of the sheriff of Wilts, it would seem that his return to England must be placed before the year 1130, the year of the accounts in that roll; and also that he was brought in some way into connection with the public affairs of the time.

The addition "Bathoniensis," or some equivalent to it, which is found with his name Adelard in most of the MSS. in which it occurs, connects him with Bath, either as having been born there, or, what is more probable, as having made that city the place of his residence. It was a favourable position for a cultivator of natural philosophy, not only on account of the singular natural phenomenon of the copious spring of hot mineral

waters, which would attract to it the philosophers of all other countries who might visit England, but also of the monastery of Saxon foundation (if not even earlier) which had a valuable library, some of the books of which had been given by King Athelstan. There had also presided over the see of Bath before Godfrey a bishop, who was a cultivator of natural science, named John of Tours, or John de Villula, who made Bath his place of residence, and who seems to have sought to attract around him the philosophical inquirers of the time.

These few particulars seem to be all that can now be recovered concerning the personal history of Adelard, except that his writings which remain afford some insight into the subject of his studies, and his mode of prosecuting them. Two of these writings require more particular notice.

In his researches among the writings of the Arabian philosophers he became acquainted with the translation made by them of the Fifteen Books of Euclid, at a time when the work was wholly unknown, except to those persons in Western Europe, who, like himself, had sought to make themselves acquainted with the Arabian philosophy. He made of this work a translation from the Arabic into Latin, and this translation is believed to have been the Euclid of the Middle Ages, and the text of the edition of Campanus, the comment only being by that editor. (See Tiraboschi and Libri, who both consider the text of this edition to be Adelard's.) Several manuscripts of this work are known in England; one is among Selden's manuscripts in the Bodleian library; another with scholia and diagrams is in another department of the same library; Trinity College, Oxford, has a third copy; and there is one in the library of Corpus Christi College, Cambridge. These facts are from Tanner, where more particular information may be found. The first Latin Euclid was that of Campanus, printed at Venice in 1482; the first edition of the Greek original was printed at Basil in 1533.

The other of the two more important works of Adelard is found in manuscript under various titles: such as "De Naturis Rerum," "Quæstiones Naturales," and "De Decisionibus Naturæ." There are manuscripts of it in the Bodleian library, in the libraries of Oriel College and Corpus Christi College, Oxford, and in the British Museum among the Cottonian MSS., in a volume of a very miscellaneous character, to be found under Galba E iv. There is also one in the library of Eton College, and it is frequently found in foreign libraries. This small piece was among the first works which were printed; an edition without date is referred by De Bure to about 1474, and there was another edition before the close of that century. The work is in the form of a dialogue between the author and a younger person, his nephew. Mr. Turner, in the place cited above, gives a short analysis of this work. Some of the questions to which he gives his answers are trifling and foolish; but he treats also of subjects which are well worthy to engage the attention of philosophical inquirers, such as the cause of earthquakes, eclipses, and the tides, the origin of winds, thunder, and lightning. He travels also into the regions of metaphysics, answering the inquiry, Whether brutes have souls? Why men of genius should want memory; and those of memory, genius? and why the seat of fancy, reason, and remembrance should be in the brain? Mr. Turner, from whom this is taken, remarks, that "though not abundantly wise in all his opinions and inquiries, yet he discusses his topics with the air of a man who feels that he has burst from the swathing bands of authority. He talks loudly of the privileges and utility of reason, and contempt of those who submit to slumber in bestial credulity." His work would at least excite curiosity, and lead men to further investigation in the direction in which it pointed.

The other writings of Adelard are a treatise, "De Astrolabio," of which Tanner says there is a MS. in the Arundel library; "Isagoge minor Japharis Mathematici in Astronomiam," another fruit of his studies among the Arabian philosophers—of this there is a MS. in the Bodleian library; "Ezich Elkauresmi, hoc est, Tabulæ Chawaresmicæ ex Arabico traductæ," in MS. in the Hatton library; "De Doctrinâ Abaci," in the library at Leyden; a treatise, "De Philosophiâ Danielis," is in the library of Oriel College, Oxford.

Others of his writings are lost. Leland speaks of his "Problemata," which he saw in the library of the Dominican Friars at London, but found that it had been stolen when inquiring for it again. He also mentions a treatise by Adelard, "De Motu Cordis," and a commentary by him on "De Vegetabilibus," a treatise attributed to Aristotle. Pits attributes to him other works in science, and says that he was the author of certain medical treatises which do not appear to have come down under his name. (Leland, *De Scriptor. Brit.*; Pits, *De Reb. Angl.* 200.; Tanner, *Biblioth. Brit. Hib.*)

J. H.

ADELA'SIA, of Torres, queen of Sardinia in the earlier half of the thirteenth century. She was the daughter of Mariano, judge or lord of Torres, one of the four judgeships into which the island was divided, and of Agnes, daughter of Guglielmo, marquis of Massa, and judge of Cagliari. About the year 1219 Ubaldo Visconti, patrician of Pisa, together with his father Lamberto, made himself master of the judgeship of Gallura, and some of the lands of Cagliari. The papal see claimed at that period a right over the

islands of Corsica and Sardinia, the latter in particular, which was grounded on the alleged donations of Constantine and Pepin. Honorius III., the then pope, called upon Mariano of Torres to attack the usurpers; but instead of obeying, he formed an alliance with them, by giving his daughter Adelasia in marriage to Ubaldo. By the death of Mariano, and that of his son and successor Barisone, who was killed in a rebellion in 1236, and also by a solemn election made according to the customary forms by the clergy and people, the sovereignty of Torres passed to Adelasia. To secure the firm possession of their dominions, Ubaldo and Adelasia found it expedient to make submission to the pope. By four solemn acts, dated on the 3rd of March, 1236, they acknowledged that they held the judgeship of Torres, and all other lands belonging to Adelasia, not only in Sardinia, but in Corsica, Pisa, and Massa, in the name of the Roman church, to which, in case of the want of legitimate issue, they were to pass, and took a solemn oath of fidelity to the Roman pontiffs. In return for this, but not before the date of the 8th of April, 1237, the pontifical legate invested Adelasia with all the rights of sovereignty; and she, on the 3d of May in the same year, agreed to pay the annual tribute of four pounds of silver; and on the 10th of April ceded to the legate, as the representative of the Roman church, the full dominion of the castle of Monteacuto. In the next year Ubaldo died. Gregory, the then pope, after condoling with Adelasia on her loss, suggested that a prolonged widowhood might give rise to sedition in her territories, and informed her that he had selected a husband for her in the person of a member of the family of Porcari, who was devoted to the interests of the church. The Emperor Frederick the Second was no less active in favour of his illegitimate son Enzius, and the manly beauty of Enzius decided the choice of Adelasia in his favour. The marriage took place in October, 1238: Enzius immediately assumed the title of King of Torres and Gallura, and shortly after, that of King of Sardinia. Not long after he showed the bitterest hatred to his wife, from what cause is not known; and after depriving her of all share in the government, shut her up in the castle of Goceano. This is the last circumstance of Adelasia's life that is authentically recorded; and the life of her husband, like her own, concludes with captivity. He was taken prisoner in 1249, by the Bolognese, in the "war of the bucket," celebrated by Tassoni, and died, still unreleased, on the 14th of March, 1272. (Martini, *Biografia Sarda*, Cagliari, 1837, p. 21—26; Raumer, *Geschichte der Hohenstaufen und ihrer Zeit*, iv. 14, &c.) T. W.

ADELBERT. [ADALBERT.]

ADELBOLD (in Latin, Adelboldus, Adalboldus, Adelbaldus, Athelboldus, Adelbodus, or Albaldus,) was born in the latter part of the tenth century, and is first mentioned as a resident in the monastery of Lob (Lobium), on the Sambre, in the bishopric of Liège, a distinguished seat of learning in those times. Adelbold, who was probably a native of the bishopric, and in some of the more modern accounts is said to have been of noble extraction, had for his masters Notger, or Notker, who became bishop of Liège in 972, and the very learned Abbot Heriger, who died in 1007, and who, according to the chronicler Sigebert of Gemblour, wrote a dialogue on the discordance of opinion in the church respecting the advent of Christ, ("De Dissonantia Ecclesiæ de Adventu Domini,") under the names of himself and Adelbold. His destination appears to have been to the ecclesiastical profession from the first; and he had doubtless already entered into holy orders when he left his monastery and proceeded to Rome. He is supposed to have been resident there when, some time between 999 and 1003, he addressed a short treatise on a mathematical subject to Pope Sylvester II. (the famous Gerbert), which has been published by Bern. Pez, in his "Thesaurus Anecdotorum Novissimus," fol. Aug. Vind. 1721–8, tom. iii. par. 2. col. 85—90., under the title of "Adelboldi Episcopi Trajectensis, Ord. S. Benedict. ad Sylvestrem II. P. M. Libellus de Ratione inveniendi Crassitudinem Sphæræ." It is preceded by an epistle from Gerbert to Adelbold, "De Causa Diversitatis Arearum in Trigono Æquilatero geometrice arithmeticeque expresso," beginning in terms which seem to show that the two were then attached friends of some standing. The common account is, that, after having been for some time one of the chief favourites and counsellors of the emperor Henry II. (or Henry I., according to another mode of reckoning), becoming impressed with the vanity of all earthly things, he threw up his employments at court, and, returning to Lob, entered into the monastic state, and spent his time in study and meditation, till he was called to be bishop of Utrecht, in 1008. Henry became emperor in 1003 (the same year in which Gerbert died), and Adelbold may have been taken into his service very soon after; but he was not a monk when he was promoted to the see of Utrecht, and that event appears not to have taken place till 1010. The history of the first eight years of his episcopacy has been recorded by Alpertus, who was his contemporary, and a monk of his diocese, in his minute and graphic chronicle entitled "De Diversitate Temporum," first published entire by J. G. Eccardus, in his "Corpus Scriptorum Medii Ævi, fol. Lips. 1723," tom. i. pp. 91—132.; but more correctly in the fourth volume of the "Monumenta Germaniæ Historica of G. H. Pertz, fol. Hannov. 1841," p. 700—723. The series of events which Alpertus relates belong to

two obscure wars, in which Adelbold became involved with certain of the neighbouring petty princes, further details of which may be found in the following authorities:—Ditmarus (or Thietmarus), *Gesta Saxonum*, lib. viii. cap. 13. 15., in Leibnitz, *Scriptores Rerum Brunsvicensium*, tom. i. p. 323, &c.; Joan de Beka, *Chronicon*, p. 37—39., and Wilh. Heda, *Historia Episcoporum Ultrajectensium*, p. 107—110., both with the notes of Arn. Buchelius, fol. Ultraj. 1643; Lambertus Hortensius Montfortius, *Secessionum Civilium*, libri vii. fol. Ultraj. 1642, p. 54.; and Matt. Vossius, *Annales Hollandiæ Zelandiæque*, 2d edit. 4to. Amsterdam, 1680, p. 29—36. But the later narratives vary from one another in many particulars; and all of them both omit much that is in Thietmar and Alpert, and add many circumstances not found in the contemporary accounts. Some make Adelbold to have been in the end actually taken prisoner by Theodoric III. count of Holland, whom the bishop, after there had been peace for 120 years between their respective predecessors, had attacked in vindication of the rights of his vassal, a certain Count Theodoric Bavo, driven by the Count of Holland out of his fief, which was the district where the towns of Bodegrave and Zwammerdam now stand. The bishop, it is said, was beaten in two great battles, the second and most decisive of which was fought near what, in some of the accounts, is called the river, in others the wood, in others the island of Meriwid, or Merwede, in the lower part of the Maas. The Merwe is still the name of one of the branches of the Maas, the Rhine, or the Waal. However, it is admitted on all hands that Adelbold spent the rest of his life in tranquillity, and acquired great renown both by his piety and by his encouragement of learning and the arts. Besides other monasteries and churches which he erected or restored, he laid the foundation of a new cathedral at Utrecht, in 1015, and he consecrated the finished building on the 26th of June, 1023, the ceremony being graced by the presence of the emperor and a numerous attendance of distinguished personages. It was not till towards the end of his life that he became a monk; and it even appears that, although he relinquished the government of his diocese for a short time, he resumed it before he died. His death took place on the 27th of November, 1027, in the reign of Conrad II., the successor of the emperor Henry. Sigebert says that he left many writings, both in prose and verse (in utraque litteratura); and other ancient authorities mention particularly, as of his composition, a nocturnal hymn in praise of Saint Martin, a book on a triumph obtained by that saint over the Danes, and other pieces in praise of the holy cross and of the Virgin; but the only work attributed to him that has been printed (besides the epistle to Gerbert), is a life of the Emperor Henry (St. Henry, as he came afterwards to be called, having been canonised by Innocent III.), which was first published by Gretser, in his "Divi Bambergenses, 4to. Ingoldst. 1611," p. 430—454. From Gretser's edition, which is also contained in the tenth volume of his collected works, fol. Ratisbon, 1737, p. 540—550., it is reprinted by Leibnitz, in his "Scriptores Rer. Brunsvic." i. 430, &c., and in various other collections; but the most accurate edition is that given by G. Waitz, Th. D., in the fourth volume of Pertz's "Monumenta Germaniæ Historica, fol. Hannov. 1841," p. 679—695. It is, however, very uncertain, after all, if this biography (which is only a fragment, coming down no farther than to the year 1004) be really the work of Adelbold. That Adelbold did write a life of the Emperor Henry, or at least an account of the most important transactions of his reign, is expressly stated by Alpertus, who apologises for passing over the whole history of the emperor's election, and of the victories over the various petty princes of Germany which illustrated his reign, although in possession of abundant materials, on the ground that Adelbold had already related all these matters fully in a luminous treatise amply furnished with documents. After the bishop's brilliant composition, Alpert professes to apprehend that anything he might say on the same subject would only sound like the barking of a fool. (*De Divers. Temp.* lib. i. c. 5., in Pertz. iv. 204.) The only MS. of the life attributed to Adelbold now known to exist, is in the Imperial library at Vienna, (No. 9020.) a transcript of which it was that Gretser used. This MS., however, merely describes the work as believed to be by Adelbold—"Vita Henrici Primi Imperatoris, ab Adelboldo, Episcopo Trajectensi, ut creditur, conscripta." Waitz conceives that the evidence of the style is strongly in favour of Adelbold's claim to the authorship; but what is remarkable is, that the writer, whoever he may have been, appears to have throughout taken his facts, and the entire order of his narrative, from Thietmar (or Ditmar), whose history, at the same time, is known not to have been finished till the year 1018, while the passage in which Alpert mentions the history of Henry by Adelbold must have been written at the latest in 1021 or 1022. It is clear that the writer of the life copied Thietmar, from several gross mistakes, as to matters of fact, which he has committed in giving a rhetorical turn to passages in his original, which he did not understand. A performance such as this, however well written, does not seem very likely to be the work described by Alpert, or a work that could have come from Adelbold at all: it would appear to be much more probably the composition of some writer of a later age. The discussion of the question of the authorship of this life has

been farther embarrassed by its being confounded by many writers with another life of the emperor Henry, first published by Canisius, in his "Antiquæ Lectiones," Ingolst. 1601 : even Basnage, in his edition of the "Antiquæ Lectiones," (Antw. 1725, vol. iii. par. 2. p. 23, &c.) while he proves that the life published by Canisius could not have been written by Adelbold, has carelessly assumed it to be the same with that previously printed by Gretser and Leibnitz ; and the same mistake is committed by Vossius, Oudin, and others. A life of St. Walpurg, attributed to Adelbold, is printed in the "Vitæ Sanctorum," edited by Bollandus and others, tom. iii. mensis Feb. ad diem 25. p. 542. ; but that Adelbold ever wrote a life of that saint appears to be a mistake originating with the Dutch chronicler Heda. Pertz mentions a philosophical tract by Adelbold, a disquisition on a passage in Boethius, as existing in MS. in the royal library at Paris (No. 7361.), and also in other collections. (The works already quoted ; Jac. Gretseri *Opera*, tom. x. folio, Ratisbon, 1737, p. 504, 505. 540., who quotes Sigebertus, in *Catalogo Scriptorum Ecclesiasticorum*, cap. 138., Sigebertus, *Chronicon*, ad an. 1024, Trithemius, *Chronicon Hirsaugiense*, and Trithemius, *Illustres Viri per Germaniam ;* Bern. Pez, *Dissertatio Isagogica*, in tom. iii. par. 2. ; *Thesaur. Anecdot. Noviss.* p. viii., who refers to Possevini *Apparatus ad Omnium Gentium Historiam ;* Oudinus, *Comment. de Scriptoribus Eccles. Antiq.* ii. 540. ; G. J. Vossius, *De Histor. Latin.* 4to. Lugd. Bat. 1651, p. 359. ; and Saxii *Onomast. Liter.* ii. 167., and Waitz, in Pertz, iv. 679, &c., both of whom give many other references.) G. L. C.

ADELBULNER, MICHAEL, (written incorrectly Adelburner by Adelung and in the "Biographie Universelle,") was born at Nürnberg in 1702 ; professor of mathematics at Altdorf, 1743 ; died there in 1779. He was an astronomical writer of little note. In 1733 he published, at Nürnberg, an "Invitatio ad Commercium Literarium Astronomicum," of which "Commercium" he published three numbers in that year, and a fourth in 1734 : he completed a volume in 1735. It is now very scarce, having been nearly all lost in a fire. He also published (Altdorf, 1743, 4to.) "Programma de Methodo, &c." a proposal for finding longitudes by solar eclipses and lunar occultations ; and at the same place, in 1745, "Dissertatio de Inequalitate Dierum Naturalium." Weidler attributes to him another astronomical periodical, of which a few sheets were published in 1736, under the title "Merckwürdige Himmels-begebenheiten," but Lalande says this work was published at Berlin, by C. Kirchen. (Lalande, *Bibliographie Astron.* ; Weidler, *Hist. Astron.* and *Bibl. Astron.* A. De M.

ADELCRANTZ, BARON CARL FREDRIK, son of Baron George Joshua Adelcrantz, architect, who died in 1739. Carl Frederick, born at Stockholm, in 1716, was also an architect : he erected the Opera-house, and directed the building of the Adolph-Fredrik's church, in that capital. The great bridge at Dronningholm is another of his works, and one that has been greatly admired. His ability in his profession was considerable ; for his buildings generally manifested both solidity of construction and good taste. He died in 1796. There is a bust of him by Sergell, in the Academy of Arts at Stockholm, where an éloge on him (afterwards printed) was pronounced by the secretary, Wennberg, February 1. 1797. (Weinwich, *Dansk, &c. Künstler-Lexicon.*) W. H. L.

ADELER, CORT or CONRAD SIVERTSEN, ennobled by the name of Adeler, was an admiral of high reputation in the Venetian and Danish services in the seventeenth century. He was born on the 16th December, 1622, at Brevig in Norway, where his father, Sivert Jensen, was controller of the royal salt-works. At the age of fifteen he chose the sea for his profession, and was sent to Holland, where he entered the Dutch navy in the capacity of "adelborst," literally "noble youth," a sort of volunteer officer, and served under Martin Tromp, in the great battle of 1639, against the Spaniards, off the coast of England. In 1642 he left the Dutch service for the Venetian, in which he saw better chances of promotion, and soon rose to command, on the death of his captain, Jan Reiers, a Dutchman, who was also employed by Venice. During a leave of absence he visited Holland, where he married a relation of Admiral Tromp : he also visited Norway, and on his return his younger brother accompanied him to share in his naval career. With this exception, the history of his life for the next eighteen years is that of the long series of battles in which he was engaged during the war between the Turks and Venetians, for the possession of Candia, which ended in the cession of the island to the Porte. In 1648, when commander of the "Great St. George," being chosen by Francesco Morosini to carry provisions to the besieged fortress of Suda in Candia, he was engaged in a battle with the Turks in the Dardanelles, in which the Venetians had the advantage. In 1649 he began the battle in the Gulf of Foschia, in which the Admiral Riva, coming to his assistance, succeeded in taking three Turkish ships, and burning thirteen. In another battle with the Turks, off Candia, he conspicuously contributed to the triumph of the Venetian admiral Molini, who burnt six vessels, and took twelve others, with 1500 prisoners. But the sea-fight in which he was most distinguished was that of the 16th of May, 1654. The Turkish admiral Murad, with seventy-five galleys, forty-five other vessels, and five of the small kind called

by the Turks "maons," attacked the larger division of the Venetian fleet under Admiral Giuseppe Delfino, consisting of five galleys, sixteen other vessels, and some armed barks. Delfino's ship was burned, but the admiral was rescued by Adeler. Determined on revenge, the Norwegian pursued the ship of the Turkish vice-admiral, Ibrahim Pasha, which carried a thousand men, and ninety cannon. The fight lasted five hours. Adeler, though severely wounded in the right arm, refused even to allow it to be bandaged, and was one of the first to board; with his left hand he wrested the pasha's sabre from his grasp, and with it struck off his head. In this battle the Turks lost 6000 men, and fifteen galleys; the Venetians two galleys, two other ships, and 900 men, among them the admiral, Morosini, and Adeler's younger brother, who had hitherto fought by his side during the war. In 1656 and 1657 Adeler assisted in two other battles in the Dardanelles; and it is said that during his career with the Venetians he saw as many battles as he served years — namely, eighteen. He also rendered distinguished service in 1652, in saving the life of Bragadino, the commissioner of the republic, at the risk of his own, when the ship in which Bragadino was embarked, the Gallo Dorato, was sunk, with almost all its crew, in a storm. His honours kept pace with his exertions. In 1653 the Great Council of Venice gave him a pension of 200 ducats yearly, and a gold chain worth 300; in 1658 he was made a knight of St. Mark, and the pension raised to 1400 ducats, and extended to the third generation. The rank which he last held was that of tenente generale, or general lieutenant. It is curious to notice, in the Italian documents relating to these preferments, the different mutations of Adeler's name. In one he is described as "Curt Seiuersen Adelbors," the Dutch appellation for his earliest rank being converted into a proper name; in others, as "Curt Ceruiesen" and "Curt Seivas," with the addition of "Fiamengo," or "Fleming." His Danish biographer, Hofman, remarks on this, in a note, that "in Italy all foreigners are called Flemings or Englishmen, just as in France they are called Germans, and in England, Frenchmen." The fame of Adeler had now become so great that the king of Denmark, Frederick III., recalled him home. He passed some time in Holland, in 1662, where he married a second wife, and in 1663 he returned to Copenhagen, where he was appointed admiral, and councillor of the admiralty, with a salary of 7200 rix-dollars yearly. He was soon after made general admiral, and vice-president of the admiralty, and became in fact the manager of the navy, to which the king had until then given his personal superintendence. He was ennobled by the name of Cort Sivertsen Adeler, the latter name being, according to Hofman's conjecture, conferred upon him from the resemblance of his qualities to those of an eagle, which in German is Adler, but in Danish, Orn. By the exertions of the new superintendent the navy was improved in every department, in particular by his transferring from Holland, in 1664, a number of Danes, who had learned and were practising the art of ship-building in that country. How highly his talents were esteemed by the States General was shown by a request they made him to take the command of their fleet in the war with England, in 1665, an office which, on his declining it, they conferred on the younger Tromp, the son of his old admiral. Two years afterwards they renewed the request; and on that occasion the king of Denmark granted him permission to accept it; but the conclusion of the war by the peace of Breda prevented its taking effect. The appointment of Adeler to the directorship of the Danish East India Company led to his paying a visit to the coast of Coromandel, to settle some questions in dispute with the native powers, after the satisfactory arrangement of which he returned, in 1670, to Copenhagen. In 1675 a war broke out with the Swedes, who threatened an invasion of Seland, and Adeler was appointed to the command of a fleet of thirty sail to act against them. After manœuvring for two months, he was just on the point of coming to an engagement with the enemy, when he perceived, with the eye of an experienced seaman, that a storm was coming on, and ran into Kiöge Bay. His forebodings were verified, and a bloodless victory was gained, for eighteen vessels of the Swedish fleet were disabled and almost destroyed. Adeler shortly after fell ill, resigned the command of the fleet to Juel [JUEL], and died, on the 5th November, 1675, in his fifty-third year. When told, on his death-bed, that his end was approaching, he expressed his regret that he had not lived to gain one victory in the service of his country. He was honoured with a public funeral, and the sabre which he had taken from the Turkish admiral, and a splendid dress with which he had been presented by one of the native powers in the East Indies, were preserved in the royal museum at Copenhagen. The pension which had been bestowed upon his descendants as well as himself, by the Venetian government, was in vain claimed by his son. By the portraits of Adeler, he appears to have been a portly man, with large features, and rather a good-natured expression. (Tycho de Hofman, *Historiske Efterretninger om velfortiente Danske Adelsmænd*, iii. 153—190.; *Leben einiger wohlverdienter Dänen* (by the same author, not paged.) T. W.

ADELFRID, a Saxon king in whom the provinces of Bernicia and Deira became reunited in one sovereignty after the separation on the death of Ida in A. D. 559. This is the Saxon chief who is charged with the massacre

of the monks of Bangor. He was slain in battle by Redwald, king of the East Angles, A. D. 617. Edwin, the son of Attah, who had held Deira when separated from Bernicia, succeeded Adelfrid in both sovereignties, and some years after his accession professed Christianity. Bede gives a full account of all the circumstances of the life of Edwin, including nearly everything that is known of Adelfrid. (See also the *Saxon Chronicle* and William of Malmesbury.) J. H.

ADELGI'SUS, called also Adelchis, only son of Desiderius, king of the Longobards, was present with his father at the camp of La Chiusa in the valley of Susa, where they baffled for a time all the efforts of the Franks to force the position of the Longobards. Adelgisus is represented by the chroniclers as having distinguished himself by his personal bravery, and at the head of a chosen band, himself armed with an iron club, having repeatedly sallied out among the Franks, and killed many of them. Charlemagne, however, was shown a path across the Alps, some say by the valley of Viu, which led his men to the rear of the Longobard camp, and being also favoured by treachery among the followers of Desiderius, he completely routed the Longobards, A. D. 773. Desiderius shut himself up in Pavia, and Adelgisus in Verona, where he sustained a siege; but being forsaken by his followers, he escaped to the sea-coast, and proceeded to Constantinople, where he expected to find assistance against the Franks. He received fair promises; but it was not until the year 788 that the Emperor Constantine gave him a body of troops, with which he landed in Calabria, expecting to be joined by his nephew Grimwald, prince of Beneventum; but Grimwald, having made peace with Charlemagne, refused to take his part; and having informed Pepin, son of Charlemagne, of the design of Adelgisus, he united his troops with those of Hildebrand, duke of Spoletum, who defeated Adelgisus, and dispersed his Greek auxiliaries. According to Sigonius, Adelgisus, being taken, was put to a cruel death; but according to the older historians, Theophanes, and the continuator of Aimoin, the person put to a cruel death was John the Byzantine commander, who was with Adelgisus; whilst the latter escaped and returned to Constantinople, where he lived to an old age, with the title of patrician, on a pension from the Byzantine court. (Sigonius, *de Regno Italiæ*; Giannone, *Istoria civile del Regno di Napoli.*) A. V.

ADELGI'SUS, son of Radelchis, prince of Beneventum, of the Longobard dynasty, succeeded his elder brother Radelgarius in the government, A. D. 854. The old principality of Beneventum had become greatly reduced from its former power, having been divided under Radelchis into two principalities, Beneventum and Salernum, which latter was soon subdivided into two, Salernum and Capua. The Saracens, who had possession of Bari and other towns on the coast, availed themselves of these dissensions to make frequent incursions into the territories of Beneventum, and they ravaged the country. The gastaldi, or governors of the more exposed districts, had recourse to Lambert, duke of Spoletum, in the year 861 or 862. But his assistance not proving sufficient, the people of Beneventum, and those of Capua, applied to Louis II., emperor and king of Italy, who ordered a general levy of the people of Italy, in order to drive away the Saracens. Every man who was possessed of more than ten golden solidi was bound to join the army, which was ordered to meet in Apulia, or to do duty in the other districts exposed to the incursions of the enemy. Louis himself repaired to Beneventum, where he was dutifully received by Adelgisus, as well as by Landulfus, bishop-count of Capua, and was also greeted by Waimar, prince of Salernum, on the occasion of Louis visiting that city. Having united their forces to his, the emperor marched, in the year 867, against the Saracens in Apulia. The war lasted several years, with various success; but the scanty accounts which we have of these campaigns are very obscure and contradictory. Ultimately, however, the Saracens were defeated, and their stronghold, Bari, was taken by Louis, about the year 871, when it is said that the Saracens were all put to death, with the exception of their chief, called Sultan by the chroniclers, who, having shut himself up in a tower, would not surrender till Adelgisus, prince of Beneventum, promised him his life. Louis having afterwards ordered the siege of Tarentum, which was still occupied by the Saracens, returned to Beneventum in triumph. But in the month of August of the same year, while the emperor was staying at Beneventum with a few followers, Adelgisus conspired against him, at the instigation, according to some old chroniclers, of Basilius, emperor of the East, who was jealous of Louis styling himself Emperor of the Romans, and occupying the former Byzantine possessions of Apulia and Calabria; while Constantine Porphyrogennetus says that Adelgisus was encouraged in his treason against Louis by the Saracen sultan, or emir of Bari, whose life he had spared. It is also said that the people of Beneventum were irritated at the overbearing behaviour of the French troops who had followed the emperor, and the insolence of his wife Angilberga. However this may be, a revolt broke out in Beneventum on the 25th of August, and the people ran to the emperor's palace, while Louis was taking his rest at noon. The few Franks who were near his person attempted to defend the palace, upon which Adelgisus set fire to the gates: the emperor, with his wife, escaped to a tower, but, after three days, he surrendered, and was kept prisoner. Such is the narrative of the contemporary

chronicler Erchempertus, a monk of Monte Casino, who adds, that about forty days after this event, the Saracens, who had landed near Salernum, again attacked the territory of Beneventum, and that Adelgisus then consented to release the emperor, after making him and his wife, and his daughter Hermengarda, swear on the holy relics that they would not take any revenge for the outrage, and would never enter in arms the territory of Beneventum. Erchempertus says that Adelgisus kept possession of the imperial treasures, as well as of the spoils of all the men-at-arms of the emperor. He had previously induced Louis to disperse his French and German soldiers in various cantonments about the country, where they were probably surprised and disarmed by the inhabitants. This act of treason made a great noise in Europe; and both the uncles of Louis, Charles the Bald of France, and Louis of Bavaria, marched some troops towards Italy to enforce his liberation. Louis, however, having been set free by Adelgisus, repaired to Rome, some say to Verulæ, and having collected some troops, he deposed Lambert, duke of Spoletum, who was an accomplice in the conspiracy of Adelgisus, and appointed in his stead Suppo II., one of the emperor's ministers. Lambert took refuge at Beneventum with his friend Adelgisus. The emperor, however, did not attempt, for some years after, anything against Beneventum.

In the following year a numerous host of Saracens having attacked Waifer, prince of Salernum, Wüfer had recourse to his neighbour Adelgisus, who fought against them with various success. At last Waimar applied to the Emperor Louis, who went to Capua in the year 873, and obliged the Saracens to reimbark. Louis then prepared to punish Adelgisus, who, foreseeing the storm, had applied for support to Basilius, emperor of the East, offering to pay him tribute, and acknowledge him as his sovereign. Basilius sent a fleet to Otranto; but in the mean time Louis advanced to Beneventum and laid siege to the town, which, however, being well defended by the inhabitants, the emperor accepted the mediation of Pope John VIII., who repaired to his camp for the purpose, and he granted peace to Adelgisus; after which Louis repaired to North Italy, where he died, not long after, A.D. 875, leaving no male issue. His uncle, Charles the Bald, king of France, succeeded him as emperor and king of Italy. Soon after, the Saracens from Tarentum renewed their incursions, ravaging the territories of Beneventum, Capua, and Salernum. Atanasius, bishop and duke of Naples, after having deposed his brother, duke Sergius, and deprived him of his sight, concluded an alliance with the Saracens, allotted them quarters near Naples, and having joined his troops to theirs, defeated the united forces of the princes of Beneventum and Capua, and carried his ravages to the borders of the Roman territory. Upon this, Pope John VIII. excommunicated, in the most fearful terms, Atanasius, as well as the towns of Naples and Amalfi, for having joined the enemies of Christendom, A.D. 881. The chronicle of Erchempertus, and the letters of John, particularly the 22d and 44th epistle, attest these facts. Waimar, prince of Salernum, who had also, probably through fear, joined the Saracens, detached himself from them through like fear of the papal anathemas. The account of those wars in South Italy is extremely obscure.

In the year 878, Adelgisus, prince of Beneventum, on returning home in triumph from a successful expedition against the Saracens or their allies, was murdered by his own relations, after having governed Beneventum above thirty-four years. The faction that had killed him, put in his place his nephew Waider, son of Radelgarius, to the exclusion of Radelchis, son of Adelgisus. In about two years after, Waiderus was deposed by the people of Beneventum, when Radelchis was called to the throne, from whence he was driven away in 883, and his brother Ayon put in his place. Ayon reigned till 890, engaged in continual war with the Byzantines, who had regained possession of Bari, with great part of Apulia, being favoured by the exiled Waider and his partisans, who had sought the protection of the Emperor Basilius. Shortly after the death of Ayon, his infant son Ursus was driven from Beneventum by a powerful Byzantine army under Symbaticius Protospatharius, who subjected the principality of Beneventum to the rule of the Eastern emperor, A.D. 891. Thus ended the Longobard principality of Beneventum, which had lasted for more than a century as a sovereign state, from the time of Arechis.

Adelgisus issued a capitularium, or collection of laws, including some of those of the old Longobard kings. (Giannone, and the old chroniclers already quoted.) A. V.

A'DELGREIFF, JOHANN ALBRECHT, a celebrated fanatic of the seventeenth century, was the natural son of a country clergyman, in the neighbourhood of Elbing. He pretended that seven angels had made a revelation to him, that he was to represent God the Father upon earth, that he was to destroy all the evil in the world, and that he was to chastise all the worldly authorities with iron rods. It was at the time a general belief that he possessed the power of performing miracles, and producing signs in the air; in consequence of which he was accused of sorcery, and sentenced to death. He was beheaded at Kœnigsberg, on the 11th of October, 1636, and his body was burnt.

Adelgreiff was a person of considerable acquirements; he had a perfect knowledge of Hebrew, Latin, and Greek, and spoke Polish, Lithuanian, and Bohemian with considerable fluency. He published several books, in which he endeavoured to diffuse his doctrines; but

all of them, together with his twelve articles of faith, were suppressed and destroyed by public authority. (Arnold, *Kirchen-und Ketzer-Historie*, vol. iii. c. 4. § 60, &c.) L. S.

ADELHARDUS, count of the palace of the Emperor Louis the Pious, son of Charlemagne, was sent to Italy by the emperor to administer justice in the year 823; and after the death of Suppo I., duke of Spoletum, in the following year, was appointed to his place. Adelhardus died five months after his appointment, and was succeeded by Mauringus, count of Brixia, or Brescia. (*Annals of St. Bertin*; Fatteschi, *Memorie dei Duchi di Spoleto.*) A. V.

ADELM. [ALDHELM.]

ADELMAN, an ecclesiastical writer of the eleventh century. The time and country of his birth are not ascertained. He is claimed by some of the Germans as a countryman; but this is hardly consistent with a passage in his letter to Berenger, in which he speaks of his having "for a long time sojourned" in Germany. He was rather older than Berenger, with whom he studied at Chartres, under Fulbert, bishop of that city. [BERENGER.] He was afterwards master of the ecclesiastical school at Liège, probably from A. D. 1041 to 1048, when he was chosen bishop of Brescia in Italy. The year of his death is not ascertained. One account, which makes him to have been killed A. D. 1046, by a blow of a stone or club, in a tumult excited by the followers of Berenger, is altogether unworthy of credit; but it is more difficult to decide between two other statements, according to one of which he died A. D. 1057, while the other mentions him as yet living in A. D. 1061. He is praised by Roman Catholic writers for his attainments in sacred and profane literature.

Two of his works, both short, are extant: 1. "Ad Berengarium Epistola" ("A Letter to Berenger"), probably written about A. D. 1047 or 1048; first printed by Ulimmerius, at Louvain, A. D. 1551, but not entire, and frequently reprinted, but still in a mutilated form. The first edition of the entire epistle is that of Schmid (12mo. Brunswick, A. D. 1770), printed from a MS. accidentally discovered by the editor. 2. "Rythmi Alphabetici de Viris Illustribus sui Temporis;" first published by Mabillon, in the first vol. of his "Anecdota," and since reprinted at different times. It is given by Schmid with the edition of the "Letter to Berenger." Our authority for this notice is the account of Adelman by the canon Gagliardi (Galeardus) of Brescia, reprinted by Schmid. J. C. M.

ADELPHIUS. [DELLIUS.]

ADELUNG or ADLUNG, JACOB, was born on the 14th of June, 1699, in the village of Bindersleben near Erfurt, where his father was a schoolmaster. He studied at Erfurt and Jena, and in 1726 he took the degree of M.A. at Jena. In the year following he was appointed organist at Erfurt, and in 1741 professor to the gymnasium of the same place. He taught languages and music, and in his leisure hours he partly occupied himself with the theoretica study of music, and partly with making harpsichords: he is said to have made sixteen harpsichords during his lifetime. Adelung also possessed considerable knowledge of mathematics. He died at Erfurt, in 1762.

The works which he wrote upon the theory of music were considered very valuable at the time, and may still be read with advantage. They are—"Anleitung zu der Musikalischen Gelahrtheit," with a preface by J. E. Bach. Erfurt, 1758. A second edition, with some corrections and additions by Hiller, appeared at Leipzig, 1783, 8vo. After Adelung's death, J. L. Albrecht edited a work left in MS. by him, which is called "Musica Mechanica Organœdi, das ist, Gründlicher Unterricht von der Structur der Orgeln," &c. Berlin, 1768, 2 vols. 4to. (Hiller, *Lebensbeschreibung. berühmter Musikgelehrten*, 1, &c.) L. S.

ADELUNG, JOHANN CHRISTOPH, was born on the 8th of August, 1732, at Spantekow, a village near Anklam, in Pomerania, of which his father was minister. The son received his first education in the public school at Anklam, and afterwards at Klosterbergen near Magdeburg. After he had finished his elementary course, he went to the university of Halle to devote himself to the study of theology. In 1759 he was appointed professor at the Protestant gymnasium of Erfurt; but on account of his religious opinions he became soon involved in theological disputes. His adversaries annoyed him in various ways, until, after a stay of two years at Erfurt, he resolved to give up his appointment, and went to Leipzig, where he devoted himself entirely to literature, and at first more particularly to the composition of several laborious and voluminous historical works. But history, although he cultivated it to the end of his life, was not his department, and his fame as an historian has been entirely thrown into the shade by what he has done for the language and literature of Germany. His first philological work was his grammatico-critical dictionary of the German language, under the title "Versuch eines vollständigen Grammatisch-Kritischen Wörterbuches der Hochdeutschen Mundart," &c. Leipzig, 1774-86, in five vols. 4to. This work was for the German language what Dr. Johnson's dictionary was for the English, with this difference, that Adelung excels Johnson in his definitions, and in everything connected with etymology, as well as in the arrangement of the different meanings of a word according to its etymology. It caused a great sensation throughout Germany, and the author was well rewarded for his labours, for the Elector of Saxony invited him to Dresden and appointed him chief librarian to the public library of that city, with the title of Hofrath, an office which Adelung held until his death. This dictionary has two

great defects: in the first place, the author had a great partiality for the German dialect spoken in Upper Saxony and Meissen, which led him to reject many words and expressions used by writers in other parts of Germany. Adelung entertained the opinion that the dialect of Upper Saxony should be considered as the standard of pure German; an opinion which is now universally abandoned. In the second place, he rejected all new words which had not been used by what he considered a good authority. It is true that the German language at that time was flooded with new forms of words, which were introduced after people had become weary of the practice of using French and Latin words and phrases which had previously been imported into the language by every person who wished to appear a man of education. Adelung opposed the excess to which this reaction carried some writers, but he himself did not know where to stop, and he did not justly appreciate that power of the German language, of making new derivatives and compounds, by which, since his day, the language has been enriched. Words which in his time were strange, are now in common use. These false principles drew upon Adelung severe censure from several of his contemporaries, as J. H. Voss, and Campe. A new edition of the dictionary, which appeared under the title "Grammatisch-Kritisches Wörterbuch der Hochdeutschen Mundart," &c. Leipzig, 1793-1801, in four vols. 4to., contains, indeed, many additions and improvements; but neither are the original defects altogether mended, nor does it bring linguistic knowledge up to the point which it had attained in the interval. Notwithstanding all this, however, Adelung's dictionary is not yet superseded.

After the first parts of the dictionary were published, Adelung was requested by Baron von Zedlitz, then minister to the King of Prussia, to write a German grammar for schools, which appeared under the title "Deutsche Sprachlehre für Schulen," Berlin, 1781. The fifth and last edition was published in 1806. An abridgment of this grammar ("Auszug aus der Deutschen Sprachlehre für Schulen") appeared in the same year (1781), and went through three editions. These two elementary works were followed, in 1782, by a more complete system of German grammar, called "Umständliches Lehrgebäude der Deutschen Sprache," Leipzig, 2 vols. 8vo. Other works, illustrating the German and other languages, now followed in rapid succession: "Ueber die Geschichte der Deutschen Sprache." Leipzig, 1781, 8vo. "Magazin für die Deutsche Sprache." Leipzig, 1782-84, in 2 vols. 8vo. "Ueber den Deutschen Styl;" Berlin, 1785-86, in 3 vols. 8vo.; a second edition of which appeared in 1801, in 2 vols. 8vo. "Vollständige Anweisung zur Deutschen Orthographie;" Leipzig, 1788, 2 vols. 8vo.; a second edition of which was published in 1790. "Mithridates, oder Allgemeine Sprachen-Kunde." Berlin, 1806, &c. in 8vo. Of this work only the first volume is by Adelung, who died on the 10th of September, 1806. The three other volumes are by J. S. Vater, who made use of the papers left by Adelung, and of other materials furnished to him by Alexander and Wilhelm von Humboldt. In 1783, &c. Adelung also published an English dictionary, called "Neues Grammatisch-Kritisches Wörterbuch der Englischen Sprache," &c. 2 vols. 8vo.; and in 1784 he began his continuation of, and supplement to, Jöcher's Lexicon, "Fortsetzung und Ergänzung zu Jöcher's Allgemeinem Gelehrten-Lexikon," in two vols. 4to. Leipzig, 1784 and 1787; the supplement extends to the end of the letter I. (*Schriften der Kurfürstl. Gesellschaft zu Mannheim*, ii. 293—305.; Jördens, *Lexicon deutscher Dichter und Prosaisten*, i. 13, &c. v. 700, &c.; Ersch & Gruber, *Allgem. Encyclopaed. der Wissensch. & Künste*, v. "Adelung;" Wolff. *Encyclop. der Deutsch. Nationallit.* v. "Adelung.") L. S.

ADELWALCH, king of Sussex, in A. D. 686, in which year he was slain in battle by Cedwalla, a West-Saxon prince. He was a Christian. Bede and the Saxon Annals are the authorities for the little that is known of him. J. H.

ADELWALT, a grandson of Adelfrid, who, in the fluctuations of political power in the Saxon kingdom of Northumberland in the seventh century, possessed himself of the province or kingdom of Deira while Oswy, his uncle, reigned in Bernicia. He held it but a short time, and dying without heirs, the two kingdoms became again united in Oswy. There is a contemporary prince of the same name in the series of kings of the East Angles, of whom little or nothing is known. J. H.

ADEMAR, or AYMAR, or, in a Latinised form, ADEMARUS, a French writer of the eleventh century. He was of a noble family, the son of Raimond of Chabanois in the province of Angoumois, and was born A. D. 988. He studied under his paternal uncle, Roger, a monk of the abbey of St. Martial at Limoges, and himself became a monk of the monastery of St. Cybar, or Eparchius, at Angoulême. The time and place of his death do not appear to be certainly known: he was living A. D. 1030. He engaged very early in the dispute as to whether St. Martial should be regarded as an apostle or not, which dispute was raised by one Benedict, or Benoit, a Piedmontese monk, who depreciated the claims of that saint.

Ademar's principal work is his "Chronicon," or "Chronicle." It is in Latin, and was published in the "Bibliotheca Manuscriptorum Librorum" of Labbe, tom. ii. It contains much valuable information as to the affairs of Aquitaine, or that part of France which is south and west of the Loire); but the chronology is confused and inaccurate. It comprehends the period from the foundation of the Frankish

monarchy to A.D. 1029. Ademar left also a list of the abbots of St. Martial at Limoges, published by Labbe in the same volume as the "Chronicon:" this last was written while Robert, son and successor of Hugues Capet, was yet living. A MS. copy of a letter of his, on the apostleship of St. Martial, was in the possession of Baluze; and some acrostic verses are given in the "Analecta" of Mabillon. (Du Pin, *Bibliothèque des Auteurs Ecclesiastiques*, vol. viii. p. 108.; Biographical notices given in Mabillon, *Analecta*, vol. i. p. 418, et seq.; and Bouquet, *Recueil des Historiens des Gaules et de la France*, vol. x. p. 144, et seq. J. C. M.

ADEMA'RUS, son of Balsamo of Capua, a courtier of the Emperor Otho III., was appointed duke of Spoletum, and marquis of Camerino, by the emperor, A. D. 999, in place of Duke Hugo, who was also duke of Tuscany, and one of the most powerful Italian lords of that age, according to Petrus Damianus. (viii. ep. 12.) Hugo, finding that he could not properly administer both governments, "on account of the number of evil and lawless people," resigned Spoletum and Camerinum into the hands of Otho, and reserved Tuscany for himself. Ademarus did not remain long in his office, for one Romanus appears as duke of Spoletum and marquis of Camerinum, A. D. 1003. It appears that Ademarus was in the mean time raised by Otho to the principality of Capua, in place of Laïdulfus, whom the emperor banished as an accomplice in the murder of his brother Landenulfus. Ademarus was soon driven away from Capua by the people, who appointed in his place Landulfus of S. Agata, son of Landulfus IV., prince of Beneventum. This is all that can be gathered concerning this Ademarus from Leo Ostiensis and other old chroniclers (Giannone; Fatteschi, *Memorie dei Duchi di Spoleto.*) A. V.

ADEMA'RUS was son of a certain Peter, appointed by Siconulfus, first prince of Salernum, on his death-bed, guardian of his infant son Sicco, A. D. 851. Some time after, Louis II., king of Italy, in one of his campaigns against the Saracens, came to Salernum, and, on his departure for the north, took away young Sicco with him, and entrusted the government to Ademarus, who had acquired the reputation of a gallant soldier. Sicco having died in France, Ademarus assumed the principality, A. D. 856. He was, however, deposed in the year 861, being accused of having betrayed his countrymen, and was deprived of his sight. Waiferius son of Dauferius, one of the chief actors in the separation of Salernum from Beneventum, succeeded Ademarus as prince of Salernum. (Giannone, *Storia civile del Regno di Napoli*, b. vii.; and the authorities quoted by him.) A. V.

ADENE'S (sometimes written Adan), LE ROI, was born in Brabant, about 1240. Henri III., duke of Brabant, had him educated, and promoted him to be his minstrel. The duke dying in 1260, Adenès continued to enjoy the protection of his heirs, Jean and Guyon; and when Marie of Brabant was married, in 1274, to Philippe le Hardi, king of France, she persuaded him to follow her to Paris. The time of his death is unknown, but from some allusions in his "Cleomedes," it has been inferred that it was composed between 1275 and 1283. In this poem he names three others, which he had previously composed:—

> Cil qui fit "d'Ogier le Danois,"
> Et de "Bertain qui fut au bois,"
> Et de "Buevon de Comarchis,"
> Ai un autre livre entrepris.

The work which is alluded to in the first line is the "Enfances Ogier," or the youth of Ogier the Dane, one of the heroes of the legendary court of Charlemagne. The poem alluded to in the second line is his "Berte aux grans Piés" (Bertha with the large feet), the heroine of which was mother of Charlemagne. "Buevon de Comarchis" is one of the numerous versified legends relating to the family of Guillaume au Cortnès (William with the short nose) of Orange. In "Cleomedes," the magic steed, which occupies so prominent a place in the half-told story of Cambuscan bold, makes his appearance. All these poems are preserved in manuscript in the king's library at Paris, with the exception of "Buevon de Comarchis," of which only the first part has been preserved. "Berte aus grans Piés" was published in 1832, by M. Paulin Paris, of the king's library; from whose prefatory dissertation this account of Adenès has been taken. The language and versification of Adenès are pure and accurate, but his ideas are rather prosaic. Adenès' title, "Le Roi," has given rise to various conjectures regarding its origin: Paulin Paris has suggested, with considerable plausibility, that he received it on account of holding the office of king of the minstrels, corresponding to that of master of the chapel royal in the modern courts of Europe. (*Romances des XII. Pairs de France*, No. I.; *Le Romans de Berte aus grans Piés, précedé par une Dissertation sur les Romans des Douze Pairs*, par M. Raulin Paris, de la Bibliothèque du Roi, Paris, 1832, pp. xlii.—lvi.) W. W.

ADE'NI. [MOHAMMED.]

ADEODA'TO, an artist of Italy, who lived in the twelfth century. Little is known of his history, nor is he noticed for any peculiar merit as a sculptor. His name appears in an inscription on the architrave of the principal entrance of the church of S. Andrea at Pistoja, as one of the workmen or carvers employed in the decoration of that edifice. The inscription is as follows: — HOC . OPVS . FECIT . GRVANVS . MAGISTER . BON . ET .

ADEODAT . FRATER . EIVS . TVNC . ERANT . OPERARII . VILLANVS . ET . BATHVS . TIGNOSI . A. D. MCLXVI. R. W. jun.

ADEODA'TUS. [Deodatus.]

ADER, GUILLAUME, by birth a Gascon, was a physician at Toulouse, in the early part of the seventeenth century. He wrote a singular book, entitled "Enarrationes de Ægrotis et Morbis in Evangelio, Tolosæ, 8vo. 1620 and 1623, and Lond. 8vo. 1660," for the purpose of magnifying the excellence of the Saviour's miracles, by showing that all those whom he restored were incurable by medicine; a weak position, which he as weakly defends. For after a brief account of each of the miraculous cures recorded in the Gospels, he proceeds to expound at much greater length the general principles of medicine and pathology involved in the knowledge of the maladies under which the patients laboured, and then to a particular account of each disease and of the proper remedies for it. He thus obliges himself to ascribe the necessity of the miracles for the recovery of the persons cured, not so much to the essential nature of their diseases, as to the circumstances of age, season, climate, &c. in which they were placed. On the influence of each of these, moreover, the evidence which he adduces is very slight; and he generally puts the hypotheses of the ancient writers whom he quotes in the place of facts. At the end of the book there is an oration, which the author delivered at Toulouse, in 1617, as a preface to the publication of his "Enarrationes." It contains a furious attack upon those especially of the school of Paracelsus, whom he accuses of impiety in undertaking to cure all diseases by artificial remedies ignorantly obtained, or invented by the fraud of devils.

Besides this work, Ader wrote one entitled "De Pestis Cognitione, Prævisione, et Remediis Prælectiones;" Toulouse, 12mo. 1628; which Haller justly calls a trivial work; an heroic poem, "Lou Gentilome Gascoun," Toulouse, 8vo. 1610, in the Gascon dialect; the burden of which is the praise of the gallantry of his countrymen, and especially of Henri IV.; and another called "Lou Catounat Gascoun bondat a M. de Tontarailles," Toulouse, 8vo. 1612. (A brief analysis of Ader's medical writings is in Haller, *Bibliotheca Medicinæ Practicæ*, ii. 492.) J. P.

ADGANDE'STRIUS. [Arminius.]

ADGILLUS lived towards the end of the seventh and the beginning of the eighth century. Chlotar III., king of the Franks, made him duke of the Frisians, who had been subdued by that king, and some of whom had been induced to become Christians. Adgillus was a great benefactor of the Frisians; he not only did much to promote Christianity among them, but also protected their country against the frequent inundations to which it was subject, by constructing several dikes. But the Frisians in their great love of liberty bore the yoke of the Franks very reluctantly, and frequently attempted to shake it off, and to return to their pagan religion, and in this latter attempt they were supported by Adgillus II., who in 710 succeeded Adgillus I. as duke of the Frisians. (Moscow, *History of the Ancient Germans*, xv. 21.; Wiarda, *Ostfriesische Geschichte*, i. 1. L. S.

ADH-DHA'FIR (the victorious), a surname given to several khalifs and sultans in the East. "Adh-dháfir lidín-illah" (the victorious for the religion of God), Ismaíl Ibn Al-háfidh, twelfth sultan of Egypt of the dynasty of the 'Obeydites, who reigned from A. H. 544 to 549 (A. D. 1150–5); "Al-malek Adh-dháfir" (the victorious king), 'Amer, last sultan of Yemen, dethroned by Selim, emperor of the Turks. P. de G.

ADH-DHAHEBI' ('Abú 'Abdillah Mohammed Ibn Ahmed Ibn 'Othmán), surnamed Shemsu-d-dín (sun of religion), was born at Damascus, in A. H. 673 (A. D. 1274–75). Of his life very little is known, except that, after practising for some time as a lawyer, he was appointed to the high office of sheykhu-l-islám, or Mufti of Damascus. He died in A. H. 748 (A. D. 1347–48), leaving several works, which are still held in great esteem by his countrymen. That which is best known in Europe is his "Táríkhu-l-islám," or chronological history of Mohammedism, comprising the annals of all the Moslem nations from the creation to his own time. Several loose volumes of the twelve which compose that remarkable production are in the Bodleian library. (Laud collection, Nos. 79. 208. 244. 305, &c.) Adh-dhahebí wrote likewise a biographical dictionary of the celebrated readers and interpreters of the Korán, entitled "Márefatu-l-korá-l-akbar 'ila tabakát wa-l-'ássár" ("An account of celebrated readers, divided chronologically and according to their various schools"), a lithographed edition of which was published, in 1833, at Göttingen, by Professor Wüstenfeld. "Tabakátu-l-hoffádh;" this is also a biography of illustrious theologians of the class called by the Mohammedans "hoffádh," the plural of "háfidh," which means a man who knows all the Korán, or the greater portion of it, by heart, and who can also quote from memory a certain number of well-authenticated traditions. It is probably the same work which Hájí Khalfah (*Lex. Ency.* ii. 259.) mentions under the title of "Tadhkiratu-l-hoffádh" ("Liber Memorialis eorum, qui Coranum Memoriter Tenent"). There is a copy of it in the Bodleian library, No. 379. "Mizánu-l-'etidal fí nakadi-r-rejál" ("The Balance of Equipoise to discern the true Traditionists from the false ones"). This is a biography of the most celebrated traditionists, from the earliest times of Islám down to the year 742 of the Hijra, disposed alphabetically; together with an account of those doctors whose traditions are not derived from

a pure source. "Tejríd fí asmá-l-assáhib" ("Clear Exposition of the Names of 'Assáhib,' or Companions of the Prophet Mohammed"). (Brit. Mus. No. 7359.) This is a Biographical Dictionary of the companions of the Prophet. "Dhátu-n-nikáb ani-l-asmá wa-l-alkáb" ("The tearing of the Veil from before the Names and Surnames of the Arabs"). This work, of which there is a copy in Dr. Lee's collection of Oriental manuscripts, is a short but valuable treatise on the names, surnames, and patronymics of the Arabs, with occasional historical and biographical notices. Of the same kind appears to be a work preserved in the Bodleian library (No. 485.); as well as in the royal library at Paris (No. 862.); entitled "Mushtabahu-n-nasabat" ("The double Meaning in proper Names"). Adh-dhahebí passes likewise as the author of an abridgment and continuation of the "Tádíbu-l-kemál" ("Erudition made complete"), a biographical dictionary by Abú Zakariyá An-nawaví (Goth. Lib. No. 272.). A large historical work, entitled "'Oyúnu-t-tawárikh" ("The Fountains of History"), has also been attributed to him by Uri. (*Bib. Bodl. Catal.* p. 148.), but erroneously; since the work in question treats of events which happened long after the death of Adh-dhahebí. (D'Herbelot, *Bib. Or.* sub. voc. "Dhahabi," "Tarikh at Dhahabi Magem," "Marafat," &c.; Hamacker, *Spec. Catal. Cod. MSS. Or. Bibl. Academiæ Lugduno-Batavæ*, Lugd. Bat. 1820, p. 18.; Wüstenfeld, *Abu Abdallah Dzahabi, Liber Classicus Virorum qui Corani et Traditionum cognitione excelluerunt*, Göttingen, 1833, 4to.) P. de G.

ADH-DHA'HER (the conspicuous, the distinguished) is the surname of several Mohammedan khalifs and sultans, who reigned in the East or West; such as "Adh-dháherbillah" (Abú Nasr Mohammed Ibn Nasser), the thirty-fifth khalif of the race of 'Abbás; "Adh-dháher" (Abú Háshim 'Ali), seventh sultan of Egypt of the dynasty of the Fátimites or 'Obeydites, who reigned from A.H. 411 to 427 (A.D. 1017—1023); "Adh-dháhir" ('Othman), son of Ahmed, sultan of Arabian 'Irák and 'Adzerbiján, who was dethroned by Timúr; "Adh-dháher Algházi, sultan of Aleppo, and son of Saladin. It is also the surname of "Bibars" (Almalek Adh-dháher), fourth sultan of Egypt, of the dynasty called by the Arabian historians "Baharites." [BIBARS.] P. de G.

ADH-DHA'HERÍ. [DAWU'D IBN 'ALI.]

ADH-DHOBBÍ (Ahmed Ibn Yahya Ibn Ahmed Ibn 'Omayrah Al-kortobí), an historian of Mohammedan Spain, lived about the beginning of the thirteenth century of the Christian æra. Few particulars of his life are known, except that he was a native of Cordova, or resided long in that city, and that he belonged to the illustrious tribe of Dhobbah or Dhabbah, as some Arabian genealogists write that word. He wrote a history of the Spanish Arabs, entitled "Bighyatu-l-multamisi fí táríkhi rejáli-l-andalusi" ("Desirable Object for those wishing for Information on the History of illustrious Spanish Moslems"), which he designed as a supplement to the Biographical Dictionary by Alhomaydí of Mallorca [AL-HOMAYDI], whose pupil he appears to have been. The work — which begins with a concise account of the conquest of Spain by Músa Ibn Nosseyr and Tárik Ibn Zeyyád, and of the different Mohammedan dynasties which ruled over the Peninsula — contains, in alphabetical order, the lives of eminent warriors, poets, authors, and theologians who lived in Spain. An ancient copy, made about a century after the death of the author, is in the Escurial library (No. 1671.). This history is one of the most valuable sources for the history of Mohammedan Spain, and has been used by Casiri and Conde, both of whom made large extracts from it. Another Spanish author, named Don Faustino de Borbon, also published numerous extracts from Adh-dhobbí, in two works, entitled "Cartas para ilustrar la Historia de la España Arabe," Madrid, 1796, 8vo., and "Discursos ó preliminares Chronológicos para ilustrar la Historia de la España Arabe," Madrid, 1797, 8vo. The year of Adh-dhobbí's death is uncertain; but from some passages in his work it would appear that he was a middle-aged man in A.H. 592 (A.D. 1196), the time at which he wrote. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 133—139.; Conde, *Hist. de la Dom.* i. pref. p. xxi.) P. de G.

ADHELM, whose name occurs in the genealogies of the Saxon princes of Northumbria as the son of Ogg, one of the illegitimate sons of king Ida. Nothing is related concerning him personally, but he was the ancestor of several of the later kings of Northumbria. J. H.

ADHEMAR, GUILLAUME, called in manuscripts Azemars, and even Nazemars, a Provençal poet of the twelfth century, erroneously referred by Millot to the thirteenth. He is believed to be of the family of the lords of Grignan, the Adhemars with whom, five hundred years later, Madame de Sévigné was so proud to become connected. He acquired by his talents the favour of the Emperor Frederic the First, or Barbarossa. So passionately was he devoted to the Countess of Die, who was not only a handsome woman, but a poetess, that hearing a report that she was about to be married to the Count of Embrun, he fell desperately ill. The countess went with her mother to the castle of Grignan to visit him in his illness; the troubadour, deeply affected at her presence, took her hand, kissed it, and expired. Struck with inconsolable sorrow, the countess abandoned all ideas of marriage, and took the veil in the convent of Saint Honorat at Tarascon, where, after a few years, her grief brought

her to the grave. The death of Adhemar is supposed to have taken place in 1190. This romantic story first appears in Nostradamus, and is not supported by the authority of the older manuscript biographers of the troubadours, who are silent respecting any remarkable events in his life. They concur also in forming a low estimate of his talents, of which the same view is taken by Millot, the literary historian of the troubadours. Several of his poems are printed in the second and third volumes of Raynouard's collection. (Millot, *Histoire Littéraire des Troubadours*, ii. 497.; Raynouard, *Choix des Poésies originales des Troubadours*, v. 178.; *Histoire Littéraire de la France*, xiv. 567-69. The story of the Countess of Die is in the last of these authorities only.) T. W.

ADHEMAR DE MONTEIL, bishop of Metz in the fourteenth century, descended by the mother's side from the Counts of Poitou, and by the father's from the house of Adhemar Grignan in Provence. Before he was raised to the episcopal dignity he is said to have held the appointments of dean of Toul and archdeacon of Rheims. He was nominated bishop of Metz by Pope John XXII. in the year 1327. On the day of his installation he addressed a pastoral letter to all the churches in his diocese, exhorting them to contribute towards the finishing of the cathedral. Under the weak government of his predecessors great irregularities had gained ground among the clergy of the diocese: among others, the canons of the collegiate church of St. Theobald were in the habit of receiving their share of the church revenues, even while they lay under a sentence of suspension. Adhemar put an end to this abuse in the year 1330. About the same time he confirmed a law passed by the town council of Metz, ordaining that in suits for tithes the laity should be allowed to establish previous payment of them by their oaths. In 1359 Innocent VI. addressed letters to this bishop, exhorting him to prevent the holding of seditious meetings against the papal authority in his diocese. Adhemar gave large grants of lands to the churches and monasteries under his superintendence, to be held upon the condition of their furnishing him with four-wheeled waggons when he was engaged in war. Indeed, he was engaged in one war or other almost the whole time that he filled the episcopal chair. Immediately after his accession he was forced to defend himself against a hostile attack from the governor of Rodnach; in 1333 he was at war with the Duke of Lorraine; in 1347 with the Duchess Dowager of Lorraine; in 1351 first with the King of France, and subsequently with the Duke of Bar, as whose ally he had commenced hostilities against the King of France. Although his courage and skill rendered him generally successful, the expense of so many wars obliged him to contract heavy debts, for which he had to mortgage large portions of the demesnes of his see. In 1356 he received the Emperor Charles IV. at Metz with great splendour on the occasion of the publication of the golden bull. He had the credit of having been mainly instrumental in bringing about the general pacification of the empire in 1361 under the Emperor Wenceslaus. Adhemar de Monteil died on the 12th of May, 1361, having protected and ruled his diocese rather more than thirty-three years as an energetic and magnificent prince, with as little of the ecclesiastical spirit about him as was compatible with his office. (Dionysii Sammarthani *Gallia Christiana*, Parisiis, 1735—1785, fol. vol. xiii. col. 772—774.; *Bibliothèque Lorraine*, par R. R. Dom Calmet, Nancy, 1751, fol.) W. W.

ADHERBAL (the Latin form; Gr. Ἀταρβᾶς) was a successful Carthaginian officer during the first Punic war. He is first mentioned as commander of the Carthaginian fleet on the coast of Sicily, during the long siege of Lilybæum by the Romans; and gained a great victory over the Roman fleet under the consul P. Claudius Pulcher, B. C. 249. (Diodorus, *Ecl.* xxiv.; Polybius, i. 49. 51.)

Adherbal commanded in Spain (B. C. 206), under the Carthaginian Mago. There is nothing, as far as we know, to determine the identity of these persons; it is probable, from the difference of dates, that they are not the same. (Livy, xxviii. 30.) A. T. M.

ADHERBAL, son of Micipsa, and grandson of Masinissa, kings of Numidia, succeeded his father (B. C. 118), jointly with his brother Hiempsal, and his illegitimate cousin Jugurtha. [JUGURTHA.] A. T. M.

'A'DIL SHA'H (Abú-l-muzaffar Yúsuf), the founder of the 'A'dil Sháhi dynasty of Bijapúr in the Dekkan, was born in Rúm, or Asia Minor, of the Royal Ottoman family, near the middle of the fifteenth century. His father, A'gá Murad (commonly called Amurath), died in February, 1451, when Yúsuf was a child, and was succeeded by his eldest son, Mohammed II., who afterwards terminated the Greek empire by the capture of Constantinople. On ascending the throne, Mohammed was persuaded by his counsellors, in accordance with Oriental policy, that his reign would never be secure if the younger prince were permitted to live. Mohammed, sacrificing the feelings of a brother, gave orders that the child should be strangled, and his body publicly exposed. When the executioners came to demand him from his mother, she entreated them to spare her boy at least for one day, that she might prepare her mind for so melancholy an event. They agreed to the prayers of the mother, who, in the mean time, hastened to concert measures for saving the life of the child. She purchased from a Persian merchant of Sáva a young Circassian slave, who bore some resemblance to the prince, and whom, next

morning, she delivered to the executioners as her son, and the stratagem succeeded.

The Persian merchant, on delivering to the queen the Circassian slave, received the young prince in return, together with a large sum of money, and on that very night hastened on his journey to the Persian territories. He safely reached the city of Sáva, in Irák 'Ajem, where the prince was brought up and educated like one of his own children, till he arrived at the age of sixteen. By this time Yúsuf had been told the secret of his birth, and was in correspondence with his mother, who sent to him his former nurse, together with her son, his foster-brother, and a large sum of money for his use. But this kindness well nigh proved his ruin. His nurse, in the excess of her joy, imprudently divulged the secret which it was so necessary for his safety to keep concealed. The rapacious governor of the place immediately took advantage of the circumstance, and exacted from the prince a sum of four hundred tománs (about 200*l.*), for permission to quit the city in safety. Yúsuf, finding himself no longer secure in Persia, travelled southwards, in disguise, through Ispahán and Shiráz, to the port of Gambrún ; and having there embarked for India, he reached Dábul in the Dekkan in the year 1460, and the seventeenth year of his age. At this period, the most powerful prince of the Dekkan was Mohammed II., of the Bahmani dynasty, into whose service the fugitive prince was admitted in a subordinate capacity, under the master of the horse. Yúsuf, having had a good education, and possessing engaging manners, soon attracted the notice of the Vizír or prime minister, an upright and able man, who continued his friend for life. In the course of a few years we find Yúsuf dignified with the title of 'A'dil Khán Sávai, with the rank of a commander of five hundred horse. The name or title of 'A'dil Khán is frequently mentioned, or rather meant, by those who have given us accounts of the early expeditions of the Portuguese to India. This same prince is there called Hidalcan, Hidalxon, &c. &c.; and the epithet of Sávai (so called from Sáva) is, less corruptly, given by the Portuguese as Sabayo. In one of their accounts, however, we are told that Sabayo is the king of Idalxon, which has more truth in it than the writer was aware of. 'A'dil Khán continued in the service of Mohammed Sháh till the death of Mohammed in 1482, and gradually attained the highest military offices in the state, which he ably and faithfully discharged. Mohammed was succeeded by his son Mahmúd, a boy twelve years old, who became the tool of a corrupt faction, from which may be traced the downfal of the Bahmani dynasty. The capital of the Bahmani kings was Ahmadabád Bidar, now a very inconsiderable town in the Dekkan. Bijapúr, forming one of their provinces, stretched northwards from Goa to Púnah, along the sea-coast, the superintendence of which had been conferred on 'A'dil Khán by the late Mohammed Sháh. On the accession of the young king, a strong party at court determined on 'A'dil Khán's removal, or, more properly speaking, on his destruction. With many expressions of regard, the prime minister invited him to the capital, in order to pay his respects in form to his new sovereign. 'A'dil Khán was too wary to fall into the snare. He came indeed to court, but attended by a numerous retinue of devoted friends and retainers sufficient to overawe the adverse party. He was pressed to reside in the capital, and assist in the management of public affairs; but this offer he rejected, stating that he and his friends were mere soldiers, and did not profess to understand secrets of state. 'A'dil Khán, now in the prime of life, returned to his province of Bijapúr. He foresaw the approaching ruin of the once powerful kingdom of the Dekkan, and from that moment prepared to meet the storm. His fame in arms, as well as his high character for justice and liberality, attracted to his standard the best and bravest of the land. Among the late king's troops were many officers from Circassia, Georgia, Persia, and Tartary, who had always attached themselves to 'A'dil Khán, and now, as a matter of course, followed him as their chief. For nearly seven years 'A'dil Khán thus continued to increase his power, and extend his territory, till at length, in 1489, he assumed "the canopy of royalty," as Yúsuf 'A'dil Sháh of Bijapúr. We may characterise his reign, which extended to a period of one and twenty years, as an almost incessant contest with the neighbouring princes. But his wars were uniformly defensive ; and, owing to his prudence and valour, generally successful. The Bahmani sovereignty, which he had formerly felt proud to serve, had now sunk into utter contempt. Mahmúd Sháh, though arrived at the years of manhood, gave himself up entirely to dissipation, and left his kingdom a prey to factions. In this state of affairs, 'A'dil Sháh felt no scruple in founding an empire of his own on the ruins of one already expiring ; agreeably to a text from the Korán, — "The sword is for him who can wield it." In 1502, when he had attained the summit of his power, he attempted to introduce the Shía creed into his dominions. In this form of the Mohammedan religion he himself had been brought up when in Sáva ; but on finding that the greater portion of his subjects favoured the Suni doctrines, he at once gave up the point. It was a favourite maxim with him, "that every man had a right to follow his own faith ;" and as to different forms of faith, "the best would be that which was followed by the best man."

About this period, a band of strangers from the far west, of less liberal sentiments, were

endeavouring to gain a footing in 'A'dil Sháh's dominions. In 1509, the Portuguese, under Almeida, suddenly entered the port of Dábul, and took and destroyed the town. In fact, these pious Roman Catholics seemed to have adopted, to its full extent, 'A'dil Sháh's own maxim from the Korán respecting the sword; but they knew nothing of the liberal and enlightened policy with which he wielded that sword. In 1510 the Portuguese, under Alfonso Albuquerque, surprised and took the city of Goa; after which, they put to death the governor, and a great number of Moslems. This latter fact, which seems to have escaped the memory of the Portuguese historians, is stated by Ferishta, a writer of unquestionable accuracy, who lived in that part of the country within a century after the event. But the triumph of the savage and bigoted invaders was of very short duration. 'A'dil Sháh, with three thousand of his best troops, hastened to the relief of the city. So sudden and secret was his march, that the Portuguese were surprised in their turn, and with great difficulty escaped to their ships: Albuquerque had his horse shot under him. This was the last of 'A'dil Sháh's battles. He died soon after, on his return to Bijapúr, in the sixty-seventh * year of his age, and the twenty-first of his reign. He was succeeded by his infant son, Ismail 'A'dil Sháh; and his descendants continued to reign in the kingdom of which he was the founder till 1689, when the city of Bijapúr was taken by Aurengzebe, and Sikandar 'A'dil Sháh, the last of the race, was made prisoner. The historian Ferishta says of 'A'dil Sháh, "that he was a wise prince, intimate with human nature; handsome in person, eloquent in speech, and alike eminent for his learning, his liberality, and his valour. He always warned his ministers to act with justice and integrity; and in his own person showed them an example of attention to these virtues. His court was the asylum of men of learning and valour, of whatever creed or country." This picture may be a little flattered, for the historian was a subject of the 'A'dil Sháhi monarchs; but, making every allowance for this circumstance, we may fairly conclude that Yúsuf 'A'dil Sháh was a good and enlightened prince. The succeeding kings of this dynasty are noticed under their prænomen, such as Ismail 'A'dil Sháh, &c. (Ferishta's *Mohammedan History.*) D. F.

ADILS. [ADEL.]

ADIMANTUS (Ἀδείμαντος), son of Æcytus, the commander of the Corinthian ships in the war against Xerxes, advised the Greeks to retreat from Artemisium, but was bribed by Themistocles to remain. (B.C. 480.) In the second council which the commanders held at Salamis, when Themistocles strongly urged them to stay and fight the Persians, Adimantus opposed him with great insolence, reminding him that the racers in the games who started before the signal was given were scourged, and protesting that a man who had neither country nor city ought not to be suffered to speak or vote. At the battle of Salamis, Adimantus and the Corinthians were seized with a panic and fled, according to the account given by the Athenians; the truth of which, however, was denied, not only by the Corinthians, but also by the other Greeks. (Herodotus, viii. 5. 59. 61. 94.; Plutarch, *Themistocles*, 11.) P. S.

ADIMANTUS (Ἀδείμαντος), an Athenian general, associated with Alcibiades in his last command (B.C. 407), and afterwards one of the commanders at the battle of Ægospotami (B. C. 405), where he was taken prisoner. He alone was spared, when the other prisoners were put to death, on the ground that he had opposed the decree by which the Athenians had resolved, in anticipation of victory, to cut off their prisoners' right hands. Xenophon and Pausanias say that the Athenians attributed the loss of the battle to his treachery. Pausanias mentions another commander, Tydeus, who was included in the charge, and quotes oracles in support of it. Bp. Thirlwall (*Hist. of Greece*, iv. 153. 154.) thinks that there is no sufficient ground for such suspicions. Demosthenes mentions that Adimantus was accused by Conon at some time after the battle, but on what charge is not stated. His father's name was Leucolophidas; Aristophanes says, Leucolophus; but this is probably an intentional alteration for the sake of a jest. (Xenophon, *Hellen.* i. 4. 21. ii. 1. 32.; Pausanias, iv. 17. 2. x. 9. 5.; Demosthenes, Περὶ Παραπρεσβείας, 401.; Plato, *Protag.* 315.; Aristophanes, *Frogs*, v. 1509., and the passage of Eupolis quoted by the scholiast on this verse.) P. S.

ADIMANTUS, a Manichæan, who wrote a book to prove a contradiction between the doctrines of the Old and New Testaments, and hence that the former could not be from God. He was answered by Augustin, in a work entitled "Contra Adimantum," which is still extant, and which was written about A.D. 394. He appears to have been a disciple of Manes himself, and was esteemed by the Manichees as one of their greatest men. Augustin supposed that this Adimantus was the same as a noted disciple of Manes, named Addas, who wrote a work entitled "Modion" (Μοδίον). Beausobre and Cave think that Augustin was mistaken in this, since the names of Addas and Adimantus are both found in the same catalogues of Manichæan writers; but Tillemont and Lardner believe Augustin to be right, and suppose

* In Scott's "History of the Deekan," 'A'dil Sháh is said to have died in the seventy-fifth year of his age, — an error of the translator, which is very easily rectified. Yúsuf arrived in India in 1460, when he was seventeen years of age, and he died fifty years after. The Mohammedan dates given by Ferishta are A.H. 864, and A.H. 915, which gives fifty-one lunar years, or forty-nine and a half solar years, as the period of 'A'dil Sháh's life in India.

that the "Modion" of Addas and the book ascribed to Adimantus, were one and the same. (Augustin, *Contra Adimantum*; *Contr. Adversarium Leg. et Prophet.* c. 12.; *Retract.* i. 22.; Fabricius, *Biblioth. Græc.*, Harles, vii. 319.; Lardner's *Credibility*, part ii. c. lxiii. sect. 1. § 4.) P. S.

ADIMA'RI, an old Florentine family or house, often mentioned in the history of Florence during the middle ages. They are stated by Dante to have been of small descent, that is to say, not noble; and the poet makes his ancestor Cacciaguida, who died about 1152, speak of them as beginning to rise in his time, when one of them married a daughter of Bellincione Berti, a noble and wealthy citizen, which displeased Ubertino Donati, who had married another daughter of Bellincione, and who considered the marriage with Adimari as a marrriage of disparagement. In the following, or thirteenth century, when the factions of the Guelphs and Guibelines broke out at Florence, the Adimari belonged to the Guelph party, which was driven away in 1248 by the Guibelines, supported by the Emperor Frederic II. They returned after the death of Frederic and drove away the Guibelines in their turn. When the Guibelines, supported by Manfred, Frederic's son, by means of treacherous emissaries, induced the Guelphs of Florence to march against Siena in 1258, Tegghiàjo Aldobrandi degli Adimari endeavoured to dissuade the council of Florence from this movement, but he was not listened to, and the defeat of the Guelphs at Monteaperto followed. This Tegghiàjo had a great reputation for wisdom and probity as a magistrate, and is mentioned with praise by Dante in his "Inferno." After Manfred's death, the Guelphs returned from exile, and several attempts were made to bring about a reconciliation between the two parties; but in the end the Guibelines were again driven away. A jealous rivalry then sprung up between the leading Guelph families, which was embittered by Bonaccorso degli Adimari marrying his son to a daughter of Count Guido Novello, the leader of the Guibelines, and, as such, banished from Florence. This led to an approximation between the Guibeline party and several of the Guelph families, about the year 1280, followed by fresh disturbances and civil war within Florence, which are related by Dino Compagni in his chronicle. In the struggle between the factions of the Cerchi and Donati, several of the Adimari are mentioned by Dino as siding with the Cerchi, and afterwards with the party of the Bianchi, of which the Cerchi were leaders. The Adimari, like most other great Florentine houses, consisted of many branches or families distantly related, and often divided by interest. Those Adimari who had declared themselves for the Bianchi party were banished by Charles of Valois and the Neri in April 1302, at the same time as Dante, Petrarch's father, and many others. Some branches of the family, however, seem to have remained at Florence, like others of the Bianchi, having conducted themselves with caution during the civil strife, and we find them in 1304 among those who favoured Corso Donati, the leader of the Neri, in his quarrel with the magistrates. (Pignotti, iii. 8.; Dino, b. iii.) In May of the same year Cardinal Di Prato being sent by Pope Benedict XI. to pacify Florence, Baldinaccio degli Adimari, one of the exiles, was invited to come in as a deputy from the Bianchi party to treat of an arrangement, which however did not take effect. Some years after, another member of the house, one who had remained at Florence, Boccaccio Adimari, with his sons and other relatives, took an active part in the affair against Corso Donati, in which that ambitious leader was killed, in September 1307. The same Boccaccio Adimari is mentioned as having obtained possession either by purchase or lease from the fiscus of Dante's houses and grounds which had been confiscated at the time of the poet's banishment in 1302; and it is said that through fear of being obliged to restore the property if Dante's sentence should be reversed, he thwarted every endeavour of Dante's friends to have him recalled. It was not until 1342, more than twenty years after the poet's death, that his son Jacopo recovered possession of part of his father's property, after paying a fine to the community. Dante, in the seventeenth canto of his "Paradiso," launches forth an invective against the house of Adimari, calling it "an overbearing race which pursues like a dragon the poor fugitive, but puts on a lamb's face towards those who show their teeth, or unstring their purses."

In 1343 we find Antonio Adimari, a man of high reputation and influence, among those who conspired against and overthrew Gautier de Brienne, duke of Athens, who had usurped the supreme power at Florence, and was abusing it in the most oppressive manner. (Machiavelli, *Storie Fiorentine*; Pignotti, *Storia della Toscana.*)

Two descendants of the Adimari family distinguished themselves by their writings in the seventeenth century:—

Alessandro Adimari, born at Florence about 1580, became known as a classical scholar and an Italian poet of some note. He published a free translation of Pindar in Italian verse, with notes and illustrations, "Le Odi di Pindaro tradotte in parafrasi e in rima Toscana e dichiarate con osservazione e confronti di alcuni luoghi imitati e tocchi da Orazio," Pisa, 1631, 4to. Adimari, who dedicated his work to Cardinal Francesco Barberini, says that he spent sixteen years about it. He inserted synoptical sketches for the purpose of explaining the plan and order of the Greek poet in his odes. Ginguené, in the "Biographie Universelle," art. "Adimari," charges him with having borrowed them from Erasmus

Schmidt's Latin version of Pindar, published in 1616. Adimari wrote also a kind of bibliography of poets, "La Mono-Grecia ove sono raccolti i nomi di tutti i Poeti dal principio della Poesia del Mondo sino al principio della Poesia Toscana;" "Esequie di don Francesco de' Medici," 1614, Florence, 4to.; and other minor works. Adimari died in 1649.

LUDOVICO ADIMARI, of the same family, born at Naples in 1644, studied at Pisa, and afterwards resided for a time at Mantua, where he was made chamberlain of the Duke Gonzaga of Mantua. He afterwards went to Florence, where he succeeded Redi as professor of the Tuscan language. He died in 1708, and was buried in the church of Santa Maria Novella, in the family vault of the Adimari. He wrote a book of satires in Italian verse, which entitle him to be placed among the few good Italian satirists. The satires of Adimari were published first at Pisa, under the false date of Amsterdam, in 1716, 8vo., and afterwards at Leghorn in 1788, with a biographical notice of the author. In two of his satires he indulges in cynical invectives against the fair sex in general, with a strained affectation, and what would be considered very bad taste in our times. He also wrote "Poesie Sacre e Morali," Florence, 1696; "Prose Sacre," Florence, 1706; and some other minor compositions. (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*; Gamba, *Serie di Testi di Lingua*). A. V.

ADLER, CASPAR. [AQUILA.]

ADLER, GEORG CHRISTIAN, was born on the 1st of November, 1674, at Wohlbacht, on the southern frontier of Silesia, where his father, Charles Christian Adler, was then preacher. He was descended from the celebrated Caspar Adler, who is better known under his Latinised name of Aquila. He began, in 1695, his theological studies at Leipzig, and completed them at Halle. In 1698 he obtained the situation of private tutor in the family of John Gehr, at Königsberg, who held a high office at the court of the elector of Brandenburg. Adler's method of teaching met with so much approbation that several families of distinction wished to have their children instructed by him. In consequence of this, he established a school, and engaged several other teachers to assist him. The king of Prussia thought so highly of this establishment, that he honoured it with his especial patronage, and with the name of a "royal privileged school." This school subsequently became the foundation of the gymnasium of Königsberg, which is still flourishing under the name of "Collegium Friderici-anum." Adler left Königsberg in 1704, for Halle, where he was appointed teacher to the Pædagogium. Two years later he was made rector of the public school of Altstadt-Brandenburg, which he brought to a very flourishing condition. In 1708 he was appointed deacon (diaconus) to the St. Gotthards-Kirche of the same place; and in 1714, archidiaconus. Although he subsequently received a very flattering invitation to go to Fraustadt in Poland, he remained, at the request of his congregation, at Altstadt-Brandenburg, where he died, on the 30th of August, 1741.

Adler was a man of a practical turn, and the sphere in which he most distinguished himself was that of teacher. The numerous works which he wrote on theological subjects, his sermons and the like, are now little read. He also published some small works in Latin, as "De liberalium Artium in Ecclesia Utilitate, si rite tractentur," Stargard, 1702; "De Morte eruditorum Philosophica," Berlin, 1707.

A complete list of his works, together with an account of his life, is given by Adelung, in his Supplement to Jöcher's *Allgem. Gelehrten-Lexicon*, i. 226. L. S.

ADLER, GEORG CHRISTIAN, a son of the former, was born on the 6th of May, 1734, at Altstadt-Brandenburg. He studied theology at Halle, and was in 1755 appointed preacher at Arnis, and three years afterwards, pastor at Sarau. In 1755 he was transplaced in the capacity of second conpastor to Altona, where he rose to the dignity of royal Danish provost of Pinneburg and Altona, and chief pastor of the Lutheran congregation at Altona. In all these offices he distinguished himself by a conscientious fulfilment of his duties, and by his enlightened views on religion. Notwithstanding his many important duties, he found leisure to devote some part of his time to classical literature. He died on the 2d of November, 1804.

The results of his philological studies are contained in the following works:—"Ausführliche Breschreibung der Stadt Rom," with plates. Altona, 1781, 4to. It is a very diligent collection of all that is contained in ancient writers about the topography of Rome; but it is now completely superseded by other works on this subject. His second work is on the Pontine marshes, "Nachricht von den Pontinischen Sümpfen," with a map. Hamburg, 1784, 8vo. He also made an edition of Frontinus, "De Aquæductibus Urbis Romæ," Leipzig and Altona. 1792, 8vo., with very useful explanatory notes. (Baur, in Ersch & Gruber's *Allgem. Encyclop.* i. 421, &c.) L. S.

ADLER, PHILIPP, called also, erroneously, Paticina, was born at Nürnberg in 1484. He was one of the first who practised the art of etching, and his prints are greatly valued, as much for their power as for their antiquity. Besides other works, he etched some plates of the miracles of our Saviour, after Albert Dürer. Strutt says of Adler, "At a time when etching was hardly discovered, and even in the hands of the greatest artists of the day carried to no perfection, we find this ingenious man taking up the point, and producing such plates as not only

far excelled all that went before him in that day, but laid the foundation of a fine style, which his imitators have, even to the present time, scarcely improved. His point is firm and determined, and the shadows broad and powerful." Adler's best print, in the opinion of the same writer, is one in which several figures are represented beneath an arch richly adorned with foliage; in the middle of the group is the Virgin Mary crowned, and near her is a female saint holding the infant Christ, who is distinguished by the glory round his head. Upon a tablet on the middle of the arch is the following inscription: — "Hoc opus fecit Philippus Adler Patricius. MDXVIII." This *Patricius*, which means simply Patrician, appears to have been converted by Florent le Comte into *Paticina*, for he mentions a print of St. Christopher bearing the infant Christ, by Adler Paticina, dated 1518, which is supposed to be the cause of the twofold error of calling Adler, Paticina, and of treating of Adler and Paticina as two distinct artists. (Heineken, *Dictionnaire des Artistes, &c.*; Strutt, *Dictionary of Engravers*; Nagler, *Neues Allgemeines Künstler-Lexicon.*) R. N. W.

ADLERBETH, GUDMUND GORAN, a Swedish poet and translator, of more merit in the latter than the former capacity. He was born at Jönköping on the 21st of May, 1751, and was the eldest son of the assessor at the high court of Gothland, who, resigning his office soon after, occupied himself with the education of his son. In 1768 Adlerbeth was sent to the University of Upsal, and in 1771 obtained a situation in the royal chancery, in the department of war and foreign affairs. In 1778 he was appointed antiquary and private secretary to the king, Gustavus III., and accompanied him on his tour to Rome in 1783. In 1786 he became secretary of the Academy of Polite Literature, History, and Antiquities; and he was also a member of the Academy of Sciences, of which he was twice president, and one of the eighteen of the Swedish Academy, a body distinct from the other two, the eighteen members of which are understood to occupy the same place with regard to the literature of Sweden as the forty academicians of Paris with regard to that of France. He resigned his political employments in 1793, but was named by Gustavus IV., in 1801, knight commander of the order of the Polar Star. In the year 1809, on the revolution which transferred the crown from Gustavus to his uncle Charles XIII., Adlerbeth was chosen by the diet one of the members of the committee for the constitution, and took an important part in drawing up the fundamental laws. He was made a counsellor of state, baron, and, shortly afterwards, a knight of the order of the Seraphim. In 1815, he retired from public life to an estate in Smaland, and died on the 7th of October, 1818, at the age of 67.

Adlerbeth was a copious writer. His dramatic works consist of operas and tragedies, all of them constructed on the French model, and mostly on classical subjects, as is shown by the titles — "Neptune and Amphitrite," "Cephalus and Procris," "Amphion," &c. Two of the tragedies, "Iphigenia" and "Phædra and Hippolytus," are translations from Racine. The elegance of the "Iphigenia" led to Adlerbeth's first introduction to Gustavus III., which was effected by Count Gyllenborg, himself a distinguished writer. The king afterwards entrusted to Adlerbeth and the count the execution of a design which he had drawn up for a tragedy in the subject of Birger Jarl, and they worked at it so completely in common that the verses in the same page are often alternately by one and the other. Neither this, nor another tragedy on a Swedish subject by Adlerbeth, "Ingiald Illråda," is considered so successful as "Kelonid," in which the scene is laid in Greece; but even this would hardly attract attention in any literature except one so exceedingly poor in dramatic merit as the Swedish. Adlerbeth's odes and poetical letters — a kind of composition of which French literature presents so many examples, and English so few — have little other merit than that of elegant style. His poetical translations appear to give him the best chance for continued reputation. They comprise the Metamorphoses of Ovid, the Odes, Epodes, and Satires of Horace, and all the works of Virgil. In the preface to the Æneid, Adlerbeth declares his adherence to the maxims of translation laid down by Voss, and contends that the Swedish language is no less qualified than the German to reproduce the idioms and the metres of classical antiquity. His own success is a strong support of his assertion. The Transactions of the Swedish academies contain a number of prose articles by Adlerbeth, including several biographical notices of his fellow academicians, a list of which will be found in Rosenhane. (Rabbe, &c., *Biographie des Contemporains*, v. 9.; Rosenhane, *Anteckningar hörande till Vetenskaps Akademiens Historia*, p. 350. 486, &c.; *Virgilii Æneis öfversatt af* Adlerbeth, *Företal.*) T. W.

ADLERFELD, or ADLERFELT, GUSTAF, a Swedish historian, was born near Stockholm in 1671, on an estate belonging to his father, who held the office of master of accounts, or treasurer to the court. The family was of rank, and the grandfather of Gustavus had been governor of Revel, in Livonia. While studying at Upsal, Gustavus paid particular attention to history, the modern languages, heraldry, and genealogy. His first publication was a panegyrical oration in Latin, on the crown prince Charles, afterwards Charles XII., "Panegyricus Carolo Principi hæreditario consecratus et in ordinis equestris palatio proclamatus, die 17 Junii,

1693, et ejusdem natali XII., a Gustavo Carlson" (the name of Adlerfeld's father was Carl). Stockholm, 1693, 4to. Three years after he maintained a thesis on orders of knighthood, which is much sought after, being the only work containing a description of the ancient military orders of Sweden. This work, which is also in Latin, is entitled "Equites seu de Ordinibus Equestribus Disputatio, Præside Petro Lagerlöf," Stockholm, 1696, 4to. In the same year Adlerfeld left Sweden on a tour through Europe: after visiting the courts of Denmark and Gottorp, he stopped more than a year at Halle to attend the lectures of Thomasius on jurisprudence, assisted the Swedish ambassador, Lilieroth, at Ryswick, where the treaty of Ryswick was then pending, in some delicate negotiations, resided some time at Paris, where he had the honour of associating with the Marshal-Duke of Berwick, and paid a short visit to London. He kept a journal of his travels, which has never been published. On his return to Sweden, after an absence of four years and some months, he was presented to Charles XII. by the king's brother-in-law, the Duke of Sleswick-Holstein, and appointed to the office of hof-junkare, or gentleman of the court. Ill health prevented him for some time from following the king in his campaigns, and he made use of his leisure in drawing up a series of remarks on Messenius's "Theatrum Nobilitatis Suecanæ," illustrative of the history of the noble families of Sweden. He formed, at the same time, the plan of keeping an exact and regular journal of the campaigns of Charles XII.; and when on joining the camp he submitted the project, it met with such a warm approval that Charles gave orders to his council to furnish Adlerfeld with all the documents that could assist him, and to all the generals and commanding officers to give him an account of the services in which they should be engaged. In 1704, when the king permitted his generals to send for their wives at Heilsberg in Prussia, Adlerfeld took the opportunity of marrying Fräulein von Steben, daughter of a commissary belonging to a noble family in Franconia, whom he had engaged to marry four years before, at Wismar. This lady, who was well acquainted with several modern languages, made an abridged translation of a portion of her husband's journal from Swedish into German on her return to Wismar, and published it at her own expense. The work, which is entitled "Warhaffter Entwurff der Krieges-Thaten Carls XII." (Wismar, 1707, 4to), soon became very scarce, in consequence of the loss by sea of a number of copies on their way to Sweden. Adlerfeld followed Charles to his wars in Poland, and was attached by him to the service of the Prince of Wirtemberg. He continued his journal up to the eve of the fatal battle of Pultowa, or Poltava, (8th of July, 1709,) in the commencement of which, while standing by the litter in which Charles was carried to the fight, he was killed by a cannon ball.

The manuscript of Adlerfeld was taken by the Russians in the battle, among the baggage of the Prince of Wirtemberg, and was for a long time supposed to be lost, but was finally recovered by the prince, and presented to Adlerfeld's brother, who gave it to the author's son. It is singular that it has never been published in the original Swedish, but is only known by two translations, that in German by his wife, and one in French by his son. The latter work, "Histoire Militaire de Charles XII., Roi de Suède depuis l'an 1700 jusqu'à la Bataille de Pultowa en 1709," appeared at Amsterdam in four duodecimo volumes in 1740. Of these four volumes the first three only are occupied by Adlerfeld's journal, which concludes at the very moment of the greatest interest; the last is occupied by an account of the battle of Pultowa, by another Swedish officer, and some other narratives of value. The journal is nothing but a plain record of facts, and derives the whole of its value from its authenticity, which is unquestionable. It confirms the correctness of Voltaire's narrative in his "History of Charles XII.," in several points, which had been contested by La Motraye. The work was reprinted at Paris in 1741, and an English translation of it in three volumes appeared at London in 1740. (*Life prefixed to the Histoire Militaire de Charles XII.*; Gezelius, *Försök til et Biographiskt Lexikon öfver Svenske Män*, i. 5.; Warmholtz, *Bibliotheca Historica Sveo-Gothica*, x. 60—74, &c.) T. W.

ADLERFELD, PEHR, a younger brother of Gustaf Adlerfeld, was born at Stockholm on the 4th of July, 1680. He entered the military service, and in 1712 was made colonel of the regiments of Nerike (or Nericia) and Wermeland, as a reward for his bravery at the battle of Gadebusch. After the death of Charles XII. in 1719, he was sent as minister to Denmark, and remained at Copenhagen in that capacity till 1726. In 1720 he was raised to the dignity of baron, and in 1739 made a member of the Riks-råd, or council of the kingdom, which, under the then constitution of Sweden, established after the death of Charles XII., completely overpowered the voice of the king. Towards the conclusion of the reign of Frederic of Hesse-Cassel, when parties ran high for the choice of his successor, the Dalecarlians, enraged at the election of the bishop of Lübeck, [Adolphus Frederick] rose in rebellion to enforce the selection of the Crown Prince of Denmark, and thus effect the union of the three kingdoms of the north, which the bravery of their ancestors had dissolved. With this view they advanced, in spite of the threats of the government, upon Stockholm, and had taken possession of the city, when, on the 22d of June, 1743, the king issued orders for them to lay down their arms before five

o'clock, on pain of being considered traitors. This warning was without effect, and a contest took place, in which the Dalecarlians were defeated, and, on the side of government, Adlerfeld was killed. In his epitaph, which was written by Dalin the poet, it was stated that, "while he sought to defend his country from thraldom and everlasting dishonour, the life which had escaped a thousand dangers in the field, fell a sacrifice to a despicable rebellious rabble!" (Gezelius, *Försök til et Biographiskt Lexikon öfver Svenske Män*, i. 7.; Silverstolpe, *Lärobok i Svenska Historien*, p. 377, &c.) T. W.

ADLINGTON, WILLIAM. [APULEIUS.]

ADLUNG, M. JACOB, professor of the Evangelical College, and organist of the Predigerkirche in Erfurt, was born at Bindersleben, in 1699. He was the author of several works on music. 1. "Anleitung zu der Musicalischen Gelahrtheit," &c. Erfurt, 1758. The first portion of this work contains an historical review of the progress of the art. Five chapters are then given to the construction &c. of the organ; and the rest of the volume treats of other musical instruments, of singing, of the Choral, and of composition generally. Another, but less perfect edition of this work, was published by Breitkopf in 1783, with a preface by Hiller. 2. "Musica Mechanica Organœdi." Twenty chapters of this elaborate work (which was published at Berlin, in 1768, with an introduction by J. L. Albrecht,) are devoted to the organ, its structure, temperament, use, &c.; the remainder to the clavichord, harpsichord, spinnet, regal, water organ, and the entire class of keyed instruments. 3. "Musikalisches Siebengestirn," Berlin, 1768. 4to. This is a work altogether theoretical, and discusses some often-debated points, such as, "whether the fourth ought to be reckoned among the consonant intervals." Adlung died in 1762. (Forkel, *Litteratur der Musik.*") E. T.

ADLZREITER, JOHANN, was born on the 2d of February, 1596, at Rosenheim, in Bavaria. He studied philology at Munich, and afterwards philosophy at Ingolstadt; but as his parents did not possess any property, and his scanty means of subsistence became exhausted, he was obliged to leave the university, and to enter on another course of life. He found employment as a clerk in the court of justice at Pfaffenhofen; and after he had been a year in this situation, he became secretary to Caspar Denich, then professor of jurisprudence at Ingolstadt. Here he had leisure, and also opportunities, to study the law; and this he did with such success that, in 1622, he defended with great approbation some theses, "De Juribus Fisci" ("On the Rights of the Fiscus"), and obtained his degree as licentiate in law. In 1623 he began practising as an advocate at Straubing, and two years afterwards he obtained the office of Hofkammerrath, at Munich, and in 1628 also that of Revisionsrath. Maximilian I., elector of Bavaria, who was accustomed to take an active part in all matters of administration, soon perceived the great talents of Adlzreiter, and raised him from one high office to another. In 1638 he became keeper of the elector's private archives, and was consulted by his master in all important affairs. During the disputes between Maximilian and the Elector Palatine, there appeared several works in vindication of the claims of the former. The most important of these works was written by Adlzreiter, under the title "Assertio Electoratus Bavarici, pro Maximiliano Principe Electore contra Vindicias Palatinas Johannis Joachimi a Rusdorf," 1644, fol. In 1643 he obtained the title of privy counsellor; in 1649 he became vice-chancellor; and the year after, actual privy chancellor to the elector. This was the highest office that any person not noble could obtain in Bavaria. Adlzreiter held it till his death, on the 11th of May, 1662.

Adlzreiter's name has come down to posterity chiefly through the great history of Bavaria which appeared under his name, and with the title "Annalium Boicæ Gentis Partes Tres." Munich, 1662–3, folio. A second edition was published by Leibnitz, at Leipzig, in 1710, together with Brunner's "Annales Boicæ." This work, although it appeared under the name of Adlzreiter, belongs, as far as style and form are concerned, to John Ferveaux, a Jesuit of Lorraine. But all that distinguishes this work from its predecessors, both in regard to the materials and the political sentiments expressed in it, belongs to Adlzreiter, whose acquaintance with the public and private documents, and whose knowledge and experience in political matters, give to this work a value which few others of the same class possess. It comprehends the history of Bavaria from the earliest times to the year 1652. The third part, which treats on contemporary events, is particularly interesting and valuable. (Leibnitz's preface to his edition of the *Annales Boicæ Gentis*; Fessmayer, in Ersch & Gruber's *Allgem. Encyclop.* i. 422.; Saxius, *Onomast. Lit.* iv. 489.) L. S.

ADMIRAL. [BLOND.]

ADMO, a gem engraver; the reputed author of a very fine cameo, representing Augustus. It is supposed he lived in the time of that emperor, but the place of his birth is unknown. R. W. jun.

ADO, ST., was born in 799 or 800, in the territory of Gâtinois, in the north of Gaul, of a noble, and doubtless, therefore, a Frankish family. His promising parts having attracted the notice of Sigulfus, abbot of the monastery of Ferrieres, in his native district, he was taken into the school there when a boy; and, after completing his education for the priesthood, he must have continued at Ferrieres till he was long past middle age, if the received chronology of his life be correct. For

we are told that, having removed to the monastery of Truym, on the invitation of the abbot, Marcwond, he remained there only for a short time, the hostility of some of the monks, who appear to have been envious of his superior attainments or reputation, having induced him to take his departure for Rome, where he resided for five years, pursuing his studies, and then set out on his return to Gaul in 857 or 858, so that he must have been in his fifty-second or fifty-third year when he left his native country. On his way home he found at Ravenna an old Martyrology (still preserved, and known as the "Parvum Romanum Martyrologium"); and his own more extended work of the same description, which appears to be founded upon that, is supposed to have been written at Lyon, where he staid for some time under the protection of the archbishop, Remi or Remigius. Remi was chaplain at the imperial court, and possessed great influence; and it was probably on his recommendation that Ado was appointed archbishop of Vienne in 860. Over this see he presided with great credit, being also occasionally employed in affairs of state, till his death in 875, on the 16th of December, which day is now marked with his name in the Roman calendar, although it does not appear when or by whom he was canonised.

Archbishop Ado is the author of a work entitled "Breviarium Chronicorum de Sex Ætatibus Mundi," which professes to be a general chronicle of events from the creation to the year 874, but is in the latter and only valuable part of it chiefly occupied with the affairs of the Gauls and Franks, and is often cited as an authority in early French history. It is printed, with a continuation by an anonymous writer to the year 880, according to Fabricius, along with the "Historia Francorum" of Gregory of Tours (Georgius Florentius Gregorius), in the Paris editions of 1512, 1522, 1567 (Le Long says 1561), and in the Basil edition of 1568, in Laurent de la Barre's "Historia Christiana Veterum Patrum," Basil, 1583; in the seventh volume of the "Bibliotheca Patrum," Paris, 1589, 1644, and 1654; in the ninth of the Cologne collection of the same name, 1618; and in the sixteenth of the Lyon collection, 1677. Le Long seems also to state that it was published separately at Paris, in 4to., in 1522. All the editions of it, he says, are full of errors; but he adds that Dom Bouquet has published several extracts from it correctly in his Collection ("Recueil des Historiens des Gaules et de la France," fol. Paris, 1738, &c.), v. 316. vi. 190. and vii. 54. Ado's other principal work is his "Martyrologium," or "Martyrology," which was first published (in a mutilated form) by Aloysius Lipomanus, bishop of Verona, in the fourth volume of his "Vitæ Sanctorum," fol. Venice, 1554, p. 150.; then (in full) by Jacobus Mosander, a Carthusian of Cologne, in a seventh (supplementary) volume to the "Vitæ Sanctorum" of Surius, fol. Cologne, 1581; then by the learned Jesuit, Heribert Roswerde, with notes, at the end of his "Martyrologium Vetus Romanum," fol. Antwerp, 1613, and Paris, 1645; and, from his edition, in the sixteenth volume (p. 823.) of the Lyon "Bibliotheca Patrum," 1677. The true name of the writer was first discovered by Roswerde; both Lipomanus and Mosander having assigned the work to one Udo, Odo, or Otho, archbishop of Treves, who lived about two centuries later than Ado. But the best edition of the "Martyrologium" of Ado is that published, with notes and an appendix of other ancient martyrologies and kalendars, by Dominicus Georgius Rhodiginus at Rome, in 2 vols. 4to., 1745. Fabricius gives a particular account of this edition, and mentions a manuscript unknown to the editor by which he might have made it still more perfect. To these works are to be added two other short compositions by Ado: the first an account of the martyrdom of his predecessor, St. Desiderius (or Dedier), "Martyrologium S. Desiderii Viennensis in Gallia Episcopi, olim ex antiquis Membranis ab Adone, ejusdem Ecclesiæ Episcopo, collectum," which St. Notker, monk of St. Gall, in his "Martyrologium," states was written, or at least published by the archbishop in 870, and which was first printed by Canisius in his "Antiquæ Lectiones," 1601, &c. vi. 441.; and reprinted in the second edition of the "Vitæ Sanctorum" of Surius and in the similar collection of Bollandus and his associates, at the 11th of February, and also in Basnage's edition of Canisius, 1725, tom. ii. par. 3. p. 1.: the other, a Life of St. Theuderius, who was abbot of Vienne in the latter half of the sixth century, "Vita S. Theuderii, Abbatis Viennæ in Gallia," published by Mabillon in his "Acta Sanctorum Ordinis S. Benedicti," 1668, tom. i. p. 678—681. (Fabricius, *Bibl. Lat. Med. et Inf. Ætat.*; Le Long, *Bibliothèque Hist. de la France*; G. J. Vossius, *De Historicis Latinis*, lib. ii. cap. 37.; Chr. Sandii *Notæ et Animadversiones in Vossium*, 8vo. Hamburg, 1709, p. 291. 516.; *Præfationes, &c. in Act. Sanctor. Bollandi*, &c. 3 vols. fol. Venice, 1749—1751, tom. i. p. 43. 114. 117, or *Præfatio J. Bollandi* in tom. i. *Actor. Sanct.* Januarii, cap. 4. § 8., *Præfatio ejusdem* in tom. ii. Martii, and *Prologus ad Martyrologium Bedæ*, in eodem tomo; *Præfatio J. B. Sollerii ad Martyrologium Usuardi*, fol. Antwerp, 1714, p. iv. &c. xx. &c. xxxix. &c., containing a very elaborate and learned disquisition on the "Martyrologium;" Mabillon, *Acta Benedict. Sacr.* iv. par. 2. p. 262., the most complete account of the life of Ado; Saxius, *Onomasticon.*) G. L. C.

ADOALDUS. [ADALOALDUS.]

ADOLFI, GIA'COMO, an Italian painter, born at Bergamo in 1682; he was the son of

Benedetto Adolfi, also a painter, and by whom he was instructed. Giacomo Adolfi painted history, but displayed only moderate abilities. His best works are considered a picture of the crowning of the Virgin in the church of the monastery del Paradiso, and an Adoration of the Magi in the church of San Alessandro della Croce. He died in 1741.

He was much surpassed by his younger brother CIRO ADOLFI, born at Bergamo in 1683. Ciro had great facility of execution, and excelled in fresco-painting. His best performances are, the Four Evangelists in the church of San Alessandro della Croce, and a taking down from the Cross in Santa Maria delle Grazie; also an excellent beheading of John the Baptist in the church of Colognola. He died in 1758. (Tassi, *Vite de' Pittori, Scultori, ed Architetti Bergamaschi.*)

R. N. W.

ADOLFI, JOHANN. [NEOCORUS.]

ADOLPH, a German sculptor, who lived at Augsburg in the beginning of the sixteenth century. He executed the marble altar for the church of Annaberg. It has been engraved by Ender for Meyer's "Herrlichkeit des Annaberger Tempel's." (Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ADOLPH, JOSEPH, a German painter, who lived in England about 1750, and distinguished himself for his paintings of horses. He painted George III. on horseback, when Prince of Wales. (Füssli, *Allgemeines Künstler-Lexicon.*) R. N. W.

ADOLPHI, CHRISTIAN MICHAEL, was born at Hirschberg, in Silesia, on August 14. 1676. He was the son of Balthasar Adolphi, a merchant who had made a large fortune in trade. After completing his preliminary studies in the gymnasium of Breslau, Adolphi went to Leipzig, where he studied philosophy, and afterwards applied himself to medicine. He graduated at Utrecht in 1702, after paying a hasty visit to the principal medical schools of Germany and Switzerland, and to Paris and England. From Utrecht he returned to Hirschberg, and stayed there until 1703, when he settled at Leipzig, in which city he continued to reside until his death, on October 3. 1753. He was a professor in the university of Leipzig, assessor of the faculty of medicine, a member of the Academia Curiosorum, and provost of the College of the Blessed Virgin Mary.

He wrote no large work, but was the author of many dissertations, which are reported to have considerable merit. They at first appeared separately, but were afterwards reprinted, classified according to their subjects, and published in eight collections, the titles of which are given in the "Biographie Médicale." (Eloy, *Dictionnaire Historique de la Médecine; Biographie Médicale.*)

C. W.

ADOLPHUS, duke of Gueldres, or Guelderland, only son of Arnold, the sixth duke, was born in 1438. From his youth he was constantly at variance with his father, in which he was encouraged by his mother, a princess of the house of Bourbon. At length, taking advantage of the discontent of his father's subjects at the imposition of new taxes, he placed himself at the head of the malcontents, and appeared in open rebellion, but was soon obliged to surrender in consequence of a defeat at Venloo. He obtained his father's pardon, and in 1460 set out for the Holy Land, but returned in 1463, and soon quarrelled again with his father, to whom he was again reconciled by the mediation of friends. Still he was only watching a fresh opportunity, in concert with his mother; and, on the 10th of January, 1465, in the midst of a festival, he suddenly seized Arnold in his night-dress, as he was going to bed, and hurried him in that condition on foot five leagues on a cold night, over the frozen Maas, to the castle of Beuren, where he confined him at the bottom of a dark tower. Having seized on the government, he extorted from his father a formal act of abdication. His uncle, John I. duke of Cleves, made war upon him, and Charles the Bold, duke of Burgundy, interfered, but without effect. At length, moved by the pope and the emperor, Charles threatened to bring down on Adolphus the full force of his power; upon which Adolphus released his father, and consented to a conference with him at Hesdin in the presence of Charles, who tried in vain to effect a reconciliation. "I saw them both," says De Comines, "in the chamber of the Duke of Burgundy many times, and in full assembly of council, when they pleaded their own cause; and I saw the good old man offer wager of battle to his son." De Comines, with others, was commissioned to offer Adolphus the government of Gueldres, on the single condition that his father should retain the town of Grave, with the title of duke, and a pension of 3,000 florins. To this Adolphus replied fiercely,—"I would rather throw my father head foremost down a well, and myself after him, than agree to such a proposal. Arnold has been duke forty-four years, and it is only fair I should have my turn. I will graciously allow him 3,000 florins a year, but only on condition that he never sets foot in Gueldres." After this reply, Adolphus fled from Hesdin, but he was overtaken, seized, and confined by Charles in the castle of Courtrai, and his father was restored to his possessions. Arnold, on his release, found most of his towns disaffected, and his wife continually stirring up his son's partisans against him; so that, wearied out at last, in 1472 he made over his states to Charles of Burgundy, for 92,000 crowns and some fiefs in his dominions. He died the following year. Charles received investiture from the emperor; and although he was opposed by several of the principal cities, his power bore down all opposition. In 1473, after reducing Ni-

meguen, the strongest city which held out against him, he carried off the two children of Adolphus to be brought up at his own court, and took complete possession of the duchy. Adolphus still remained in confinement. Thus matters stood until the death of Charles, at the battle of Nancy in 1477, when the turbulent inhabitants of Ghent not only released Adolphus from his prison at Courtrai, but placed him at their head, and insisted on his being married to Mary of Burgundy, the daughter of their late sovereign. Mary viewed the prospect of such a match with dismay, but was not in a condition to resist. Before the marriage could take place, however, Adolphus set out to conduct the siege of Tournai, which was then occupied by the French, and he was killed in a sortie by the besieged, on the 22d June, 1477, after distinguishing himself by his desperate courage. He left behind him the two children who had been seized by the Duke of Burgundy, a son and a daughter, whom he had had by his wife and aunt Catherine, daughter of Charles, duke of Bourbon. The son never came to his inheritance: disputes as to the right to his guardianship during his minority furnished an excuse for the introduction of an Austrian army, the result of which was that Gueldres speedily came under the sway of the house of Habsburg. (Pontanus, *Historia Gelrica*, p. 510—577.; De Comines, *Mémoires*, edit. 1785, iii. 228, 229.; Sueyro, *Anales de Flandes*, ii. 449—480.) J. W.

ADOLPHUS I., duke of Holstein and Schleswig, was a son of Frederic I., king of Denmark, and of Sophia, duchess of Pomerania. He is the first of the ducal family of Holstein-Gottorp, and was born on the 25th of January, 1526. In the division of the Danish dominions between him and his brother Christian III. of Denmark, he obtained in 1544 half of the duchies of Schleswig and Holstein, together with the castle of Gottorp, from which his descendants to this day bear the name of Holstein-Gottorp. Being of a warlike disposition, he left his own dominions and went to the court of the Emperor Charles V., took part in the emperor's siege of Metz, and distinguished himself as a gallant soldier in the various wars which then disturbed the peace of Germany. He afterwards visited England, where Queen Elizabeth honoured him with the order of the garter, and paid him such attention, that for a time it was said she was intending to make him her husband. All prospect of this alliance disappearing, Duke Adolphus entered the service of Philip II. of Spain, in his wars against the Dutch. But he derived his greatest fame after his return to Holstein from the subjugation of the Ditmarsians in the north-west parts of Holstein, who were then the only remaining portion of the great republic of the seven Frisian sea-lands, who had maintained their liberty against the princes of the empire, and against Denmark, with such success that their country was called the "church-yard of kings." Adolphus, with his brother the King of Denmark, in the year 1559, and in the course of one month, got possession of the country, notwithstanding the most desperate resistance, in which even the women took part, and united Ditmarsch with Holstein. In one of the battles against these undaunted defenders of their liberty, Adolphus was severely wounded by a Ditmarsch peasant; but he was too generous to avenge this misfortune on the people of Ditmarsch. At last, tired of incessant warfare, the duke remained in his dominions, and occupied himself exclusively with promoting the happiness of his subjects. Several public schools and hospitals, which are still in a flourishing condition, owe their origin to him. He died on the 1st of October, 1586. (L. A. Gebhardi, *Geschichte von Dänemark*, ii. p. 221, &c.; Holberg, *Geschichte von Dänemark*, second edition, Flensburg and Leipzig, 1757, 3 vols. 4to.; Christiani, *Geschichte der Herzogthümer Schleswig und Holstein*, Kiel, 1794, 3 vols. 8vo.; Ross, *Geschichte der Herzogthümer Schleswig und Holstein*, &c., Kiel, 1831, 8vo.) L. S.

ADOLPHUS I., count of Holstein, belonged to the family of the counts of Schauenburg on the Weser, and subsequently became the ancestor of a race of princes who for above 350 years ruled over Holstein with honour and glory. The warlike character of Adolphus, and the skill which he showed in the administration of his hereditary county of Schauenburg, recommended him to Lothar, duke of Saxony, afterwards emperor of Germany; and in the year 1106, when Count Gottfried of Holstein was murdered, the duke entrusted Adolphus with the government of this county, which at that time was in a most dangerous position. The northern frontiers were exposed to the plundering invasions of the Danes, while its eastern boundary was invaded by the Wendi, a Slavonian nation, which the Latin writers call Wandali, and which recognised the supremacy of the empire with great reluctance. The Wagrii, one of its tribes, had penetrated into Holstein, and had taken possession of the whole of the eastern part of the country, which from that circumstance bears the name of Wagria to this day. Christianity had only just been introduced among them, and they were devoted to their pagan worship, which was now in danger of being overthrown. In the year 1106 they destroyed all the Christian churches which had been erected among them, with the exception of one at Alt Lübeck. They frequently invaded the neighbouring districts of Saxony, less from any wish to plunder than from hatred of the Saxons, their most powerful enemies. Under such circumstances, Adolphus undertook the administration of Holstein. We know few particulars of his life; but the results of his activity are of suf-

ficient importance to assign him a place among the most distinguished men of his time. He displayed extraordinary energy in diffusing Christianity among the Slavonians, in which he was assisted by Vicelinus, the apostle of the Wendi, and was ever ready to protect the Christian doctrine with his sword. He secured the peace of his own dominions by making his most dangerous enemies, the Wagrii and the Obotriti in Mecklenburg, his friends, and by fostering their hostile disposition towards the Danes; and in this he succeeded so far as to engage these two nations in a war, which weakened their power, and for several years removed all danger from the county of Holstein. In 1126 the emperor Lothar paid Adolphus a visit, and this distinction contributed to maintain and increase the authority and the respect of the count among his enemies. He died in the year 1131, and was succeeded by his son Adolphus II. (Krantz, *Saxonia*, v. 26, &c.; Helmold, *Chronicon Slavorum*.) L. S.

ADOLPHUS II., count of Holstein, was a younger son of Adolphus I., and succeeded his father. His elder brother, Hartung, had fallen in a war against the Bohemians. The year of his birth is unknown; but although he was very young when his father died, in 1131, he proved a worthy successor, and even eclipsed the fame of his father. The chroniclers state that from his infancy he was zealously devoted to study; and that besides his German mother tongue, he spoke Slavonian and Latin with great fluency. In a campaign against Magnus, the Danish duke of Schleswig, whose subjects had called in the aid of Adolphus against the oppressive tyranny of this prince, Adolphus was defeated, but without any injurious consequences to his dominions; for in 1134 the emperor Lothar himself hastened to Holstein to protect the young count in person. But notwithstanding the favour of the emperor, Adolphus was driven from his own dominions by Henry the Proud, duke of Saxony, in 1139. He was, however, soon restored, and Henry the Lion, the successor of Henry the Proud, formed an intimate and lasting friendship with Adolphus, which was of great importance for both princes. He now attacked and annihilated the rebellious Wendi in Wagria, and began the great work of colonising with German settlers the districts which had been occupied by them. The success with which this undertaking was crowned, and the wisdom with which it was conducted, belong to the most memorable events in the history of colonisation. The country of the Wagrii, though naturally very fertile, was almost a desert. Adolphus invited colonists from East and West Saxony, from Holland, Flanders, and Friesland; assigned to them extensive tracts of land; and, by granting to them various privileges, he contrived to attach the settlers to their new homes. The country thus became completely Germanised, and the Slavonic population altogether disappeared. The modern towns of Lübeck and Eutin owe their origin to these colonies. The colonisation, not only of his own dominions, but of the neighbouring coasts of the Baltic, was his great object; and the influence which he had with Henry the Lion enabled him to take a most active part in Germanising the southern coasts of the Baltic, especially Mecklenburg and Pomerania. Here, too, the success of the new colonies was so great that in less than 300 years from the time of Adolphus, all traces of the Slavonic population had completely disappeared. In these peaceful occupations Count Adolphus II. was frequently disturbed by wars at home and abroad. In the war between the Danish princes Swen and Canut, he took the part of Swen, gained several battles against Canut, and succeeded in establishing peace between the two brothers. Afterwards Swen expelled his brother from Denmark, and Adolphus received Canut hospitably in his own dominions in spite of their former hostility. In the year 1160, Adolphus accompanied Henry the Lion on his journey to Italy, and on his return he was sent by the emperor, with Reinhold, archbishop of Cologne, on a mission to England. During his absence from Holstein, the Slavonians again invaded the country. Adolphus hastily returned on hearing this intelligence, and, having induced Henry the Lion to lend him his assistance against the Slavonic princes in Pomerania and the Wendish king Pribislaw, he soon took the whole country of Mecklenburg. But, betrayed by the Wagrians, who on a former occasion had only escaped with their lives through his personal interference, and who now served in his army, he was surprised in the night by his enemies while he was engaged in the siege of Demmin, and, after a brave defence, he was slain, in 1164. Henry the Lion, deeply moved by the fall of his friend, hastened with a large body of his Saxons to Mecklenburg, and avenged the death of Adolphus.

Both the Saxon and Slavonian chroniclers are unbounded in the praise of Adolphus II. As a friend of peace and justice, he settled disputes wherever he could, and never suffered the weak to be oppressed by the strong. But notwithstanding his mild disposition, he never allowed himself to be insulted without taking revenge. The inhabitants of Holstein, jealous of their freedom, obstinate and difficult to be managed, were completely under the control of his superior ability. He is especially praised for his extirpation of paganism, and for his colonisation of the countries until then occupied by the Wendi. He left one son, who, at his father's death, was under age. (Krantz, *Saxonia*, vi. 3—20.; Helmold, *Chronicon Slavorum*, i. 5, &c.) L. S.

ADOLPHUS III., count of Holstein, was

the son of Adolphus II. On his father's death he was placed under the guardianship of his mother and of Count Henry of Orlamünde. After he had come of age, he took part in the expedition of Henry the Lion against the revolted West Saxons, and contributed to his victory in the great battle of Haltefeld, where many Saxon counts and barons fell into his hands. As Adolphus defrayed the expenses of his part in this campaign out of his own treasury, he wished to keep the noble prisoners himself, in order to obtain a compensation for his expenses by their ransom; but Henry the Lion claimed them as his own, and as Adolphus could not be induced to give them up, a feud arose between the two princes, in consequence of which Adolphus was several times driven from his own dominions, until he was at last permanently reinstated by the Emperor Frederic Barbarossa. In the great quarrel between this emperor and Henry the Lion, Adolphus took the part of Frederic, and subsequently in 1189 accompanied him to Palestine. In 1197 he went a second time to the Holy Land: he distinguished himself at the siege of Tyre, and killed in single combat the commander of the garrison of Beyrut. In the war between Canut, king of Denmark, and Waldemar, bishop of Schleswig, a descendant of the royal house of Denmark, who claimed the crown of that kingdom, Adolphus supported the bishop. This gave rise to a formidable war between Adolphus and Canut VI. of Denmark, in 1200, the result of which was very unfortunate for Adolphus. After having lost his whole county of Holstein, he was taken prisoner, and only recovered his liberty by very heavy sacrifices. He now withdrew to his own hereditary county of Schauenburg, where he soon after died. The cause of his misfortunes during his last years lay, in a great measure, in the discontent of the nobles of Holstein, who bore him ill-will on account of his harsh and arbitrary conduct, and with whom he was involved in frequent feuds. (Krantz, *Saxonia*, vi. 21, &c.) L. S.

ADOLPHUS IV., count of Holstein, was the son and successor of Adolphus III. While Waldemar the Great, king of Denmark, was kept in captivity by Count Henry of Schwerin, Adolphus availed himself of the opportunity of recovering his county of Holstein. But no sooner had Waldemar obtained his liberty than he invaded Holstein with a numerous army to chastise the count. Adolphus sought help from the city of Lübeck, the Duke of Saxony, the Archbishop of Bremen, and from the Counts of Oldenburg, Schwerin, and Mecklenburg; and at the head of his own troops, reinforced by these numerous allies, he waited boldly for the attack of the Danes. A battle ensued on the 22d of July, 1227. In the heat of the action, a detachment of Ditmarsians, who had been forced to serve in the Danish army, deserted and joined the ranks of the Count of Holstein. This event decided the battle; Waldemar was defeated, 4000 Danes were left on the field of battle, and the king himself, who had received a severe wound in the eye, escaped with the greatest difficulty. This battle was fought at Bornhöved, a village in the neighbourhood of Eutin. Waldemar lost nearly all his possessions in Germany, and was obliged to restore Holstein to the counts of Schauenburg. Subsequently Waldemar became reconciled to Adolphus, and in 1231 they marched together against the city of Lübeck, but were obliged to retire from the walls without having effected anything. In the year 1238, Adolphus, tired of the world, entered a monastery of the Franciscan order, having previously sent his two sons, John and Gerhard, who were yet under age, to the University of Paris, and having appointed Abel, duke of Schleswig, their guardian. Adolphus spent the last fourteen years of his life as a pious and humble friar. (Krantz, *Saxonia*, vii. 22. 39. viii. 4. 7.) L. S.

ADOLPHUS II., duke of Cleves, was the son of Adolphus X., duke of Cleves and the Mark, and born in 1371. He distinguished himself as a gallant warrior, whence he received the surname of the Victorious; and the emperor Sigismund, in gratitude for his services, raised him in 1417, at the council of Constance, to the rank of a prince of the empire. His brother Gerard was duke of the Mark, and when Adolphus attempted to unite the two duchies of Cleves and the Mark under his own rule, he became involved in a war with his brother (1418). The hostilities between them continued till 1425, when the elector of the palatinate, who was called upon to arbitrate between them, decided in favour of Gerard. But Adolphus, discontented with this decision, appealed to the pope, who appointed the Bishop of Cambrai to act as mediator. This prelate decided in favour of Adolphus; but as neither of the brothers was willing to yield, the war broke out afresh, and lasted for ten years longer (1427-37). When at last it became manifest that the question could not be settled in any way, the brothers became reconciled, and each retained his own dominions. Adolphus died in September, 1448, and, notwithstanding his protracted wars, left behind him the reputation of having been a prince of great piety and justice, and was lamented by his subjects. (T. S. Pontanus, *Historia Gelrica*, p. 396. 485, &c. 499.; N. Burgundus, *Historia Belgica*, lib. ii.) L. S.

ADOLPHUS VIII., duke of Schleswig, belonged to the family of Schaumburg, and was the son of Gerard, count of Holstein, who was killed in battle when his son was only three years old. He was educated at the court of the Emperor Sigismund, where he excited great expectations, and at the same

time showed an earnestness and gravity of character very unusual for young men in his station. After his return to his country, he carried on a long war with the king of Denmark about the possession of Schleswig. In 1440, when Christopher of Bavaria was raised to the throne of Denmark, Adolphus received Schleswig as a fief from the king, and all the parts of Schleswig which he had lost were restored to him. Henceforth he governed his dominions with great wisdom, restored the authority of the laws, and protected his subjects against the frequent inroads of the Ditmarsians, whom he compelled to pay a heavy tribute as a compensation for the damages that they had done. But the sum stipulated was never paid, and at last the senates of Hamburg and Lübeck interfered and became sureties to Adolphus, that the Ditmarsians should pay ten thousand gold coins (aurei) if they again attempted any hostilities against the subjects of Adolphus. In 1448, Christopher of Denmark died, and the nobles with the clergy and the people offered the crown to Adolphus. But he, being already at an advanced age, declined the offer, and recommended Christian of Oldenburg, son of his sister Hedwig, who was accepted and crowned by the Danes in 1448. Adolphus had sometime before acquired the county of Holstein likewise, as his brother had died without heirs, and he continued in the quiet possession of his dominions, and improving the condition of his subjects, until his death in 1459. As Adolphus left no legitimate issue, the duchy of Schleswig became united with the crown of Denmark; Holstein was claimed by Otto of Scowenborg as his inheritance, but he was indemnified with a large sum of money, and the King of Denmark became also count of Holstein. (Krantz, *Saxonia*, x. 36. xi. 31. 37.) L. S.

ADOLPHUS FREDERICK, king of Sweden during a portion of the latter half of the eighteenth century. The Swedes, after the death of Charles XII. in 1718, had passed over his legitimate successor, Charles Frederick, duke of Holstein, and chosen for their queen Ulrica Eleonora, sister of Charles XII., on condition of her consenting to exercise very limited powers. A council was chosen under certain modifications by the diet, and, in fact, directed the administration. The authority of this council was still further extended by fresh concessions two years later, when the queen obtained permission of the diet to resign the crown to her husband, Frederick of Hesse-Cassel. After her death, without issue, in 1741, the choice of a successor to the king became necessary; for, though Frederick had several children by a second wife, whom he had married during Ulrica's lifetime, they were not considered capable of succeeding him. The choice fell on Charles Peter Ulric, son of the Duke of Holstein who had been passed over; but when the deputies arrived at Petersburg, where he then was, to offer him the crown, they found that he had been already selected by the Empress Elizabeth for her successor on the throne of Russia, and had adopted the Greek religion, which rendered him incapable of being king of Sweden. [PETER THE THIRD OF RUSSIA.] The Russians suggested the choice of his cousin and guardian, Adolphus Frederick, duke of Holstein-Gottorp. This prince, whose grandmother's mother, the Princess Catherine, was daughter of Charles IX. of Sweden, and who thus belonged to the line of Vasa, was born on the 14th of May, 1710, and had been chosen bishop of Lübeck in 1727. As the Russians, who were then at war with Sweden, and had gained great advantages in Finland, promised to grant a favourable peace in case of the Bishop of Lübeck being elected, he was chosen successor to Frederick on the 23d of June, 1743, and peace was concluded on the 7th of August following. An insurrection of the Dalecarians, who were in favour of electing the Crown Prince of Denmark, took place in consequence, but was suppressed with little bloodshed. [P. ADLERFELD.] Frederick of Hesse-Cassel died on the 25th of March, 1751, and the accession of Adolphus was marked by some new restrictions on the power of the crown. In 1756, on the king's declining to set his name to a document to which he objected, the states in diet decided that the council should be furnished with a stamp of his name, which should be used in similar cases. Some of the royal party in the same year were detected in a conspiracy to extend the power of the king. Adolphus, on being solicited to place himself at its head, declined; but, in spite of his entreaties, several of those engaged in it were beheaded by the states. In the following year Sweden engaged against Prussia in the Seven Years' War, in direct opposition to the wish of the king, who, in 1744, had married Louisa Ulrica, sister of Frederick the Great. The Swedes were unsuccessful in their military operations, and in 1762 concluded a peace with Prussia, in which their king acted as mediator between the two parties, his own subjects and a foreign power. In the following years the state of the Swedish finances became so bad that the king insisted on the calling together of an extraordinary diet. The states in diet assembled had always been as ready, since 1720, to encroach on the authority of the council, as the council was on that of the king; and every session had been signalised by a change in the government, from the "Caps" or English party to the "Hats" or French party, or the reverse. The council, therefore, obstinately refused to call a diet, till the king, at the entreaties of his son Gustavus, took the desperate measure of threatening to resign the crown; and when he found his menace

treated as idle, he actually did resign. The council determined to use the stamp of his name and proceed as usual; but the commanders of the garrisons soon informed them that they could not answer for the obedience of their men, and the diet was summoned for the 1st of April, 1769, in Norrköping. At first the royal party had entirely its own way, and no objection seemed likely to be offered to a proposal to rescind all the restrictions on the regal power which had been imposed since 1720; but, elated with their success, some of the royalists conceived the idea of re-establishing absolute power, and the consequent reaction was so strong, that when the diet reassembled in June, at Stockholm, to which it had been adjourned, it was found necessary to leave the constitution just as it was. For the few years of his reign which remained, Adolphus resisted the solicitations of his family to attempt a regal revolution. He died of apoplexy on the 12th of February, 1771, after a reign of nearly twenty years, and his son, Gustavus III., effected a forcible revolution, for the extension of the regal power, in the month of August, 1772.

Adolphus Frederick was of a mild, amiable, and irresolute character, more suited for domestic than public life, especially when the times were so out of joint. "The whole of this period," says the Swedish historian Silverstolpe, "exhibits the spectacle of a constant struggle on the part of the three contending powers, the states, the council, and the king, to counteract each other, often by violence, still oftener by secret intrigue, but always so as to promote the spread of anarchy. Its conclusion, in fact, presents a picture of the extremest anarchy a state can reach under a representative government." (Silverstolpe, *Lärobok i Svenska Historien*, p. 380, &c.; *Sveriges Historia i sammandrag*, p. 156, &c.) T. W.

ADOLPHUS II. (JOHN), duke of Saxe-Weissenfels, belonged to a collateral branch of the Albertinean or electoral, now royal, branch of the royal house of Saxony. He was born on the 4th of September, 1685. Being a younger son, he had no prospect of governing the estates of his father, who, however, gave him an excellent education, which he finished by travelling in Germany, Holland, and France. In 1701 he entered the army of the landgrave of Hesse-Cassel as a captain, and during the siege of Jülich, then occupied by a French garrison, made an assault with his grenadiers, jumped over the palisades, and, sword in hand, was the first who penetrated into the fortress. His courage and military skill, the variety of his knowledge, and his amiable yet bold character, won the admiration of Marlborough; and at the age of scarcely twenty, Duke Adolphus had merited honours and distinctions which are generally reserved only for later years. In 1704 he was made a lieutenant-general in the Hessian service, and in 1710 Augustus II., elector of Saxony and king of Poland, made him one of the generals of his united forces. He fought with some success against Charles XII. of Sweden, took an active part in settling the troubles in Poland and Lithuania, and in 1714 marched with an auxiliary corps of 6000 Saxons to Hungary, in order to assist the emperor Charles VI. in his war against the Turks. During the hostilities between Augustus III. and the party of Stanislaus Leszczynski, Duke Adolphus, in conjunction with the Russians, besieged and took Danzig (1734), an exploit for which the king rewarded him with the rank of field marshal in the Saxon army. In the mean time his eldest brother the reigning duke John George died, and some time after him the second brother, Duke Christian, also died, in 1736, without leaving any male issue. Thus Adolphus became unexpectedly duke of Saxe-Weissenfels. His first and principal occupation was to free his duchy from the heavy debts contracted by his brothers; and such was his economy, that in a few years the consequences of the dissipation of two extravagant princes were scarcely felt. However, the second Silesian war between Maria Theresa and Frederic the Great obliged Adolphus again to take up arms. In the autumn of 1744 the king of Prussia penetrated into Bohemia; on the 16th of September he compelled Prague to surrender, and he would have taken the whole kingdom if Adolphus, with 22,000 Saxons, had not joined the Duke Charles of Lorraine, who had left Alsace with the main body of his army and hastened to Bohemia. Thus the King of Prussia was obliged to think of his own defence, while the courage and hopes of his opponents urged them to take bold measures. The ambassadors of Great Britain, Austria, the States General, and Poland met at Warsaw, and on the 8th of January, 1745, concluded a quadruple alliance for the purpose of forcing Frederic to give back to Austria the conquered province of Silesia. Adolphus had taken an active part in forming this alliance, as well as the separate treaty between Saxony and Austria; but death prevented him from seeing all the hopes founded on this pacification destroyed by the new victories of Frederic the Great. Worn out with fatigues, he retired to his duchy, where he died in the year 1746. Adolphus II. was twice married; first to Johanna Antonia, princess of Saxe-Eisenach, and after her death to Frederica of Saxe-Gotha. His five sons having all died before him, his estates returned to the electorate of Saxony, from which they had been separated in 1657, as an appanage of Augustus, the younger son of the elector George I. (*Merkwürdiges Leben und Thaten Herzogs Johann Adolph's zu Sachsen*, Frankfurt and Leipzig, 1744, 8vo.; Christ. Ernest Weisse, *Geschichte der Chur-*

sächsischen Staaten, Leipzig, 1802—1812, vi. 74. 192, seq.) W. P.

ADOLPHUS OF NASSAU, the successor of Rudolph of Habsburg in the German empire (1292-8.). Albert, the son of Rudolph, was passed over by the electors, partly because he showed an arrogant and tyrannical disposition, and partly because the princes of the empire preferred having a poor man for their emperor, as they would then have more influence, and would be enabled to act as they pleased. But it was more especially owing to the influence of Gerard, archbishop of Mainz, and a near relative of Adolphus, who is even said to have purchased the votes of several electors, that Adolphus, whose patrimony was very small, was elected king of Germany on the 10th of May, 1292, and crowned at Aix-la-Chapelle on the 24th of June. Adolphus was obliged to grant various new privileges to the electors, and to make promises, which he afterwards found it difficult to fulfil. Adolphus was indeed a man of great personal courage and military talent, but these were almost his only good qualities. After his accession, his friends seeing themselves deceived in their expectations, abandoned and hated him, and the consequence was that he soon found himself in want of means. Edward I. of England was at this time engaged in a war with Philip le Bel of France, and Adolphus accepted from the English king the sum of 100,000*l.*, on condition of assisting England against France. He seems, however, to have had no real intention to go to war with France, for scarcely any preparations were made, and when the pope requested him to abstain from hostilities towards France, Adolphus gladly availed himself of the opportunity, and applied the money to purposes of personal aggrandisement, neglecting altogether the welfare and dignity of the empire. In 1293 he purchased from Landgrave Albert the Degenerate, who disinherited his own sons Frederic and Dietzmann, the countries of Meissen and Thuringia. The sons of Albert, however, endeavoured by force of arms to recover their inheritance, and found strong support with the people, who were treated in the most barbarous and tyrannical manner by the friends and soldiers of Adolphus, who himself was deaf to all complaints that were brought before him. The Thuringians, however, avenged themselves, and castrated all the soldiers of the king who fell into their hands. Adolphus himself indulged in the greatest brutality, especially towards women, and on one occasion he was driven out of the town by the inhabitants of Mühlhausen, where he had been amicably received. After a long resistance, Frederic and Dietzmann were at last obliged to give up Thuringia to the king, who however did not long enjoy his new possession. Gerard of Mainz had kept the king, who was his creature, ever since his accession in a state of dependence. Adolphus, at last, tired of this troublesome friend, endeavoured to throw off the shackles. But Gerard concerted with Albert of Austria and the King of Bohemia a plan for deposing Adolphus, and Albert by a large bribe which he gave to the archbishop induced him to promise the crown to him. Accordingly Gerard summoned the emperor before an assembly of the electors at Mainz to account for his conduct. The electors of Treves, Cologne, and the palatinate did not appear, and the assembly consisted only of the enemies of Adolphus. He refused to obey the summons, and on the 23d of June, 1298, he was declared to be unworthy of being at the head of the empire, and Albert of Austria was elected in his stead. Albert knew that he would have to encounter a formidable enemy, but he was prepared for it. He marched against Adolphus, and the hostile armies met in the neighbourhood of Worms. Before the infantry was able to take any part in the engagement, Albert pretended to fly, and Adolphus hastily followed him with his knights. Adolphus fought as usual with undaunted courage, even after his helmet was lost, and his horse killed under him; but he was overpowered by the enemy in the neighbourhood of Gelheim, on the 2d of July, 1298. Several years after, his body was placed in the imperial tomb at Spire, by the side of that of his enemy Albert. (Pfister, *Geschichte der Deutschen*, iii. 80—90.) L. S.

ADOMNAN, or ADAMNAN, (in Latin Adomnanus, or Adamnanus, and also improperly written Adamanus, Adamannus, Adamandus, Adannanus, Adomanus, Adobnanus, and Adalmunus, with the penult short, as appears from a verse of Alcuin, quoted by Mabillon, in "Acta Sanct. Ord. Bened." vol. iii. part 2. p. 500.,) was most probably a native of Ireland, though Dempster and other Scotch writers claim him as their countryman, and was born, according to one account, in 624; according to others, not till some years later. Mabillon, in his "Annales Ord. Bened." i. 618., gives him the surname of Albus, perhaps a mistake for Albanus. The name Adamnan or Adomnan is said to be a diminutive of Adam in the Irish language, which would be Adomnan's mother tongue, in whichever of the two countries he was born. He at least spent the greater part of his life in one of the islands now forming part of North Britain (which, however, was not known by the name of Scotland till long after this time); having, probably at an early age, become a monk of the celebrated monastery of Iona, of which he was elected abbot on the death of Failbe, or Failbeus, the fourth successor of the founder, Columba, in 679. Some studious years had been passed in this northern seat of religion and learning by the Saxon Alfred, who became king of Northumbria in 685; and soon after his

establishment on the throne, he appears to have received a visit from Adomnan, with whom he was no doubt previously well acquainted. Some years afterwards, probably in 701, the abbot of Iona returned to the court of King Alfred, as a sort of ambassador, the Irish writers say, from his countrymen in their island; the Scotch, from their king, Eugenius VI., by whom they mean the Dalriadic king, Eochoid II. Bede's expression is, "missus a sua gente" (sent by his people). We have various details respecting this second visit of Adomnan to England, in Bede. It resulted in his being converted to the orthodox or Roman doctrine as to the time of celebrating Easter, and also on the form of the tonsure, one of his instructors on the latter point having been Bede's predecessor as abbot of Wearmouth, the learned Ceolfrid, at whose monastery he was for some time a resident, as appears from a letter of Ceolfrid's, which Bede inserts in his history. However, when he got back to Iona, Adomnan was not able to persuade the monks there to adopt his new notions; upon which, irritated by their obstinacy, he retired to Ireland, and in that country, according to Bede, brought over to the right faith almost all the teachers of religion who were not subject to the jurisdiction of the Hebridean monastery. In Ireland, it is expressly stated, he had the satisfaction of celebrating one Easter at the proper season: this must have been either in 702 or 703. Inspired with renewed hope and courage by this success, he now returned to Iona, and resumed the attempt to convert his former brethren; but he met with no more success than before; and Bede makes him to have died of vexation before another year had passed (contigit eum ante expletum anni circulum migrare de seculo). The Irish annalists fix his death as having taken place on the 23d of September (some have October), 703; and the 23d of September is the day assigned to him as a saint in the Roman calendar. His remains, according to the Annals of Ulster, were transferred to Ireland in 727, but were brought back in October, 730, to Iona. Bede, who may be said to have been his contemporary, describes Adomnan as a good and wise man, and most nobly instructed in the knowledge of the Scriptures; and Ceolfrid, in his letter, speaking from his personal knowledge, says, that both in his demeanour and speech he showed wonderful piety, humility, and prudence. He is the author of a very curious work, still preserved, a Latin "Life of St. Columba," in three books; the first divided into fifty-one chapters, the second into forty-seven, the third into twenty-three. Its great antiquity (it appears to have been written about 696) and unquestioned authenticity make this performance one of the most interesting of our early historical monuments; and, although it is in the greater part made up of accounts of miracles, prophecies, visions, fulfilments of dreams, and other such matters, it is not without a few notices, the more precious that they are incidental, which give us glimpses both of the political and social condition of the country, and also throw some light upon its topography, at that remote æra. The style is full of barbarisms, but otherwise sufficiently clear and intelligible, although there is no order of time attended to in the narrative. It has been repeatedly printed: in H. Canisii "Lectiones Antiquæ," 4to. 1601, &c., tom. v. par. 2. p. 562.; or in the re-arranged edition of the same collection by Basnage, fol. 1725, tom. i. p. 678.; in Surii "Vitæ Sanctorum," 1617, tom. ii., mensis Junii, p. 144.; in Thomas Messingham's "Florilegium Insulæ Sanctorum," fol. 1624, p. 141.; in Jo. Colgani "Acta Sanctorum Veteris et Majoris Scotiæ seu Hiberniæ," tom. ii. (entitled "Trias Thaumaturga") 1647, p. 336.; in Bollandi, &c. "Acta Sanctorum omnium," fol. tom. ii. 1698, p. 197.; and, from what is said to be the best MS. (Reg. MS. Cent. xii. 8 D ix. in the British Museum), by Jo. Pinkerton, in "Vitæ Antiquæ Sanctorum qui habitaverunt in ea parte Britanniæ nunc vocata Scotia," 8vo. London, 1789, pp. 46—188. Another remarkable work of Adomnan's is a description of Jerusalem, the Holy Land, and other places in the East, first published, in 4to., at Ingolstadt, in 1619, by Jacob Gretser the Jesuit, under the title of "Adamanni Scoto-Hiberni Abbatis celeberrimi de Situ Terræ Sanctæ, et quorundam aliorum Locorum, ut Alexandriæ et Constantinopoleos, Libri Tres." It is reprinted in Gretser's collected works, 17 vols. fol. Ratisbon, 1734—1741, tom. iv. par. ii. pp. 239—279.; and in Mabillon's "Acta Sanctorum Ordinis S. Benedicti," tom. i. par. 2. pp. 502, et seq. The account that Adomnan himself gives of this treatise is, that the facts were communicated to him by Arculfus, a pious bishop, a Gaul by birth, who was well acquainted with many remote countries, and, particularly, had lived nine months in Jerusalem, and visited the other parts of the East described in it. From Bede, who has occupied two chapters of his "History" (v. 16, 17.) with a notice of the work, and who also drew up a separate abridgment of it, which has been preserved, and through which only it was for a long time known, we learn that Arculfus or Arculf, in returning from the East, was shipwrecked on the western coast of North Britain, and, after wandering about for some time, at length made his way to Iona, where he requited Adomnan's hospitable reception by this detail of his adventures. Adomnan, after having drawn up the account, carried it with him to his friend King Alfred, by whose liberality it was made accessible to the common people ("per ejus est largitionem etiam minoribus ad legendum contraditus," are Bede's expressions); that is to say, it was

published and spread abroad by several transcripts. This probably happened on the first of the two visits made to Northumbria by Adomnan, who, it is added by Bede, returned home rewarded with many presents by the king. Mabillon could discover no trace of any French bishop of this age of the name of Arculf; but, in truth, Adomnan does not say that Arculf was a bishop of any Gallic or Frankish see; he only says that he was a bishop, and a Gaul by nation or birth. At any rate, whatever doubts may be entertained as to his claim to the episcopal character, it can hardly be questioned that Adomnan's informant had travelled in eastern countries, and had actually seen the places he describes, although he has mixed some superstitious fables with his reports, and has either asserted, or been understood by Adomnan to assert, that he witnessed some things with his own eyes, of the existence of which he could at the best have had only hearsay evidence. The narrative is exceedingly curious, as being probably the earliest detailed account of the Holy Land which was published in Western Europe after the breaking up of the Roman empire, and which is still extant. Along with the original, Gretser has reprinted Bede's abridgment or compendium, which in some of the chapters is longer than the original; and he has also prefixed ample prolegomena relating to Adomnan and to this particular work, including, among other things, a very elaborate and uncompromising defence of Arculf's veracity against the objections of Isaac Casaubon, who had attacked Baronius for the credulity with which he had transferred into his Annals sundry of the bishop's relations respecting the wonders of the Holy City. The tract is divided into three books: the first, containing nineteen chapters, being occupied with Jerusalem; the second, of twenty-seven chapters, with Bethlem, Hebron, Jericho, Nazareth, Damascus, Tyre, and Alexandria; the third, of six chapters, principally with Constantinople, to which he proceeded by the way of Crete, where he remained a few days. On his return he was for a few days in Sicily, where he heard the roaring and saw the flames of a burning mountain in an island about twelve miles off, no doubt a volcano of the Lipari groupe. There are also attributed to Adomnan a treatise (or, according to other accounts, some epistles) in defence of the right time of observing Easter ("De Paschate Legitimo"), which must have been written in one of the last years of his life; certain "Ecclesiastical Canons" (chiefly relating to permitted and prohibited meats, among the latter of which a prominent place is given to blood); and "A Rule for Monks" (if that be not the same with the preceding). The "Canons" are in the Cotton library (MS. Otho, E. xiii.); and Ware mentions another copy as extant in Marsh's library, Dublin, in a MS. volume entitled "Presidents of the See of Armagh," p. 395. Adamnan or Adomnan of Coldingham, called Adamnanus Colludius, mentioned by Bede (*Ecc. Hist.* iv. 25.), seems clearly to be a different person from Adomnan of Iona. Dempster makes two Adomnans abbots of Iona or Hy; one who lived about 670, another who died in 797; and he gives a list of works, now utterly unknown, written by the former, some of which would have been curious, if they had ever existed. (Bede, *Eccles. Hist.* v. 15, 16, 17. 21.; Tanner, *Bib. Brit. Hib.*; Ware's *Writers of Ireland*, by Harris, p. 45, 46; Colgan's *Acta Sanctorum Hib.* p. 224., and *Trias Thaumaturga*, pp. 336—386.; Oudini *Com. de Script. Eccles. Antiq.* i. 1666; and the editions of Adomnan's two printed works.)

G. L. C.

ADONI'JAH (Heb. אדניה and אדניהו; in the LXX. Ἀδωνίας, and in Josephus; or, as the Complutensian edit. of the LXX. has it, in one place (2 *Sam.* iii. 4), Ἀδωνία, and other copies, as the Vatican MS., Ὀρνία, and the Aldine ed. Ὀρνίας; in the Vulg. Adonias;) was the fourth son of David, born to him at Hebron, after his accession to the throne, of Haggith, one of his wives.

Toward the close of David's reign, Adonijah aspired to the succession. Two of his elder brothers, Amnon and Absalom, were already dead; of Daniel, or Cheliab, the remaining one, we read nothing in Scripture except the fact of his existence; so that it is not unlikely he was dead also: if so, Adonijah was the eldest surviving son of David, and this would account for his attempt to seize the crown, and for the general expectation of the people being directed toward him. David's intention to make Solomon his successor had been made known, at least to the "princes of Israel," (1 *Chron.* xxii. 17. 19.) who appear to have been consequently divided into two parties, one favourable to Solomon, the other to Adonijah. The latter, presuming on his father's increasing infirmities, determined to make himself king; not, as it appears, instead of his father; but in conjunction with him. He prepared a numerous retinue of chariots and horsemen, and of footmen or guards, and obtained the support of Joab, the captain of David's host, and of Abiathar, one of the two high priests. The bulk of David's court, and especially Nathan the prophet, Zadok the other high priest, and Jehoiada, captain of the guards, adhered to Solomon. Abiathar invited a large company including his brothers (except Solomon), to a feast at "the stone of Zoheleth, which is by En-rogel," or the well or fountain of Rogel (Josephus says it was in the king's garden or park), near Jerusalem; and was saluted as king by his guests. This step alarming Solomon's mother and partisans, who had not been invited to the feast, they

prevailed on David immediately to raise that young prince to the throne. This was done; and the intelligence reaching the company of Adonijah, struck them with such a panic, that they immediately dispersed. Adonijah himself fled for refuge to the altar, and obtained from Solomon a promise upon oath, that his life should be spared on condition of his good behaviour. Upon David's death, which followed soon after these transactions, Adonijah, through the medium of Bathsheba, Solomon's mother, besought Solomon to grant him Abishag, who had "cherished" David in his old age, for a wife. The request aroused the jealousy of Solomon, who took occasion from it to revoke his pardon, or to consider the condition broken on which it had been granted, and Adonijah was put to death. The year of his birth, and consequently his age, are unknown. His attempt to seize the throne, and his death, may both be referred to the year of David's death, which is fixed by Hales B. C. 1030. He was eminent for personal beauty, and was the object of his father's indulgence. (2 *Sam.* iii. 4.; 1 *Kings*, i. ii.; Josephus, *Jewish Antiq.* book vii. chap. xv. 4, 5, 6.; book viii. chap. i. 2. 3.) J. C. M.

ADONIM BEN TAMIM (אדונים בן תמים), a Babylonian rabbi. He was the author or compiler of a philological work called "Sepher Maorab Melashon Ibri ve Arabi" ("The Book composed (mixed) of the Hebrew and Arabic Tongues"). This author is reckoned as the third after R. Saadia of the Hebrew grammarians; he therefore lived at a very early period. [SAADIA GAON.] We have no further knowledge of him. Simon, in his Hebrew Grammar, calls him Adonim Bentamin, and merely adds that he is the author of a grammatical collection. (Wolfius, *Biblioth. Hebr.* i. 110—338.) C. P. H.

ADONIZEDEK. [JOSHUA.]

ADORNO, a Genoese family of the middle ages, which was for a long time at the head of one of the political parties in the Republic, and generally opposed to the family of Campo Fregoso, called for brevity's sake Fregoso or Fregosi. Both the Adorni and the Fregosi were popular or citizen families, wealthy and powerful. After the remodelling of the republic in 1339, when the government was taken away from the hands of the patricians, they succeeded to the leadership, which had been till then exercised by the noble families of Fieschi and Grimaldi, the heads of the Guelph party, and by the Doria and Spinola, who were at the head of the Guibelines, and who had long distracted the country by their factions and rivalry. It was settled at that time that the doge or first magistrate of the republic should hold his place for life, and should be chosen from among the citizen families and not from the patricians. Few of the doges, however, remained in office for life, as factions broke out among the citizens just as they had formerly prevailed among the nobles; and the faction that happened to have the upper hand drove away the doge of the opposite party, and substituted one of its own choice. Boccanegra, who had been the first doge elected under the new system, was repeatedly superseded and reinstated, and at last was replaced by Gabriele Adorno in 1363. Adorno, after some years, was driven away in 1370 by a rival faction, and Domenico Fregoso was put in his place. In 1378 a new revolution drove away Fregoso, and substituted Antoniotto Adorno, who, however, was driven out on the very evening of the day of his election, and Niccolo Guarco was elected in his place. In 1383 a new revolt broke out, headed by the butchers of Genoa, who assailed the ducal palace, drove away Guarco, and elected Leonardo de Montaldo, who dying of the plague soon after, Antoniotto Adorno was reinstated in 1384, and remained six years in office. Genoa was then beginning to recover from her disastrous war against Venice, which had terminated with the defeat of the Genoese at Chioggia, A. D. 1380, and the peace of Turin, 1381.

The internal administration of Antoniotto is recorded by the historians as being firm and wise. He sent a squadron of Genoese gallies to the assistance of Pope Urban VI., who was besieged in Nocera by the troops of Charles of Durazzo, king of Naples; and the pope, assisted by the Angevin party, succeeded in making his escape and embarking at the mouth of the Sele. Urban repaired to Genoa; but did not remain there long, on account of his overbearing conduct, which made the Genoese dislike him. In 1390 factions broke out again in Genoa, and the doge Adorno was obliged to fly, and Jacopo da Campofregoso, son of Domenico, was elected in his place. Jacopo, however, was turned out in the following year, and then came a rapid succession of doges, — Montaldo, Pietro Fregoso, Giustiniano, Guarco, and others, all of whom retained office only for a short time, until 1394, when Antoniotto Adorno re-entered Genoa by force, and was again proclaimed doge. But finding himself assailed from without by two of the deposed doges, Montaldo and Guarco, who had occupied part of the western Riviera, and were supported by foreign mercenaries, while factions were also ripe within the city of Genoa, Adorno, with the consent of his party, took the desperate resolution of giving up or rather selling his country to some powerful sovereign, who could make his authority respected. Gian Galeazzo Visconti, duke of Milan, offered himself as a purchaser; but Adorno preferred Charles VI. of France, and sent an envoy to Paris to offer him the lordship of Genoa in 1396. It was agreed that Adorno should receive 40,000 golden florins, upon which he let a French garrison

in, resigned the insignia of his ducal office, but remained for some time at the head of the administration as governor for the French king. He died soon after, and Genoa was ruled by French governors, although not without frequent commotions, till 1409, when the citizens of all parties rose against the French garrison and overpowered it with the assistance of Theodore Palæologus, marquis of Monferrato, whom they proclaimed captain-general of Genoa; but in 1413, whilst the marquis was absent, the Genoese rose in arms at the cry of "liberty for ever," drove away his officers, and elected Giorgio Adorno for their doge. The marquis of Monferrato agreed to sell to the Genoese his claims upon Genoa for the sum of 24,500 gold florins, which were paid to him. Giorgio Adorno was doge two years, and after some more changes the citizens placed their city under the protection of Filippo Maria Visconti, duke of Milan, under whom they remained quiet for about fifteen years. In 1435 the Genoese fleet, by order of the Duke of Milan, who favoured the Angevins against Alfonso of Naples, attacked the Aragonese and Neapolitan fleet off the island of Ponza, and took King Alfonso and his relative John, king of Navarre, prisoners. The two captive kings, after being landed at Genoa, were sent to Milan, where Alfonso managed to win the good graces of Filippo Maria, who treated him with great regard, and soon after released both him and the King of Navarre. The Genoese, who expected a high ransom for their two prisoners, and were moreover personally hostile towards Alfonso, who had made an attempt upon their city some years before, resented the conduct of the Duke of Milan, and in 1436 they revolted at the usual cry of "Viva la libertà," killed the duke's governor, Obizzino da Alzate, drove away the Milanese troops, and elected for their doge Isnardo Guarco. Shortly after they put Thomas Fregoso in his place, and after several more changes elected in 1443 Raphael Adorno, grandson of Antoniotto, and a distinguished jurist. Raphael remained in office till 1446, when he was driven away to make room for a Fregoso. Valla, in his "Invectiva in Facium," speaks highly of Raphael Adorno, whom he had known at Milan as a professor of jurisprudence and of oratory. In 1457, the Genoese, being attacked at sea by the fleet of Alfonso, king of Naples, and by land by the partisans of the expelled Adorni, placed themselves under the protection of Charles VII. of France, who sent John of Anjou, son of René, for their governor; but John of Anjou, having left Genoa some time after to make war in the kingdom of Naples, the people, weary of the exactions and other arbitrary acts of the French, rose in arms in March 1461, and both the Adorni and Fregosi, forgetting for a moment their mutual animosities, joined the movement at the head of the country people of the Riviera. The French garrison was obliged to shut itself up in the castle. Prospero Adorno was then elected doge; but was soon after driven away, and a Fregoso put in his place. After the death of Charles VII. of France, Francis Sforza, duke of Milan, obtained of his successor, Louis XI., the surrender of his claims upon Genoa, and then, availing himself of the perpetual dissensions among the citizens, he introduced troops into Genoa, and was proclaimed lord by the people in 1464, and a deputation was sent to Milan to swear allegiance to the duke. When Galeazzo Maria Sforza, the successor of Francis, was murdered at Milan in 1476, the Genoese revolted again; but the duchess regent sent a body of troops with the former doge, Prospero Adorno, who had been long an exile and a prisoner in the hands of Sforza. Adorno succeeded in persuading his countrymen to continue in their allegiance to the dukes of Milan, and he was appointed governor by the duchess; but in 1478 he put himself at the head of an insurrection, and drove the Milanese garrison away. He then assumed the title of "Defender of the Genoese Liberty," and was for a time all-powerful within Genoa, but he was said to have abused his power.

The Fregosi faction, encouraged by the court of Milan, excited a fresh insurrection, and Prospero was obliged to fly and take refuge at Naples, where he died in 1486. In 1488, the troops of Ludovico Sforza entered Genoa, and the Genoese, having again acknowledged the Duke of Milan for their lord, Ludovico appointed Agostino Adorno governor of that city, which remained subject to Sforza till 1499, when Louis XII. of France, having conquered the Milanese, took Genoa also. After one or two unsuccessful revolts, the Genoese recovered their liberty, when the French were driven out of Italy in 1512, and Ottaviano Fregoso became doge, and administered the state with great prudence, first in the name of the people, and afterwards in that of Francis I. of France, who had conquered Lombardy. In 1522, the troops of Charles V., having driven the French out of Lombardy, besieged and took Genoa, made Ottaviano Fregoso prisoner, and appointed as doge another Antoniotto Adorno, whose younger brother Girolamo had taken the part of the emperor and of Francesco Sforza II., the restored duke of Milan. Girolamo then proceeded to Spain, where his abilities won the confidence of Charles V., who sent him in 1523 his ambassador to Venice, where he succeeded in engaging that republic in alliance with the emperor and the pope against the French. Shortly after, Girolamo died suddenly at Venice in 1523, and it was hinted that he was poisoned by that suspicious government, alarmed at his inquisitiveness and quicksightedness. Ca-

pelloni, in his "Annali di Genova," says that it was commonly reported that Adorno died at Venice "for knowing too much." His brother Antoniotto remained doge till 1527, when the French took Genoa by famine; Antoniotto was taken prisoner, and Trivulzio was made governor by the French king. When in the following year Andrea Doria liberated Genoa from the French, he reformed the constitution, and classed all the principal families of Genoa, noble and popular, into twenty-eight "alberghi," or houses, each composed of a certain number of families aggregated under the name of one, and from among these houses the senators and doge were chosen. The Adorni were aggregated to the noble house of Pinelli. (Bossi, *Storia d'Italia*; Leandro Alberti, *Descrizione di tutta Italia*; Bertolotti, *Viaggio nella Liguria marittima.*) A. V.

ADORNO, FRANCESCO, of a noble Genoese family, was born about the year 1530. He was admitted to his noviciate by the Jesuits in Portugal in 1548. He was appointed to lecture on theology at Rome, a task which he continued to discharge for several years, cultivating at the same time his talent for popular preaching. In 1560 he took the four vows of his order at Padua. He was at different times placed at the head of several of the society's colleges, and was appointed the first ruler of that which was founded at Milan under the auspices of the Cardinal-Archbishop of Milan, better known by the name of St. Charles of Borromeo. He enjoyed the full confidence of this amiable and enthusiastic prelate, into whose measures for enforcing the decree of the council of Trent against pluralities, for diffusing elementary education, and stimulating the clergy to diligence in preaching, he entered with great zeal. Adorno seems to have participated in the weaknesses as well as in the virtues of the cardinal: he accompanied him in the pilgrimage which he made on foot to Turin in honour of the cloth in which our Saviour's body is said to have been wrapped; and when Gregory XIII., a man of scientific tastes, expressed himself scandalised at an action so inconsistent with the opinions of the educated classes of the age, Adorno vindicated the cardinal in a letter. He rose to be provincial of his society in Lombardy, and took part in the deliberations of three general congregations. He died at Genoa, where he had gone in the hope of recruiting his health, undermined by the laborious discharge of his duties, on the 13th of January, 1586, in the fifty-sixth year of his age. His published writings, which are all on theological subjects, scarcely bear out the high opinion of his talents and acquirements expressed by his contemporaries. They are — "Quattro Prediche fatte in Tarino dal P. Francesco Adorno, Provinciale della Compagnia di Giesu, nella Transportazione della Santa Sindone nel 1578. Augustæ Taurinorum, 1578." "Francisci Adurnii Genuensis Societatis Jesuitarum Epistola, qua Peregrinatio ab Illustrissimo Card. S. Praxedio suscepta exponitur, cum ad invisendum sacrum Linteum Augustam Taurinorum se contulit, e communi Italico in Latinum a Jo. Antonio Guarnerio Canonico Bergomate conversa. Bergami apud Comin. Venturam, 1571." Reprinted at Turin in 1581. This is a Latin translation of the letter in defence of the pilgrimage undertaken by St. Charles of Borromeo, mentioned above. A Latin poem by Adorno, in praise of Uberto Foglietta, is prefixed to that author's history of Genoa. Adorno left in manuscript two works, which are said to be preserved in the Ambrosian library at Milan: "Tractatus de Cambiis, cum explicatione Bullæ Cœnæ Domini." "De Ecclesiastica Disciplina Libri II." He also edited the minor theological works of Fulvio Androzzi, a member of his own society; and the sermons of his uncle, the Carmelite Angelo Castiglione. (Mazzuchelli, *Scrittori d' Italia*; Giustiniani, *Scrittori Liguri.*) W. W.

ADORNO, TE'RTIUS ANSELMUS OPI'TIUS, son of Jacopo Adorno, of the Adorni family of Genoa, who had settled in Flanders and married into a noble Flemish family, was born about the year 1570. He was an accomplished writer of Latin verses, and was honoured with the friendship of Justus Lipsius and Janus Lernutius. He filled the office of burgomaster at Bruges with a high reputation for integrity, and died in his fortieth year, on the 14th of November, 1610. (Foppens, *Bibliotheca Belgica.*) W. W.

ADRASTUS (Ἄδραστος), a native of Aphrodisias (but of which of the various places of the name does not appear), wrote a treatise on the arrangement of the works of Aristotle, and on his philosophy, as Simplicius states in his commentary on the Categories of Aristotle. He also wrote on the Categories of Aristotle, and on the Timæus of Plato. All his works are lost with the exception of a treatise on Harmonics (περὶ Ἁρμονικῶν), a musical work in three books; a MS. of which is said by Vossius to be in the Vatican library. This work is quoted by Theon of Smyrna and by Porphyry in his commentary on the Harmonics of Ptolemy. Adrastus is also cited by Achilles Tatius and Galen, whence it follows that he could not have lived later than the latter, who was born about 131 A. D. (Fabricius, *Biblioth. Græc.* iii. 458.) G. L.

ADRETS, FRANÇOIS BEAUMONT, BARON DES, was born in the beginning of the sixteenth century, at the castle of La Frette, situated in the beautiful valley of Graisivaudan, near Grenoble. He assumed the title of baron, in accordance with the fashion of that age, being only the seigneur of the estate of Des Adrets, of which the

whole revenue did not exceed 185 livres tournois a year (*Inventaire de la Cour des Comptes de Grenoble, MS.* C.A.L.G.). In 1519 he was enrolled among the gentlemen aux vingt écus or du bec à corbin, who then composed the king's lifeguards (*Role MS. de Briconnet. Bib. Royale, Paris.* C.A.L.G.). He served his first campaign in Italy under his maternal uncle, the celebrated Boutier, the companion and friend of Bayard; and fought under the eye of Francis I. at the battle of Pavia in 1525. He also served in the army with which Lautrec laid siege to Naples in the year 1528. On his return from Italy he married the daughter of the Seigneur de Romanesche, and continued to reside at his castle of La Frette till the death of Francis I.

The war having again broken out between Henry II. and the Emperor Charles in 1552, Des Adrets crossed the Alps with the army, under Marshal Cossé de Brissac, called the French Manlius, and served several campaigns in Piedmont. He had hitherto served in the gensdarmerie, or cavalry, the usual career of French gentlemen. But Henry being desirous of forming a body of foot soldiers adequate to cope with the renowned Spanish infantry, Des Adrets now took the command of the levies which for this purpose had been raised in Dauphiné, Languedoc, and Provence. He was colonel-general of the troops drawn from the valley of the Rhone, during the protracted war in Piedmont; and was thereby enabled, on the outbreak of the civil wars in France, to acquire an authority almost sovereign in these provinces.

The most conspicuous period of Des Adret's life belongs to the domestic history of France. When Catherine de Medicis became regent, on the death of Francis II., and was driven by the exorbitant ambition of the two princes of Lorraine to seek the protection of Condé and the Hugonots, in the commencement of her administration, her extensive measure of toleration, known as the Edict of January, 1562, provoked the Duke of Guise to arms, and kindled the first civil war, within little more than a year after her accession. Des Adrets, who was then residing in Dauphiné, though of a Roman Catholic family, zealously embraced the cause of the Hugonots; and issuing from his castle, he took the field on the Rhone, while Condé and Coligny were assembling their levies in Touraine. He had been prompted to oppose the Roman Catholic or Guisian party by Catherine, whose letter to him proves her reliance on his courage and fidelity; but he was chiefly actuated by a violent personal animosity against the Cardinal of Lorraine and his brother, arising from an incident which occurred during his campaign in Piedmont. The castle of Moncalvo, a fortress within the circuit of his military district, had been surprised by the Duke of Savoy's generals, through the negligence of the French governor, and the reputation of Des Adrets received a considerable stain. He himself ascribed the loss of the place to the cowardice of the commandant; and he offered to prove his averment by defying that captain to single combat. Among the cabals of the court, the blame was variously divided, some taking part with the governor, some with Des Adrets; but the Cardinal of Lorraine and the Duke of Guise, then all-powerful at the court of Henry, imputed to Des Adrets the loss of the fortress. This reproach stung him deeply; and, sinking into a mind naturally prone to cruelty, continued to rankle till he found an opportunity of satiating his revenge. Undaunted and implacable, he engaged in the civil war with the double motive of wiping out the blot which tarnished his military fame, and of taking vengeance on the partisans of Guise. Des Adrets' scene of action lay in the spacious provinces watered by the Rhone, which had early imbibed a strong tincture of Calvinism from Geneva. It comprehended Dauphiné, the Comté Venaissin, then held by the Italian troops of Pope Pius IV., the mountains of the Cevennes, and a part of Languedoc, as far as the scene of Montfort's crusade. At this period Des Adrets was sixty years old; but time had neither chilled his martial ardour nor softened a disposition the most fierce perhaps and cruel of which there is any record in modern history. The dispositions of the southern population of France at this period were exactly adapted to his savage nature. He found the Hugonots numerous, zealous, and inflamed with rage by the persecutions which had been exercised against them. The force of the Roman Catholics, which lay chiefly in the cities, was also formidable, and was urged on by the furious intolerance both of the clergy and the parliament of Toulouse. Among the Hugonots the ancient municipal privileges of the southern cities had engendered a spirit of republicanism, which was further inflamed by the popular character of Calvin's ecclesiastical polity. In both, the dark and ardent temperament of the martial population of the south gave a peculiar virulence to the religious quarrel; and in no part of France had the mutual rancour of the rival communions risen to so high a pitch; insomuch, that even before the civil war blazed out, massacres had occurred at Cahors. When the Duke of Guise, by the slaughter of the Protestants at Vassy, gave the signal for the civil war, the Hugonot nobles of Dauphiné rallied round Des Adrets, whose courage, activity, and military experience were valuable at that crisis. He induced the assembled nobles to elect him lieutenant-general of the province; the prince of Condé appointed him his lieutenant-general on the Rhone; and the war, which from the first assumed a hideous form, drew its deepest

tinges of barbarism from the personal character and acts of this chief, whose ferocity exceeded the usual cruelty of civil hostilities.

Des Adrets, more active than Condé or Coligny, entered on the scene of action with an enthusiastic army of about 6000 men. He began at Valence, where Gonfrin, the governor, had driven the populace to insurrection by shutting up a Protestant place of worship. Gonfrin being killed, and his body suspended from a window, Valence fell into the hands of Des Adrets, who made it the centre of his operations, and transported his artillery thither from Grenoble. This was the first blow struck in the first civil war. The Hugonots of Lyon, animated by the success of their brethren in Dauphiné, followed their example; and Des Adrets, the celerity of whose marches was remarkable, reduced that great and turbulent city. Meanwhile the principality of Orange, lying on the Rhone and surrounded by the papal territory of Avignon, had been attacked by Serbellone, the commander of the pontiff's forces, Prince William of Nassau, to whom it belonged, being then in Flanders; and the inhabitants, who were zealous Protestants, were butchered by the Italian troops. This movement drew Des Adrets southwards; and he fell on Avignon and the Comté Venaissin with great fury. He took the town of Pierreplate, and put the whole garrison to the sword. He ravaged that whole region, sacking the cities, and wherever he went he carried terror along with him. Montbrison had surrendered; and Des Adrets amused himself by throwing the garrison, one by one, from a high tower. One of the soldiers had advanced twice to the edge of the tower, and twice retreated. "Twice is too much!" cried Des Adrets. "I will give you ten," answered the soldier. The baron, struck with this instance of calm courage, saved the man; an incident which is recorded as a remarkable instance of his clemency. Throughout the war, he pursued not so much liberty of conscience, or the establishment of the Protestant worship, as the extermination of Guise's partisans. He sustained one defeat from the Duke of Nemours, whom Guise sent to arrest his progress; but such was the success of his arms, that, in his native province of Dauphiné, the mass was either suppressed altogether, or clandestinely celebrated, during the time that he possessed power.

The cruelty with which Des Adrets prosecuted the war is an undisputed fact. But his memory has been exposed to the odium of other charges, which have been transmitted, without inquiry, from one French historian to another, but of which the archives of Lyon contain a full confutation. He has been accused of destroying the church of St. Maurice, at Vienne, and of turning his artillery against the cathedral of Lyon, and committing rapine in monasteries and other religious houses. An inspection of dates proves that when the church at Vienne was attacked, he was at Lyon, quelling an insurrection (*Archives de Lyon: Arrêt de la Chamb. des Comptes.* C. A. L. G.); and he was at Vienne when the same violence was directed against the cathedral of Lyon. The archives of this city are also full of documents which prove that when the nuns of St. Peter had been plundered, he ordered their property to be returned. (*Arch. de Lyon, Arm.* 22. *Pièces Histor.* C. A. L. G.) He protected the women of Grenoble from violence, and even ordered one of his soldiers to be hanged for having raised the veil of a nun. (*Histoires des Guerres du Comtat.* C. A. L. G.) If he confiscated relics, and applied them in maintaining his troops, this was the usual course of proceeding in that age, when the want of money compelled the commanders on both sides to seize church ornaments of value. The charge of having enriched himself by plunder is still more groundless; he delivered to the consuls of Lyon a large sum which he might have appropriated; and to this part of his character Calvin has left a remarkable testimony in a letter dated May 13. 1562. (*Bib. Roy. Paris, Fonds Dupuy, No.* 102. C. A. L. G.) He was mainly excited to the barbarities which have sullied his name by the desire of avenging the inhabitants of Orange, who had been massacred by the papal troops of Avignon; and he justified his bloody reprisals by that slaughter. He violated no capitulation; but put to the sword those who refused to surrender. This, his inflexible rule of war, was so well known, that it struck universal terror. Towns were taken without attack or defence; the inhabitants were seized with panic, and fled at his approach; and in his absence the terrors of his name fought for him, so that whole squadrons turned and fled at hearing the terrible war-cry of "Beaumont, Beaumont!" raised by the Hugonots.

Condé and Coligny, as well as the Lutheran princes of the empire who had come to their assistance, finding that the atrocities of Des Adrets had given a fatal wound to the Protestant cause, despatched Soubise to supersede him in the command of the southern Hugonots. Disgusted by this act, the baron entered into negotiations with Nemours, and had summoned the estates of Dauphiné, with the view of concluding a separate peace, when he was arrested by his own lieutenants, Mouvans and Montbrun, and kept a close prisoner in the citadel of Nismes till the end of the first civil war. This event took place about the close of the year 1562, when Des Adrets had been about nine months in arms. When the assassination of Guise by the fanatic Hugonot, Poltrot, enabled Catherine to mediate a peace between the opposite parties, and the treaty was concluded at Orleans in March 1563, Des Adrets was

enlarged under the amnesty contained in the edict of Amboise.

In 1567, when Catherine had abandoned the Protestants, and the league of Bayonne had cemented that confederacy of the Roman Catholic kings which had long been agitated by Philip II. of Spain and Pius IV., Condé and the Hugonot leaders again took the field, and the second civil war drew Des Adrets from his retreat. Whether his rage was appeased, or whether he was swayed by Catherine's change of policy, he now sided with the Roman Catholic or royalist party; and, bearing a commission from Charles IX. over the legionaries of Dauphiné, he turned his ferocious sword against that powerful faction whose interests he had formerly so mightily advanced, and which now reached its highest ascendant through the policy and conduct of Coligny. He served the king with less vigour and severity; but the terrors of his name were unabated, and carried dismay among the ranks of his former adherents, the Hugonots of Dauphiné. His former foe, the Cardinal of Lorraine, had now acquired an ascendant over the councils of Catherine; and the eminent services rendered by Des Adrets to the Protestants in the first civil war begot suspicion of his fidelity to the court, to which his diminished activity and occasional fluctuations gave some countenance. He was again made prisoner by his new allies. When the third and most destructive war was brought to a close by the treaty and edict of St. Germain in 1571, and Catherine lulled the Hugonots into that fatal security in which they were overtaken by the massacre of St. Bartholomew, Des Adrets was released; and he repaired to Paris in order to vindicate in person his loyalty to Charles and the queen-mother. He there confronted the Cardinal of Lorraine, made professions of fidelity which in a great measure effaced the suspicions entertained with respect to him, and the king publicly apologised to him. (*Invent. MS. Chamb. des Comptes Grenoble.* C. A. L. G.) The massacre of St. Bartholomew renewed the intestine commotions of France, in the midst of which Charles IX. closed his disastrous reign. The accession of the Duke of Anjou, Henry III., then in Poland, rather inflamed than allayed the fourth civil war; and that king, in his progress through Languedoc, was defied from the walled cities by Montbrun, the former lieutenant of Des Adrets. This fourth war, which spread havoc and devastation over Des Adrets' former scene of action, had united the Montmorencis with the Protestant party, more especially with the southern Hugonots, against the new king; but the name of the remorseless baron appears no more either in this or the ensuing war of the league. Trusted by no party, abhorred by all, he retired to his castle of La Frette, where he resided to the year 1587, when he died, above eighty years old. He died in the Roman Catholic faith, which he had once almost eradicated from his native province of Dauphiné. "I saw him in my travels," says De Thou, "at Grenoble, very old, but of a green and vigorous age, his mien fierce, his nose aquiline, his countenance meagre and emaciated, and marked with stains of black blood, as the Roman historians paint Sylla. In other respects, he had the air of a true warrior."

In reviewing this age of blood, the eye rests on Des Adrets as the most savage of all the sanguinary chiefs who appeared during the long and dreadful civil wars of France. Neither Monbec, the scourge of Guienne, nor even Alva, has left a name so deeply sullied; and it is remarkable that he exercised these unexampled cruelties at the first opening of the civil wars, before barbarities had yet been redoubled by the retaliation of mutual violence, or the minds of men yet wrought up to the last pitch of animosity by continued hostilities. A mere military partizan, the odium of his crimes cannot be justly imputed to either of the contending parties, who were successively exposed to his fury. Actuated neither by bigotry, nor by rapacity, nor even by ambition, which, during these civil disorders, was a more prevalent motive among the French nobles than religious animosity, this chief sought only the gratification of private revenge and the indulgence of a disposition which found its proper sphere among scenes of violence and blood. During the first civil war, Guise and the Roman Catholic party were the insurgents, while the Hugonots only defended those privileges which by a royal edict had been granted to them; which has afforded to some writers a palliative of Des Adrets' enormities. His conduct and valour, with the prodigious rapidity of his movements, acquired him great renown in arms, and placed his reputation as a military leader scarce below that of Coligny or Guise, the most celebrated commanders of that warlike age. The evidence resulting from the archives of Lyon and Grenoble, hitherto unknown, throws much light on the career of this remarkable partisan, and proves the falsehood of some of the aspersions, until now uncontradicted, with which historians of the highest name have loaded his memory. (De Thou, *Historia*; Beza, *Hist. des Eglises Réformées*; Bayle, *Dict.* art. "Beaumont;" Sarpi, *History of the Council of Trent.*

[The writer has derived some valuable information from a manuscript of Mr. C. A. L. G., which he has kindly placed at the disposal of the Committee of the Society for the Diffusion of Useful Knowledge. The documents referred to in this manuscript are here indicated by the initials C. A. L. G. The author of the manuscript has a work in the press on the Baron Des Adrets, which will soon appear at Paris.] H. G.

ADREVALD, a Benedictine monk, who

lived towards the close of the ninth century, at Fleury, where he wrote several theologico-historical works, principally relating to the history of his own order, such as, "Historia Translationis S. Benedicti et S. Scholasticæ," which is printed in Mabillon's "Acta Benedictinorum," ii. 253, &c.; "Historia Miraculorum S. Benedicti;" "Vita S. Agilulfi," printed in Mabillon, l. c.; "Liber de Corpore et Sanguine Christi," printed in D'Achéry, "Spicileg." tom. xii. A work by him called "De Benedictionibus Patriarcharum" is said to have been printed; and the MS. is still at Paris. (Jöcher, *Allgem. Gelehrten-Lexicon*, i. 101.; Adelung's Supplement, i. 235.) L. S.

ADRIA, GIOVANNI GIACOMO, was born at Mazara, in Sicily. He studied rhetoric at Palermo, and afterwards repaired to Naples, where he applied himself to medicine, under the tuition of Augustin Niphus. In 1520 he took the degree of doctor of medicine at Salerno, and then settled at Palermo, where he practised his profession with such success that he was presented by the inhabitants with the freedom of the city. The Emperor Charles V., who had heard of his fame, ennobled him, made him physician to his person, and appointed him proto-medicus of the kingdom of Sicily. He died at his native town, in the year 1560; of which place he had published a description, under the title of "Topographia inclitæ Civitatis Mazariæ." Palermo, 1515, 4to. Another work of his, "De Laudibus Christi et Beatæ Virginis Mariæ," dedicated to Pope Clement VII., appeared at Palermo in 1529; besides which he left many treatises, in manuscript, on medical subjects; and a history of Sicily, which has not been printed. (*Bibliothèque Littéraire de la Médecine*; Eloy, *Dictionnaire Historique de la Médecine*; Adelung, *Supplement to* Jöcher's *Allgem. Gelehrten-Lexicon.*) C. W.

ADRIAENS, LUCAS, a Flemish painter on glass, of the latter half of the fifteenth century. He was enrolled in 1469 as a member of the fraternity of St. Luke at Antwerp. In the church of St. Brice at Tournay are some paintings attributed to him. (Baron Reiffenberg, *De la Peinture sur Verre, &c.* in the *Nouv. Mém. de l'Acad. Royale* of Brussels for 1832.) R. N. W.

ADRIAENSEN, ALEXANDER, a Flemish painter, born at Antwerp, about 1625. He painted fish, fruit, flowers, vases, and the like, with remarkable skill. His pictures are distinguished for the purity and transparency of their tints, and his chiaroscuro is disposed with great taste. (Deseamps, *La Vie des Peintres Flamands, &c.*) R. N. W.

ADRIAENSEN, CORNELIS, the son of an ecclesiastic, was born at Dordrecht in 1521, and received his education under Wouterz, the pastor of the new church in that city. He distinguished himself by his proficiency in Greek and Hebrew, as well as in the more common branches of study of the time. After taking orders, he fixed his residence at Bruges, and succeeded Cassander in the professorship of polite literature at that city, in which capacity he delivered his lectures in the open market-place. He also became conspicuous as a preacher, and especially for his energetic denunciations of Erasmus. His influence with the multitude speedily became very great, his decided style of oratory, and bold mode of delivery, being well calculated to gain him the good opinion of the common people. Yet his exertions had little effect in staying the decay of Roman Catholicism, although they drew on him the hatred of the reforming party. For some unknown reason, he became a Franciscan friar at his native city in 1548, and he was so well esteemed among his brethren that he was thrice chosen their superior. After a time he returned to Bruges, and recommenced preaching under the protection of the severe laws of Charles V., and he added to the odium with which he was viewed among the reformers, by becoming examiner of heretics. In both capacities he was so obnoxious to his opponents, that they eagerly seized the opportunity of attempting his ruin which was offered them by certain reports in circulation that Adriaensen, or "Brother Cornelius" as he was popularly termed, had formed a society of female devotees, among whom, under pretence of superior purity, he was guilty of the grossest indecency. The writers of his own faith treat these reports as totally unfounded; but all the protestant historians of the time consider them as quite true, and Van Meteren enters into such details as to examinations which he asserts to have taken place before magistrates whose names he gives, that it appears probable some such charges were made and believed at the time, whatever might be their real foundation. This blow at Adriaensen's reputation was followed up in 1569 by the publication of two volumes full of the most disgusting obscenity, under his name. According to the Roman Catholics, this work was forged by Jean de Casteele, pastor of St. James, at Bruges, assisted by his friend Hubert Goltzius. It is indeed much more probable that such a book is a forgery than a genuine production, and Adriaensen's style of preaching, highly relished as it was by the populace, was in all likelihood so coarse that the book might be fathered upon him with a better chance of success than upon any more scrupulous preacher. Such an excitement was raised against him by these means, that his life was frequently in danger; and in 1578 when the Protestant agitators Rihove and Imbise triumphed for a time, he was compelled to conceal himself, and owed his escape from an ignominious death to the fidelity of a poor woman of Bruges. He died in that city on the 14th July, 1581, and was buried with much pomp in the Hospital of St. John, then

the only place of sepulture left to the Roman Catholics. In 1615 his remains were discovered in a state of complete preservation, and this being looked upon as a miracle decisive of his innocence, they were translated to the New Church of the Recollets with great ceremony, and a Latin inscription in his honour was placed in the church, in which he is spoken of as " a second Athanasius."

His acknowledged works are — " Den Spiegel van den Thien Geboden " (" The Mirror of the Ten Commandments "). Bruges, 1554. 2. " De seven Sacramenten, openbaerlyck te Brugge gepreeckt " (" The seven Sacraments, preached publicly at Bruges "). Antwerp, 1556. The alleged spurious work is entitled " Historie van Broer Cornelis Adriaensen " (" History of Brother Cornelius Adriaensen "). Bruges, 1569. The original edition is rare, but (to the disgrace of Holland) it has been often reprinted. There is a second production of the same order, " Het tweede Boeck van de Sermoenen der Predikants, B. C. A." (" The second Book of the Sermons of the Preacher, B. C. A."), 1578, also often reprinted, and another work respecting him, " De Geest van Broer Cornelis " (" The Spirit of Brother Cornelius "). Amsterdam, 1662. (Sanderus, *Flandria Illustrata*, ii. 117. 159. 411.; Goethals, *Lectures Relatives à l'Histoire des Sciences, &c. en Belgique*, i. 67. 76.; Van Meteren, *Historie der Nederlandschen Oorlogen, &c.* p. 149, 150.) J. W.

ADRIAN (Ἀδριανός), a Greek writer of the fifth century, of whose life little or nothing is known. He wrote an introduction to the Scriptures, " Isagoge in Scripturam Sacram " (εἰσαγωγὴ εἰς τὰς θείας γράφας), which was found in MS. and printed at Augsburg, in 1602, and reprinted in the eighth volume of the " Critici Sacri." fol. London, 1660. (Cave's *Historia Literaria*; Jöcher, *Allgemeines Gelehrten-Lexikon.*) P. S.

ADRIAN was, according to Bede, a native of Africa, and abbot of a monastery near Naples, called Monasterium Niridanum (perhaps a mistake for Nisidanum, as being situated on the island of Nisida), to whom the vacant archbishopric of Canterbury was offered by Pope Vitalian in 667, but who modestly declined the appointment, and, after having, in the first instance, recommended that it should be given to Andrew, a monk belonging to a neighbouring nunnery (monachum quemdam de vicino virginum monasterio), by whom it was also declined on the plea of advanced years, introduced to the pontiff his friend Theodore of Tarsus, who then chanced to be at Rome, and who consented to undertake the charge. Vitalian, however, stipulated that Adrian should accompany the new archbishop to Britain, both because, having twice before made a journey into Gaul, he knew the road and the mode of travelling, and in order that he might prevent Theodore, who was of the Greek communion, from introducing anything contrary to the orthodox faith into the church over which he was to preside. The two set out from Rome on the 27th of May, 668, and proceeding by sea to Marseille, crossed the country to Arles, where they remained with John, the archbishop, till they got passports from Ebrinus, or Ebroin, who ruled that part of Gaul as Maire du Palais under, or rather over, the minor king, Clotaire III. Having then made their way together to the north of France, they parted company, and went severally to reside for the winter, Theodore with Agelberctus, bishop of Paris, Adrian first with Emme, bishop of Sens, and afterwards with Fare, bishop of Méaux. Theodore, being sent for in the following spring by Egbert, king of Kent, was allowed to take his departure, and he reached England in the end of May, 669; but Adrian was detained by order of Ebrinus, who is said to have suspected him of being an emissary of the Greek emperor sent to stir up troubles against the kingdom of the Franks. At length, however, the tyrant became convinced that there was no ground for this notion, and Adrian was permitted to proceed to England, where, immediately on his arrival, he was made abbot of the monastery of St. Peter (afterwards called St. Austin's) at Canterbury, an appointment which was in conformity with instructions given by the pope to Theodore. Such is the account given in the " Ecclesiastical History " (iv. 1.); in another, also attributed to Bede, in his " Lives of the Abbots of Wearmouth," it is stated that Adrian was not made abbot till after the resignation of Benedict Biscop, who is made to have accompanied Theodore all the way from Rome, and to have been immediately on their arrival appointed to this place, which he appears to have held for about two years. The facts in the two relations are not perhaps absolutely irreconcileable; but they are strangely dissimilar in manner, and in the circumstances which they respectively notice, to have come from the same pen. Bede describes Adrian (or Hadrian, as he calls him in the " Ecclesiastical History "), as not only a distinguished theologian, but eminently accomplished in secular learning; he and Theodore, we are told, traversing all parts of the island, gathered multitudes of scholars around them wherever they appeared, and employed themselves daily with equal diligence and success in instructing those who flocked to them not only in the truths of religion but in the several branches of science and literature then cultivated. Bede particularly mentions the metrical art, astronomy, and arithmetic (which may be considered as representing what we should now call rhetoric and the belles lettres, physical science, and the mathematics); and he adds, that while he wrote (in the early part of the eighth century),

there still remained some of the pupils of Theodore and Adrian, who spoke the Greek and Latin languages as readily as their native tongue. To the flourishing state of learning thus introduced into England, and for a short time maintained, King Alfred appears to allude in the preface to his translation of Pope Gregory's "Liber Pastoralis Curæ," in the latter part of the ninth century, where he says that it often came into his mind what wise men there were in the country, both laymen and ecclesiastics, in a former age; how the clergy in those happy times were diligent both to teach and to study, and how foreigners then came hither to acquire learning and wisdom; whereas now, in his own day, if any Englishman desired to make himself a scholar, he was obliged to go abroad for instruction. Adrian, long surviving his friend the archbishop, is said to have lived for thirty-nine years after he came to England, continuing till his death to preside over the monastery at Canterbury. (Bede, *Hist. Eccles.* iv. 1, 2.; and *Vitæ Abbatum Wiramuth.*, in Smith's *Beda*, p. 293.; W. Malmes. *De Pontif.* p. 340.)

G. L. C.

ADRIAN I. (Pope), son of Theodore, and of a distinguished Roman family, was elected pope on the death of Stephen IV., styled III. by some chronologists, A. D. 772. His predecessor had been in a state of almost constant strife with Desiderius, king of the Longobards. After Stephen's death, Desiderius wrote to his successor, Adrian, proposing a reconciliation between himself and the see of Rome, to which Adrian assented generally. Desiderius, however, soon after requested the pontiff to consecrate the son of the lately deceased Carloman, brother of Charles, afterwards called the Great, or Charlemagne, as king of Austrasia, or the eastern part of the empire of the Franks, which Carloman had possessed, but which Charlemagne seized upon, after his brother's death. The widow of Carloman, with her two sons, had taken refuge at the court of Desiderius, who was already exasperated against Charles for having repudiated under frivolous pretences, and sent back to him with scorn, his daughter Hermengarda, in order that he might marry Hildegard, a German princess. Adrian having declined to comply with this request, Desiderius invaded the exarchate, seized upon Ferrara, Comacchio, and Faenza, and attacked Ravenna, the archbishop of which sent to Rome for assistance. Some negotiations followed between the king and the pope; but as Desiderius required Adrian to come to him, in order to treat personally of matters between them, which the pope refused to do, Desiderius moved further on, and occupied the Pentapolis, devastated Senogallia, Urbinum, Iguvium, and other towns, and advanced to Spoletum, proclaiming his determination to proceed to Rome to see the pope. Adrian despatched three bishops to dissuade him from his purpose, and threatened him with excommunication: this is the first instance on record of such a threat to a sovereign prince. At the same time Adrian prepared for the worst, by removing the relics and other valuable objects from the sanctuaries of St. Peter and St. Paul, and taking them within the walls of Rome. But Adrian's chief reliance was on the king of the Franks, whose father, Pepin, had already assisted his predecessors against the encroachments of the Longobards. He therefore sent a legate to Charles, inviting him to come to Italy with an army. The papal legate found Charles encamped on the banks of the Moselle, having just returned from a victorious expedition against the Saxons, A. D. 773. Charles received the legate with great respect, and sent to Desiderius to insist upon his withdrawing from the exarchate and Pentapolis, and all the places belonging to the see of Rome. Desiderius, who had returned to Pavia without effecting his threat of marching to Rome, replied to Charles that he had already given orders to restore the territories, towns, and places to the pope; upon which Charles sent a bishop and abbot to Rome to ascertain the fact. Upon their arrival the envoys found that the restitution had not been made; and on their way back to France they passed through Pavia, and urged Desiderius, though unsuccessfully, to comply with their master's wishes. Charles, who had moved to Geneva with his troops, advanced to the foot of the Cottian Alps, and having crossed the main ridge, occupied the valley of Susa. Desiderius, on hearing this news, occupied the strong defile of Chiusa, which leads out of the valley of Susa into the plain of the Po: but Charles detached a part of his troops to turn the position of the Longobards, by some wild paths which led them to Vicus Gavensis, now Giaveno, in the rear of the Longobards. The old chronicle of La Novalesa gives an account of these transactions. The Longobards being thus surprised, were easily routed, especially as disaffection or treachery appears to have lurked in their camp. Desiderius fled to Pavia, where he shut himself up; and his son Adelgisus repaired to Verona. Charles, having blockaded Pavia, advanced by the southern bank of the Po, where most of the towns submitted to him. In March of the following year, 774, he proceeded with a great retinue to visit Rome and the pope. At the station called Ad Novas, about thirty-two miles from Rome, he was met by the senators and others of the principal citizens, who were sent by Adrian to greet him; and on arriving near the city he was received by the militia and most of the people with branches of olive, and the standards of the various regions of the city, with the same ceremony which had been used formerly when the imperial exarchs visited Rome. Charles alighted from his horse, and walked to the Vatican

Basilica, which was outside of the walls, and there he found at the entrance the pope and his clergy waiting to receive him. Charles embraced the pontiff, and they entered the Basilica together. After religious ceremonies were performed, they went into Rome, where they passed the Easter holidays. At the pope's request, Charles signed a deed, by which he confirmed the donation of his father, Pepin, to the see of Rome; and the deed was deposited on the altar of St. Peter. The deed, however, is lost, and the terms and extent of the donation have been the subject of never-ending controversy. Anastasius, in his "Lives of the Popes," says that, previous to this, and at the first news of the Franks having entered Italy, the inhabitants of Reate, Firmum, and other towns of the duchy of Spoletum, gave themselves up voluntarily to the see of Rome, their deputies appearing before the pontiff with their hair and beards shaved, in token of submission. The duchy of Spoletum, however, continued long after this time to form part of the kingdom of Italy under Charles and his successors, though it is possible, as is suggested by some writers, that the see of Rome may have enjoyed certain fees and revenues from those territories. The donations made by Charlemagne probably did not imply the transfer of absolute sovereignty, but merely the "utile dominium."

Charles, having left Rome, returned northwards; and about the same time Pavia surrendered, and Desiderius and his wife were taken prisoners to France. Charles made his solemn entrance into Pavia in the month of June, 774. Verona likewise surrendered, and Adelgisus escaped to Constantinople. All the towns of the Longobards submitted to Charles, with the exception of the duchy of Beneventum, the duke of which, Aregisus, declared himself independent. Soon after, a fresh irruption of the Saxons obliged Charles to return to France; but he had already secured the possession of the kingdom of the Longobards in northern and central Italy.

In the year 776 Charles returned to Italy, to stifle a revolt of the Longobards in Friuli and other districts of the Venetia. While at Treviso he was visited by Leo, archbishop of Ravenna. Pope Adrian wrote to Charles, inviting him to Rome, and urging the fulfilment of his promises to the see of St. Peter; alleging, moreover, the donations of former kings, exarchs, and patricians, which, according to him, extended to Tuscany, the duchies of Spoletum and Beneventum, and the country of the Sabines. This was a frequent subject of remonstrance on the part of Adrian, to which, however, Charles seems to have paid little attention. He left North Italy abruptly, and returned to Germany to fight the Saxons. The pontiff, on another occasion, complained of Leo, the archbishop of Ravenna, retaining possession of Bologna, Imola, Faenza, and other towns of the exarchate, and saying that they belonged to his jurisdiction, and that he would not allow the magistrates of those places to repair to Rome to take the oath of allegiance to St. Peter's see. It appears from Adrian's letters that the towns of the Pentapolis between Rimini and Iguvium were really under the administration of the pope. In another letter addressed to Charles, Adrian insists especially on the restitution of the property belonging to the see of Rome in the Sabinum, the income of which was applied to the lighting of the Vatican Basilica, and to several charitable purposes. Charles was fully occupied with the Saxons, and afterwards with the Moors of Spain; but he sent "missi" to effect the delivery of the Sabine patrimony to the Roman see. In a subsequent letter to Charles, Adrian still complains that the restitution had not been complete, "some wicked men of the Sabine country having thwarted it."

Towards the end of 780 Charles repaired to Italy, and having spent the Christmas at Pavia, he proceeded to Rome to keep his Easter holidays, together with his wife Hildegard, and their two sons, Pepin and Louis, whom the pope anointed, the former as king of Italy, and the latter as king of Aquitania. After this ceremony Charles returned to France.

In the year 787 the seventh Œcumenic council of the church was assembled at Nicæa, in Bithynia, under the direction of the empress-mother Irene, and was attended by the pope's legates. The council condemned the iconoclasts, and restored the worship of images. "We receive," said the council, "besides the figure of the cross, the relics of saints, and their images; we embrace them according to the ancient tradition of our fathers, who have placed them in all churches of God, and all the places where he is served. We honour and worship them, viz. those of Jesus Christ and his holy mother, and of the angels; for though they are incorporeal, they have revealed themselves in a human form; those of the apostles, the prophets, the martyrs, and other saints, because these paintings recal to us the memory of the originals, and make us participate in their sanctity."

Charles about the same time came to Rome, on his way to attack Aregisus, the Longobard duke or prince of Beneventum, who would not acknowledge his supremacy. He advanced as far as Capua, when peace was made, and Aregisus retained his duchy, on condition of allegiance to Charles and his successors as kings of Italy. Charles returned to Rome for the Easter festivals, and then went back to France. After this we find letters of Adrian to Charles accusing Aregisus of conspiring with the Byzantines, and with Adelgisus, son of Desiderius, who was lurking somewhere on the coast of Italy. The pope also complains that of certain towns of the duchy of Beneventum and of Tuscany, which Charles had promised to

give him, he had not obtained the civil jurisdiction, but merely the church property situated in those places, which was styled "patrimonium B. Petri," or "justitiæ ecclesiæ." This seems to point out the extent of Charlemagne's grant to the see of Rome.

In 791 a great flood of the Tiber occurred at Rome, which broke down the Pons Sublicius, the Flaminian gate, and part of the city wall, and many other buildings. Adrian exerted himself strenuously to save the inhabitants from the flood, and to assist them after it had subsided.

In 794 Charles convoked, at Frankfort on the Main, a general council of the West, which was attended by the pope's legates, and by more than 300 bishops, of France, Spain, Italy, and Germany. The council condemned the doctrine of Felix, bishop of Urgel, that Christ is not the natural but the adopted son of God. Alcuin, at the desire of Charles, had undertaken to refute the opinions of Felix, which were supported by Elipando, bishop of Toledo. The subject of images also was brought before the council, when it appears that the French and German bishops did not altogether approve of the decrees of the last Nicene council. They drew a distinction between the use of images in churches and their worship, which they condemned. Pope Adrian did not approve of this decision, which, however, was countenanced by King Charles, and continued to be held by many prelates of France and Germany, till the following century, when Claudius, bishop of Turin, went still further, and became a complete iconoclast.

An election to the vacant see of Ravenna gave rise to a sort of controversy between the pope and King Charles, who claimed the right of sending his missi or commissioners to participate in the election. The election had till then been made by the clergy and the people without the intervention of either king or pope, after which, the nominee proceeded to Rome to be consecrated by the pope. Adrian, in one of his letters to Charles states that the election of bishops belonged to the clergy and the people at large, without any intervention of royal commissioners.

In the following year, 795, Pope Adrian died at Rome, on Christmas-day, after a pontificate of twenty-three years and nearly eleven months, one of the longest periods in the series of the popes. King Charles was grieved at his death, and caused a Latin epitaph to be placed on Adrian's tomb in St. Peter's Church, in which his piety and other merits are commemorated.

The pontificate of Adrian I. is a very important period. The temporal dominion of the popes began then to be established, and acknowledged, with more or less restrictions, by the kings of Italy, as extending over the Pentapolis and other districts. At the same time the independence of Rome, and its immediate territory, as far as Viterbo, Narni, and Terracina, formerly a duchy under the Byzantine emperor, was likewise acknowledged. Rome governed itself as a municipal town, with a senate, and occasional general assemblies of the citizens and clergy. Anastasius Bibliothecarius, who wrote in the following century, calls it the "holy republic." The pope was not the sovereign or lord of Rome; but he exercised great influence over the deliberations of the government, and he was possessed of large domains, benefices, and revenues, which he held under the king of Italy, who assumed the sovereignty of the whole. Some years after Adrian's death, when Charles was crowned at Rome, as "Cæsar Augustus," or emperor of the West, a title which was acknowledged by Nicephorus, emperor of the East, Rome was considered as having recovered the rank, nominally at least, of capital of the western empire, and of course was subject to the emperors, though it retained its municipal liberties. Coin was struck at Rome with the names of both the pope and the emperor, and all public acts were entitled "imperante Domino nostro Karolo." The policy of Adrian, and his respectable character and abilities, greatly contributed to this arrangement, which led afterwards to the formation of the popedom as an independent state in Europe. Under his pontificate Rome revived after centuries of depression and alarm, and enjoyed for a long subsequent period a degree of tranquillity and prosperity to which it had been a stranger ever since the time of Theodoric. Adrian repaired, at his own expense, the walls and towers of Rome, as well as the old aqueducts, and restored or embellished several churches. He was also very liberal to the poor, and he established a daily distribution of food to a certain number of destitute people, in the vestibule of the Lateran, which was then the pontifical residence. Adrian was succeeded by Leo III. A number of Adrian's letters are inserted in the "Codex Carolinus," and have been published by Muratori, "Rerum Italicarum Scriptores." Other letters of Adrian are found in the collection of councils. Anastasius Bibliothecarius has written the life of Adrian. Other particulars of his life may be gathered from Eginhard's life of Charlemagne, and from Agnellus of Ravenna, "Liber Pontificalis." Manzoni, in his "Discorso Storico sopra alcuni Punti della Storia Longobardica in Italia," has treated with much ability and fairness the part which Adrian had in the overthrow of the Longobard dominion in Italy. A. V.

ADRIAN II. (Pope), son of Talarus, and a Roman by birth, had been intimate with Pope Sergius II., and had acquired a reputation for piety and charity. On the death of Nicholas I. in November, A. D. 867, he was elected pope by general acclamation of the clergy and people, without the intervention of the imperial "missi," or commissioners, whom it

had been customary to invite to attend at former elections. Louis II., who had succeeded his father Lotharius as king of Italy and of the Romans, with the title of emperor, confirmed Adrian's election, after being assured that no bribery had been used on the occasion. Former elections had been very tumultuous; faction strove against faction, and the affair generally ended in the leaders of the losing party being banished. Adrian, after his exaltation, recalled the exiles, among whom were many of the clergy. The consecration of Adrian was disturbed by an irruption of Lambert, duke of Spoletum, who, without any known provocation, in the month of December, entered Rome at the head of an armed band, and plundered the houses of the wealthy, and the churches and convents, and gave up many women even of high rank to the lust of his soldiers. Adrian is said by his biographer Anastasius to have excommunicated Lambert and his followers until he restored the plunder and made reparation for the offence. Complaints were also made of this outrage to the emperor Louis, who was then in Campania, warring against the Saracens, and depending upon the doubtful assistance of his great vassals, and Lambert among the rest. It was not until some years after, when Lambert joined the Prince of Beneventum against the emperor, that Louis deprived Lambert of his duchy. The history of the political and military transactions in Southern Italy, between Louis, the Saracens, the Byzantines, and the Longobard lords of Beneventum, Capua, and Salernum, is extremely obscure.

In the year 868 a council was held at Rome, in which Photius, the intruding patriarch of Constantinople was condemned. Basilius, the new emperor of the East, had already deposed Photius, and reinstated the legitimate patriarch Ignatius. In the following year, 869, an Œcumenic or general council was assembled at Constantinople, at which Pope Adrian's legates, as well as Anastasius Bibliothecarius, who acted as interpreter, were present, and in which Photius was again condemned. In the mean time a tragical event occurred at Rome. Pope Adrian was a married man before he took orders, and had a daughter. His wife, Stephania, now lived separate from him, together with her daughter, who had grown up to womanhood. A certain Eleutherius, brother of Anastasius, cardinal of St. Marcellus, who has been confounded by some writers with Anastasius Bibliothecarius, or the historian, had been exiled for his turbulence, under Leo IV., and had been recalled by Adrian. This Eleutherius carried off by force or fraud Adrian's daughter, and married her, without the consent of her parents. Adrian, greatly incensed at this outrage, ordered his daughter to be restored to her mother, which was done; and Eleutherius, in revenge, entered the house of Stephania, and murdered both mother and daughter. The case was brought before the emperor Louis, who was then at Beneventum, and who deputed his "missi" to try the murderer. Eleutherius was condemned and executed; and his brother Anastasius was excommunicated for having abetted him.

In the year 870, or 871, Louis is said to have visited Rome, and to have been solemnly crowned with the imperial crown by Adrian. Lotharius, Louis's brother, king of Austrasia, or Lotharingia, and of Provence, came to Italy, and had an interview with Adrian at Monte Casino, for the purpose of being relieved from the ecclesiastical censures which were inflicted upon him by Pope Nicholas I., on account of his having forsaken his wife, Teutberga, for a concubine named Waldrada. Adrian asked Lotharius whether he had really given up Waldrada, which Lotharius affirmed by oath in presence of his courtiers, although they knew that the reverse was the fact: the pope then allowed him to return with him to Rome, and treated him with favour. Adrian, however, sent the bishop of Porto to Germany to inquire into the truth. Lotharius on his return homewards was attacked by a fever, and died at Piacenza. Upon this his uncle, Charles the Bald of France, and Louis of Bavaria, seized the dominions of Lotharius, and divided them between themselves. Pope Adrian interposed in favour of the claims of the Emperor Louis, and sent legates to France for the purpose; but his remonstrances were fruitless. Hincmar, archbishop of Rheims, and one of the most learned men of the age, took the part of Charles the Bald. The pope having written to Hincmar to deprive Charles of the communion, if he did not give up the territories of his nephew, the archbishop replied, that "the pope was not at the same time king and bishop; that his predecessors' concern was to regulate the church, and not the state, which is the inheritance of kings; and that he should neither command us to obey a king who is too far off to protect us from the sudden attacks of the pagans, nor pretend to dictate to us — us, who are Franks. . . . It is improper for a bishop to say that any man not incorrigible should be separated from the communion of the Christians, and consigned to condemnation, and that, too, not for his crimes, but for the sake of a temporal sovereignty. . . . . The pope cannot persuade us that we shall not obtain the kingdom of heaven, except by accepting the king whom he may choose to give us on earth," &c. This curious correspondence is quoted by Fleury and other historians.

About the year 871, or 872, the emperor Louis was treacherously imprisoned, with his wife and daughter, at Beneventum, by Adelgisus, who retained him prisoner for several weeks; but at last, being alarmed at an

inroad of the Saracens, who had landed near Salernum, he allowed the emperor to depart, after making him swear upon the holy relics that he would never take vengeance for the affront, nor ever enter the duchy of Beneventum in arms. The chronicler Erchempertus adds, that Adelgisus retained all the valuables of the emperor, and the spoils of his soldiers. This imprisonment of the emperor made a great noise throughout Europe. Louis on his release repaired to Rome, and went, together with the pope, in solemn procession to the Lateran palace, where a diet was held, in which Louis having stated his grievances, Adelgisus was declared by the assembly to be a tyrant, and the enemy of the republic and senate of Rome. Louis, however, did not attempt to punish Adelgisus for the present.

About this time, or soon after, Pope Adrian died, A. D. 872, after a pontificate of about five years. He was succeeded by John VIII. His letters concerning Photius, and also concerning the disputes as to the succession among the Frankish kings, are inserted in the histories of the councils. (Panvinio, *Vite dei Pontefici*; Bossi, *Storia d'Italia.*)

A. V.

ADRIAN III. (Pope), a native of Rome, succeeded Marinus, in January, A. D. 884. Little or nothing authentic is known of him during his short pontificate. His supposed decretals concerning the election and consecration of the popes are now considered apocryphal. He died in May of the following year, 885, near Bologna, on his way to Germany to attend an imperial diet, which was convoked at Worms. He was succeeded by Stephen V. It is recorded that during Adrian's pontificate Rome suffered greatly from famine, and the country was desolated by swarms of locusts. (Panvinio, *Vite dei Pontefici*; Bossi, *Storia d'Italia.*) A. V.

ADRIAN IV., NICHOLAS BREAKSPERE, an Englishman, was born about the end of the eleventh century at Langley, near St. Albans. His father having become a monk in the convent of St. Albans, Nicholas was left destitute, and he got his living for a time by performing menial services in the same monastery. At last he begged to be admitted to enter the order, but was rejected by the abbot on being found deficient in knowledge. Such is the statement of Matthew Paris, in his "Lives of the Abbots of St. Albans." Nicholas Breakspere then went to France to try his fortune, and he applied to his studies with great diligence. From Paris he went to Provence, where he was admitted as a lay brother or servant into the monastery of the regular canons of St. Rufus, near Avignon. Having gained the good opinion of the community by his steadiness and intelligence, he was admitted, after some years, into the order as a canon, and in 1137 was elected abbot. In this office he laboured to enforce a strict discipline, by which he displeased his brethren, who entered into a combination to defame his character. The matter being brought before Pope Eugenius III., Breakspere was obliged to repair to Rome, where he not only cleared himself of all charges, but acquired the esteem of the Pope, who determined to keep him about his person, and gave leave to the canons to elect another superior. In 1146, he made Nicholas cardinal-bishop of Albano; and in 1148 he sent him as legate to Sweden and Norway. Nicholas erected Nidrosia, now Drontheim, into an archiepiscopal see, and raised the see of Upsala to the rank of a metropolis. Upon the death of Pope Eugenius, Breakspere returned to Rome; and, after the death of Anastasius IV. (A.D. 1154), he was elevated to the vacant see by the name of Adrian IV. Rome was then governed by a legislative body styled "senate," the members of which were elected by delegates from the various regions of the city, and at the head of which was a president, called "summus senator." The senate appointed consuls from among its members; it held its sittings in the Capitol, and caused money to be struck with the old legend "Senatus P. Q. R." Several popes who had attempted to control or oppose the authority of the senate, were roughly used and driven away. When Adrian IV. was elected, the senate required him to acknowledge their authority, and upon his refusal a great tumult broke out as the new pope was proceeding to the Lateran to be consecrated, and one of the cardinals was severely wounded. Adrian left Rome, and put the city under an interdict, and he forbade all church service to be performed. This bold measure appalled the Romans, who sent to implore the pope's forgiveness, as a condition of which they banished Arnaldo of Brescia, a monk, who by preaching reform in the discipline and temporalities of the clergy had contributed to excite the people. Adrian returned to Rome, and took up his residence in the Lateran palace. About the same time he sent a legate to William I., king of Sicily, who was at Salerno, with a brief or letter, in which the pope styled him simply "dominus," or lord of Sicily, apparently because the pope did not choose to consider him as king until he received the crown from him. William would not see the legate, but ordered him away; and before returning to Palermo, commanded his chancellor, Ansclittin or Ansclittinus, who was the king's lieutenant in Apulia, to seize upon Beneventum, which belonged to the pope. But the people of Beneventum, encouraged by the neighbouring Apulian barons, who were dissatisfied with William, defended themselves bravely, and put to death their archbishop, whom they suspected of favouring William. Ansclittin, being obliged to raise the siege of Bene-

ventum, devastated the surrounding country, razed the walls of Aquinum and Pontecorvo, drove away the monks of Monte Casino from their convents, and spread desolation into the Roman Campagna as far as Frusino. Adrian excommunicated William; in consequence of which many disaffected Apulian barons broke out into open insurrection against their king. Meantime Frederic of Suabia, who had been elected king of the Germans, came to Italy for the double purpose of being crowned emperor by the pope, and of enforcing the imperial authority over the whole Peninsula. He was ill-disposed towards William of Sicily, for he considered the Norman dynasty as usurpers; and in this respect he agreed with Pope Adrian, and also with the Emperor of the East, who wished to recover his lost dominions in South Italy. But, though all three were willing to deprive William of his dominions, they differed about their respective claims. Frederic considered himself as the suzerain of all Italy, the pope considered himself as superior to him, and the Eastern emperor thought himself superior to both. About the beginning of June, 1155, Frederic, accompanied by a strong German force, arrived at Viterbo on his way to Rome, and there he was met by several cardinals. At Sutri he was met by Adrian himself, who dismounted from his horse, but Frederic neglected to hold his stirrup; upon which Adrian would not give the customary salutation, "osculum pacis." Several of the cardinals ran away in affright, and for two days the form of the ceremonial was a subject of negotiation, until Frederic agreed to perform his part, as he was assured that his predecessors had done. The ceremony took place at the next stage of Nepi, after which both Adrian and Frederic proceeded together towards Rome. The senate of Rome had sent ambassadors to greet Frederic in the name of the Roman people, who, after a pompous preamble respecting the glory and power of their mighty ancestors, tendered their allegiance to him as emperor, on condition that he should confirm their liberties, to the exclusion of the pope as a temporal sovereign, and should pay the sum of 5000 pounds of gold for the expenses of his coronation. Frederic answered sternly, that he came to give and not to receive laws; and the pope who had complained to him of the presumption and untractable behaviour of the Romans, encouraged him in his inflexibility. Frederic gave orders that Arnaldo of Brescia, who had taken refuge in the Campagna, should be seized, and put to death as a heretic, which was done: Arnaldo was first hanged, and his body afterwards burnt, and the ashes cast to the wind, in order that they should not be preserved by his disciples as an object of veneration. Having placed his troops near the Vatican, and in the suburbs on the left bank of the Tiber, Frederic was crowned emperor by the pope in St. Peter's church on the 18th of June, the people of Rome taking no part in the ceremony. In the afternoon an affray took place between the people and the German soldiers, in which many on both sides were killed, and a number of Romans from the city, who had passed the Tiber in arms, were driven back towards the river; some made their way across, and the rest were drowned or taken prisoners by the emperor's soldiers. The pope and the emperor, not venturing to pass through the city of Rome, crossed the Tiber at Magliano, and proceeding by Tibur and Ponte Lucano, came to the Lateran, where the pope celebrated high mass on the 29th of June, and a general amnesty was granted to the participators in the affray. The atmosphere of the Campagna was now producing its usual effect upon Frederic's German soldiers; many fell ill, and the emperor withdrew with the rest to the north, leaving the people of Rome and the pope at variance as before. He, however, granted letters patent, as to vassals of the empire, to those barons of Apulia who had revolted against King William, and who, being supported also by the pope and by the emperor, Michael Palæologus, who sent them money and a naval force, took the greater part of Apulia and Campania from William. The Byzantines took possession of Bari, Brundusium, and other maritime towns of Apulia; and Pope Adrian, proceeding to Beneventum, was acknowledged lord of that duchy, and received the homage of the prince of Capua as his vassal.

In the following year, 1156, King William repaired from Sicily to Salernum, where he collected a force and marched against the Apulian insurgents, whom he defeated and severely punished. He then appeared before Beneventum, where Pope Adrian was with a few followers. The pope sent him three cardinals to summon him to respect the city of Beneventum and the other possessions of the Roman see. William was glad to come to terms with the pope; and after some negotiations, on the 26th of June of that year William was solemnly crowned by Pope Adrian in a church outside of Beneventum as king of Sicily, duke of Apulia, and prince of Capua, Salernum, Naples, Amalfi, and the march beyond the Marsi, to be held by him as hereditary fiefs of the see of Rome, to which he agreed to pay an annual tribute of 1100 golden schifati, a Sicilian coin of those times. The bull of investiture is given by Baronius, and also by Lünig in his diplomatic collection. When Adrian left Beneventum, he and his cardinals received splendid presents from King William, in gold, silver, and silks of Sicilian manufacture. The pope went to Orvieto, where he fixed his residence.

The Emperor Frederic disapproved of the peace between the pope and William of Sicily, thinking that he ought to have been con-

sulted in the matter. He forbade his German clergy to go to Rome, forbade appeals to the pope, and would not allow any papal legate to appear in Germany without his permission. The long contest about jurisdiction between the see of Rome and the German emperor, which had begun under the dynasty of Franconia, was revived under that of Suabia, and gave rise to an inveterate hostility between the parties, which ended only with the total destruction of the house of Hohenstauffen or Suabia. While Frederic was holding a diet at Besançon in Burgundy, two cardinals came into his presence with letters from Pope Adrian, complaining of sundry offences against the papal dignity and jurisdiction; amongst others, that a certain German archbishop, on his return home from Rome, where he had been on an appeal, had been seized by some officers of Frederic, and ill treated, and put in prison. The pope entreated the emperor for the sake of religion and of the apostolic see, and also for the "benefice" which the pope had bestowed upon him by the investiture of the imperial crown, to put an end to these disorders. The word "beneficium," applied to the imperial crown as if it were a fief of the pope, exasperated Frederic, who resented it warmly as an insult against the imperial dignity; and as one of the cardinals exclaimed, "From whom then do the emperors derive their authority, if not from the pope?", Otho Count Palatine drew his sword to strike the cardinal, which Frederic, however, prevented; but he dismissed the two cardinals, with orders to return to Rome by the shortest road, and without delay. This led to an angry correspondence between the papal court and the German archbishops and electors, who, whilst regretting the disagreements between their emperor and the pope, sustained the independence of the imperial crown. They represented to the pope that the emperor derived his crown, first from the pleasure of God, and afterwards from the free votes of the electors of the empire, beginning from the archbishop of Mainz, and from the consecration, being anointed king by the Archbishop of Cologne, and that it was merely the final ceremony, called the imperial consecration at Rome, for which the emperor was indebted to the pope.

Frederic having assembled a considerable force at Augsburg for a new Italian expedition, sent before him to Italy Otho Count Palatine, and Rinaldus the imperial chancellor, who, having administered the oaths to the feudatories and towns of Lombardy, assembled a kind of synod at Cremona, consisting of the Archbishops of Ravenna and Milan, and fifteen other bishops, in order to discuss the affairs of the empire and the church. Pope Adrian sent two new legates to Frederic, chosen from the most experienced cardinals, who repaired to Augsburg, and being introduced to the emperor, explained the matters in dispute, and especially the meaning of the obnoxious word "beneficium," in a satisfactory manner; upon which he embraced them with great demonstrations of respect, and professed to be reconciled with the pope.

In 1158 Frederic came to Italy, and besieged and took Milan and other towns which had resisted his authority. In the following year a fresh quarrel broke out between the emperor and the pope. The pope complained of the exactions of the imperial commissioners sent to Rome and other towns of the Roman see, and of their assuming the right of being lodged in the episcopal palaces; of the regalia or imperial fees, which were collected not only from the lay vassals, but also from the bishops and abbots, and from the patrimony of the church: he demanded the restitution of the "utile dominium" of the former possessions of the Countess Matilda, bequeathed by her to the see of Rome, of the duchy of Spoleto, Corsica, &c. The emperor replied that these demands should be laid before a commission of learned men, to be examined; but the papal envoys demurred to this, appealing to the pope's judgment as unerring, and not subject to other men's decisions. It was at last agreed that a mixed commission should be appointed of six bishops on the part of the emperor, and six cardinals on the pope's side, to examine the matters in question, and give their opinion thereupon. This, however, was not carried into effect; and in September of that year, 1159, Pope Adrian died at Anagni, leaving the differences between himself and the emperor unsettled, which led to an open rupture between his successor Alexander III. and Frederic. Adrian left also the affairs of Rome nearly in the same state in which he found them, the people with their senate governing themselves under a nominal acknowledgment of the emperor's supremacy. During the five years of his pontificate, Pope Adrian seldom resided at Rome, and never for any length of time. Adrian is acknowledged to have been a man of talents and information. He had very high notions of the papal supremacy, which notions he carried as far as any of his predecessors, Gregory VII. not excepted. He is reported to have been splendid and liberal; he embellished the town of Orvieto, in which he resided for some time. He is also said to have heard with great composure unpalatable truths spoken to him; among others, from his countryman, John of Salisbury, who visited him some time after his election, and who expostulated with him on the worldliness and cupidity of many of the Roman clergy. Adrian himself did not enrich any of his family. He is the only Englishman who ever sat in the papal chair. A number of his letters are in Labbe's "Councils," and other collections. (Platina, *Vitæ Pontificum*; Bossi, *Storia d' Italia*; Giannone, *Storia civile di Napoli*; Bartoli, *Vita di Federigo Barbarossa*; besides Baronius,

Fleury, and the other historians of the church; Bower, *History of the Popes*, and authorities therein quoted.) A. V.

ADRIAN V., Cardinal Ottobono, was a native of Genoa, of a noble family, and nephew of Innocent IV. After being legate to England, he was elected pope in July, 1276, on the death of Innocent V. After his election he went to Viterbo, from whence he wrote to Rudolf of Habsburg, king of the Germans, to induce him to come to Italy to be crowned emperor, and to put down the usurpation of Charles of Anjou, king of Naples, who was ruling in Rome by force. Rudolf, however, was too much engaged with his German wars to listen to the invitation, and Adrian died at Viterbo, on the 18th August of the same year. (Platina, *Vitæ Pontificum.*) A. V.

ADRIAN VI. (Pope), a native of Utrecht, retained his baptismal name of Adrian on being raised to the papacy, after the death of Leo X., in 1521. He had been preceptor to Charles V., by whom he was much beloved. He had also been made a cardinal and bishop of Tortosa in Spain, and was employed by Charles in the government of that kingdom. Adrian was learned in theological and scholastic studies, plain in his manners, rigid in his morals, and sincere and upright in his character. Such a pope, coming just after the brilliant, lavish, and loose pontificate of Leo X., was not acceptable to the Italians, and to the Roman court in particular. On arriving at Rome he found the treasury empty, the country afflicted by pestilence and famine, the state at war with the dukes of Ferrara and Urbino, and with Sigismund Malatesta, who had taken possession of Rimini, and the church distracted by the schism of Luther. Adrian saw with his own eyes the necessity of a reform in the discipline of the church, and in the morals of its dignitaries. When the German diet, in answer to his brief against the new doctrines, issued its famous protest entitled "Gravamina Centum," consisting of a series of one hundred complaints against the exactions and other abuses of the see and hierarchy of Rome, Adrian acknowledged with sorrow to those about him, that there was much that was true in those complaints; and in his instructions to the bishop of Fabriano, whom he sent as legate to the diet at Nürnberg, he stated his conviction that the deplorable dissensions which had arisen in the bosom of Christendom were in great measure owing to the sins of men, and especially of the higher clergy, to the abuses introduced into the discipline and practice of the church, and that the moral infirmity had spread from the head down to the members, until the whole body had become diseased. Adrian evidently alluded to the state of affairs in the pontificates of Alexander VI., Julius II., and Leo X.

In his own capital of Rome, Pope Adrian effected several reforms; he abolished useless offices, reduced the salaries of others, and discontinued many pensions which had been lavishly granted by Leo X. He instituted a censorship over the morals of the people of Rome, in order to check the dissoluteness and the abominable vices which had become prevalent in that city. All these things rendered the pope very unpopular. In August, 1523, he joined the league formed between Charles V., Duke Sforza of Milan, and the Venetians, in order to drive the French out of Italy. This was the last act of Adrian's public life. That very day he fell ill, and he died in the following September, and was buried in St. Peter's church with this epitaph on his tomb: "Hadrianus Papa VI. hic situs est, qui nihil sibi infelicius in vita duxit quam quod imperaret" ("Here lieth Pope Adrian VI., whose greatest misfortune in life was having been chosen sovereign pontiff"). The people of Rome, especially those about the court, expressed indecent joy at his death, and they even voted thanks to his physician, calling him "the saviour of his country," alluding to the report, perhaps false, that he had hastened his death. Adrian had written before his exaltation some theological treatises, concerning the question of the pope's fallibility and other important topics, which are noticed by Fabricius, and by Foppens in his "Bibliotheca Belgica." Other compositions of his are contained in Burmann's "Analecta Historica de Hadriano VI. Papa." He is said to have had no relish for elegant literature or the fine arts; probably he found other and more serious and pressing matters that engrossed all his attention. His death, however, put an end to all attempts at ecclesiastical and economical reform. (Panvinio, *Vite dei Pontefici*; Botta, *Storia d'Italia*; Walch, *History of the Popes.*) A. V.

ADRIAN DE CASTELLO, an Italian, who, without any advantages of birth, by his learning, skill, and prudence, advanced himself to the highest stations in the church, and who is particularly connected with English affairs. He was born in a small town in Tuscany, about the year 1450, and was in so great esteem with Pope Innocent VIII. (1484—1492) that he sent him to England, with the view that he should proceed to Scotland, to endeavour to compose the differences between the king and his subjects. But the king (James III.) having been slain (1488), it appears that Adrian did not proceed to that country; but remaining for some time in London, he there attracted the notice of Cardinal Morton, who recommended him to King Henry VII. as a proper person to fill the important office of agent for English affairs at the court of Rome. The duties of this office he discharged so well, that in 1502 he was rewarded with the bishopric of Here-

ford, and in 1505 translated to Bath and Wells. He was in no less favour with the successor of Innocent, Pope Alexander VI., to whom he was secretary and chief treasurer, and who admitted him into the College of Cardinals in 1502 or 1503. In the latter of these two years he was one of the cardinals whom the pope, designing to get possession of their wealth, it is said, intended to poison at a banquet in the Vatican, when, as the story is, by a mistake of the servant, the poisoned vessel was presented to the pope himself, and he died in consequence. Adrian lived many years after this in prosperity; but being implicated with other cardinals in the conspiracy of Cardinal Petrucci against the life of Pope Leo X., he withdrew himself from Rome in disguise, and so effectually concealed himself that it is not known what became of him, or when or where he died. Wolsey succeeded him in the bishopric of Bath and Wells, in 1518.

Cardinal Adriano was an excellent Latin scholar. Besides his Latin poetry, he wrote a treatise "De Sermone Latino et de Modis Latine loquendi," and a treatise "De Vera Philosophia," both of which have often been printed. (Godwin, *De Præsulibus;* Willis, *Cathedrals.*) J. H.

ADRIAN, EMANUEL, a lutenist, at Antwerp, whose name is preserved as the publisher of a work comprising the different sorts of music which were chiefly cultivated in Flanders during his time, under the title of, "Pratum Musicum," Antwerp, 1592. It contains madrigals, motets, villanellas, galliards, and corantos, by various Flemish and Italian composers. A copy of this rare and curious work is preserved in the library of the Norwich corporation. (*Pratum Musicum.*) E. T.

ADRIAN (Emperor). [HADRIAN.]

ADRIAN (Sophist). [HADRIAN.]

ADRIA'NI, GIOVANNI BATISTA, son of Marcello Virgilio, born in 1513, applied himself to classical literature, but was obliged to interrupt his studies in 1530, and take up arms in defence of his country, which was attacked by the troops of Charles V. and of the Medici. After the fall of the republic he resumed his studies, and spent several years at Padua, where he became intimate with Caro, Varchi, Bembo, and other men of learning. He was appointed professor of eloquence in the university of Florence, in 1549, which chair he retained for the remainder of his life. He died at Florence in 1579. He wrote, at the desire of the Grand Duke Cosmo, a history of his own times, from 1536 to 1574, which is much esteemed, and may be considered as a continuation of the history of Guicciardini: "Istoria de' suoi Tempi, di Gio. Batista Adriani, gentiluomo Fiorentino, divisa in libri xxii." which was published after his death. De Thou speaks very highly of Adriani's work, and the conscientiousness with which it is written, and confesses that he borrowed much from it. Fontanini charges Adriani with being, like Guicciardini, hostile to the court of Rome, as he speaks very freely and severely of Pope Paul III. Adriani published also some Latin orations, and other minor works. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ADRIA'NI, MARCELLO, son of Giovanni Batista Adriani, succeeded his father in the chair of eloquence, and gave also private lectures on classical literature to many young noblemen of Florence. He was member of the Florentine Academy, and died in 1604. He made an Italian translation of Demetrius Phalereus on elocution, published only in 1738 by Gori: he also wrote two lectures on the education of the Florentine nobility, published in the 4th vol. of the "Prose Fiorentine;" and an Italian translation of Plutarch's moral works, which has not been published. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ADRIA'NI, MARCELLO VIRGILIO, born at Florence, in 1464, studied in his native city, and became professor of humanities, or belles lettres. He was made chancellor of the republic on the death of Bartolomeo Scala, in 1498. He made — 1. A Latin translation of Dioscorides "De Materia Medica," with a commentary, Florence, 1518, which he dedicated to Leo X. 2. He also wrote a treatise "De Mensuris Ponderibus et Coloribus." 3. "Oratio in Funere Marsilii Ficini." 4. "Oratio de Militiæ laudibus publice habita cum Laurentio Medici Juniori Militaris Imperii Insignia traderentur." He died in consequence of a fall from his horse, in 1521. (Mazzuchelli, *Scrittori d'Italia.*) A. V.

ADRIA'NO (the Friar), a Spanish historical painter of great merit, and a lay brother of the convent of barefooted Carmelites in Cordova, his native city. He was a scholar of the celebrated Cespedes. His works are confined to the establishment to which he belonged, and there are very few of them, for he was a very diffident and fastidious painter, and destroyed the greater part of what he painted; those works which are preserved, cost his friends much entreaty and persuasion to save them from destruction. Pacheco, who was acquainted with Adriano, considered him an excellent painter; and Palomino pronounced the Magdalen by him, which is in the convent above mentioned, to be equal to Titian in style. Ponz also speaks very highly of his works. He died in his convent in 1630, esteemed for his abilities, and loved for his virtues. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes en España.*) R. N. W.

ADRIA'NUS, a Carthusian monk, a native of Flanders, lived at the commencement of the fifteenth century. In imitation of Petrarch, he wrote a work "De Remediis utriusque Fortunæ," which was printed at

Cologne, in 1471. (Dupin, *Nouvelle Bibliothèque des Auteurs Ecclesiastiques*. Paris, 1690, 1703. xii. 85.) J. W. J.

ADRIA'NUS, FRANCISCUS, a composer of the Venetian school, and author of a work entitled "Psalmi Vespertini omnium Dierum Festorum per Annum." 4 vols. Venice, 1567. E. T.

ADRICHO'MIA, CORNE'LIA, a nun of the order of St. Augustin at Beverwyk, in the diocese of Haarlem, in the sixteenth century. She put in verse the Psalms of David, and wrote various other pieces of sacred poetry. She was highly esteemed by Lefevre of Etaples, better known by his Latinised name of Faber Stapulensis. (Foppens, *Bibliotheca Belgica*, i. 191.; Bayle, *Dictionnaire Historique*, edit. of 1740, i. 85.) T. W.

ADRICHO'MIUS, CHRISTIA'NUS, author of an esteemed work on the geography of the Holy Land. He was born at Delft, on February 14. 1533, and ordained priest in 1561. He held the office of director of the nuns of St. Barbara, at Delft, till he was driven from Holland by the revolt of the Gueux against the authority of the Spaniards, when he took refuge first at Mechlin, then at Maastricht, and finally at Cologne, where he died, in the fifty-second year of his age, on the 20th of June, 1585.

He published, at Antwerp, in 1578, under the name of Christianus Crucius, which was assumed in allusion to his sufferings for religion, a Life of Christ, "Vita Jesu Christi," (12mo.) formed by combining the narratives of the four evangelists; to which was annexed an oration, also in Latin, "on Christian Beatitude." The work by which he is still remembered is a posthumous one in Latin, "Theatrum Terræ Sanctæ," or "Theatre of the Holy Land," embracing a description of Palestine divided according to the twelve tribes of Israel, a description of the city of Jerusalem, and a summary of the history of the Old and New Testaments. This work was first published at Cologne, in folio, in 1593, and again at the same place in 1600 and 1682. A translation of the description of Jerusalem into English, by Thomas Tymme, was published in 4to. in 1595, and re-edited by H. Jessey in 1654. The title of the latter edition runs thus: "A Description and Explanation of 268 Places in Jerusalem, and in the Suburbs thereof, as it flourished in the Time of Jesus Christ." It is accompanied with a large map, and appears to be a useful compendium. (Foppens, *Bibliotheca Belgica*, i. 167, 168.; Bayle, *Dictionnaire Historique*, edit. of 1740, i. 85, 86.; the works and translations referred to). T. W.

ADRY, JEAN FE'LICISSIME, a bibliographer and writer of considerable merit, was born at Vincelotte, near Auxerre, in the year 1749. He spent many years as professor of rhetoric at the college of Troyes, and subsequently became librarian to the Maison de l'Oratoire at Paris, of which congregation he had long been a member. On the suppression of this house, in 1792, and the consequent loss of his situation of librarian, he devoted his time to study, maintaining himself by his literary labours. He afterwards enjoyed a pension from the government, as a reward for his services rendered while a member of the commission for the examination of books. His death took place on the 20th of March, 1818. His principal works are—1. "Voyage du Vallon tranquille, par Charpentier, avec une Preface et des Notes." Paris, 1796, 12mo. 2. "Vie de Marie de Hautefort, Duchesse de Schomberg, par une de ses Amies;" printed from a MS. in the library of M. Beaucousin, with a preface and notes. 1799, 4to. 3. "Histoire de la Vie et de la Mort tragique de Vittoria Accorombona, Duchesse de Bracciano." 1800, 4to. The last two works were privately printed. 4. "Notice sur Boccace, traduite en partie de l'Italien de Tiraboschi," prefixed to Mirabeau's translation of the tales of Boccaccio. Paris, 1802, 8vo. 5. "Histoire du Vicomte de Turenne, par l'Abbé Ragnenet, avec une addition." Paris, 1806, 12mo. 6. "Les Fables de la Fontaine, avec la Vie de l'Auteur, et suivie d'un Vocabulaire." Paris, 1806, 12mo. 7. "Dictionnaire des Jeux de l'Enfance et de la Jeunesse chez tous les Peuples." Paris, 1807. 12mo. 8. "Phædri Fabulæ, cum Notis F. G. Desbillons; cui accessere Adnotationes Gallicæ." Paris, 1807, 12mo. 9. "La Princesse de Cleves." Paris, 1807, 12mo., with a preface. 10. "Notice sur le Collège de Jouilly." Paris, 1807, 8vo. 11. "Lettre de Quintus Ciceron à Marcus Tullius sur la Demande du Consulat." Paris, 1809, 12mo. 12. "Notice sur la Vie et les Ouvrages de M. de Sacy," prefixed to a new edition of the translation of the Letters and Panegyric of Pliny. Paris, 1806, 12mo. 13. "Les Aventures de Télémaque;" with sketch of the life of Fenelon, a liste raisonnée of the editions that had appeared up to that time, &c. Paris, 1811, 8vo. 14. "Examen des Nouvelles Fables de Phèdre." Paris, 1812, 12mo. M. Adry also left behind him several works in manuscript; amongst others, a translation of the "Dissertationes de Græcis illustribus," of Hody; "Dictionnaire des Graveurs et Peintres;" "Histoire Littéraire de Port Royal;" "Histoire de la Famille des Elzevirs;" "Bibliothèques des Fabulistes;" "Bibliothèque des Hommes illustres de l'Oratorie," &c. (*Annales Encyclopédiques*, par Millin, an. 1818, ii. 321—323; *Biographie des Hommes vivans*; Querard, *La France Littéraire*.) J. W. J.

ADSO or AZO or ASSO, HERMENRICUS or HENRICUS, a monastic writer, was born about the beginning of the tenth century, near Saint Claude in Franche Comté, and sent when young to the abbey of Luxeuil, then famous for its schools, where he resolved to embrace a monastic life. It

has been asserted by some writers, that he afterwards became abbot of Luxeuil; but Dom Rivet, the author of his biography in the "Histoire Littéraire de la France," gives satisfactory reasons for believing that this opinion is unfounded, and that the abbey which he presided over was that of Montier-en-Der. Here he established such excellent discipline, that he was frequently invited to other monasteries to introduce a similar system. Towards the close of his life he effected the conversion of Hilduin, count of Arcy, in Champagne, a warrior notorious for violence and cruelty, and enjoined him, among other acts of penitence, to perform a pilgrimage to Jerusalem, in which he offered to bear him company. A few days after setting out on the voyage, Adso was attacked by an illness which terminated his life, A. D. 992. He was warmly attached to literature, and the friend of some of the most learned men of his time, in particular of Gerbert, afterwards Pope Sylvester the Second, who regarded him as a father. Some of his works are lost; but those which remain are numerous. One of the most remarkable is a treatise on Antichrist, addressed to Gerberga, the queen of Louis d'Outremer, who had requested his opinion as to the time at which the destruction of the world might be expected. Adso maintains that Antichrist will not appear till after the general apostacy; that by the general apostacy is meant the separation of all nations from the Roman empire; and that, as "our doctors teach us," this will not take place till a king of France makes himself master of the whole Roman empire, and becomes at once the greatest and the last of kings. The other works of Adso are lives of different saints — of St. Frodobert, St. Mansuetus, St. Aper or Evre, St. Basil, St. Walbert or Valdebert, and St. Bercarius. These lives are generally divided into two portions, the first of which comprises the actions of the saint during his life, and the other the miracles wrought by him after his death. Of the first part of the life of St. Mansuetus, it is remarked in the "Histoire Litéraire," that it contains so many assertions, contrary to the truth of history, that Baillet observed it would be impossible for any one to defend it, without making himself ridiculous. "This is not the case, however," it is gravely added, "with the second part of the work. Though its sole interest consists in the miracles which it contains, the author advances nothing that is not well established." Of another work which has been attributed to Adso, a biography of the bishops of Toul, it has been shown by valid reasons that he can only have written a small portion. It has been supposed by some authors that the works enumerated were the productions of two different Adsoes, one only of whom bore in addition the name of Hermenricus; but as the conjecture merely rests on the circumstance that the name Hermenricus occurs only in the title of the life of St. Valdebert, it may be considered as negatived by the resemblance in matter and manner between that work and the other biographies of the list. Most of the lives have been printed in Mabillon's "Acta Sanctorum Ordinis S. Benedicti," and many in other great collections. The treatise on Antichrist appears in the works of St. Augustine, of Rabanus Maurus, and of Alcuin, to all of whom it was erroneously attributed. (Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, edit. 1743, ii. 107.; *Histoire Litéraire de la France*, vi. 470-92. This work gives minute references to the various collections in which Adso's works are contained.) T. W.

ADUARTE, DIE'GO, a Spanish historical writer, was born at Saragossa about the year 1569, of a good family. In 1586, at the age of seventeen (Latassa erroneously states 1576), he entered the order of preachers at Alcala de Henares, where he was then studying. In 1594, when the procurator of the "province" of the Holy Rosary, a section of the order of preachers established in the Philippines for the conversion of the natives, came to Alcala to collect recruits, an intimate friend of Aduarte, of the name of Francesco Blancas, was persuaded to join. Aduarte was eager to dissuade him; but the result of the discussion that ensued was, that he became a missionary himself. He performed the voyage from Spain to Mexico, and from Acapulco to Manilla; and the first task he engaged in on his arrival in the Philippines was the study of Chinese. In a few months, we are told, he made himself master of that difficult language, and was able to preach, to catechise, and to receive confessions in it with ease. At this time, Langara, king of Cambodia, apparently with a view of ingratiating himself with the Spaniards, sent a request for preachers to instruct himself and his people. Alonso Ximenez, the father provincial, went and took with him Aduarte. After a dangerous voyage they arrived at Cambodia, and found that in the interval the King of Siam had invaded the country, and laid it waste, that the monarch who had sent for them had retired to the neighbouring country of Laos, and that on the King of Siam's retiring, one of the nobility of Cambodia had assumed possession of the throne. The usurper at first received the Spaniards well, and assured them that he merely held the government till the return of Langara; but they were informed that this was a mere pretence, and that he had determined on a general slaughter of the strangers. The Spaniards therefore resolved to seize the king in his palace, and hold him as a hostage for their safe departure. Forty of them, after having taken the sacrament, set out on this enterprise with Aduarte in their company, forced their way into the palace, and would have effected their purpose,

but for a private passage by which the king made his escape. The Spaniards were immediately attacked by crowds of infuriated Cambodians, whom they estimated at the number of 20,000. Their captain being wounded, Aduarte took his place, while the usurper mounted an elephant, and directed the attack. The fight continued for two days, and at the end of that time the Spaniards made their way to their ships, and set sail for Cochin China. Their safety was due to a fortunate accident, somewhat similar to that which, as if by a miracle, preserved Cortez and his companions at the battle of Otumba; — the King of Cambodia had been struck by one of their bullets, and after two hours of fury, during which, heedless of his wound, he kept incessantly inquiring if the Spaniards were destroyed, he had expired. The Spaniards did not become aware of this till their arrival in Cochin China, when it was determined to send Aduarte and two other messengers to find Langara in Laos, and inform him that he might safely return; but circumstances arose which detained Aduarte in Cochin China, while the others proceeded on their mission. In a short time the King of Cochin China, irritated at a demand preferred by his visitors for the restoration of a ship which some Chinese then in his service had carried off from the Philippines, ordered their destruction by means of fire-ships. The Spaniards again escaped in their vessels, more narrowly than even at Cambodia, but only to meet fresh perils at sea. In an encounter with native corsairs Aduarte was severely wounded, and left for cure at Malacca, and on his recovery he embarked for Manilla in another ship, which on the voyage caught fire, when the captain throwing himself at Aduarte's feet to confess, the dauntless missionary pushed him away, and told him to attend to his duty. The captain took the advice, and the ship arrived in safety at Manilla. Here, shortly after Aduarte's return, an embassy arrived from Prauncar, the son and successor of Langara, who, on hearing of the death of the usurper, had returned and succeeded in gaining possession of a large part of his kingdom. Prauncar requested the assistance of soldiers to conquer, and priests to convert, the remainder: the government of the Philippines was unable to assist him; but one of the ex-governors, Don Luis Perez das Mariñas, a knight of Calatrava, undertook the affair on his own account. The ships for the enterprise were got ready, we are told by Gonzalez, "in the usual way of government officials who are not to go in them, and so of all the ships that went on this expedition, every one was lost." That in which Aduarte embarked was dashed to pieces on the Babuan Islands, and a crazy boat was built by the crew, in which Aduarte went to New Segovia in Luzon, and procured assistance, by which they returned to Manilla. Here he received letters from Perez das Mariñas, informing him that the other ships had been seriously damaged on the coast of China, and entreating him to hasten to Canton to petition the Chinese viceroy who detained them to allow their departure. Aduarte, who was the best, if not the only Chinese scholar in the Philippines, went to Canton, and was plunged into a sea of troubles, which he appears to have regarded as worse than all he had yet encountered. An imperial visitor sent by the court of Pekin to investigate the conduct of the provincial authorities, was then at Canton, and forming an exaggerated notion of the wealth of the Spaniards, determined on extorting from Aduarte an enormous bribe. The imprisonment and torture of the unfortunate friar, the surety offered for the payment of the bribe by a Chinese merchant who traded to the Philippines, the escape of Aduarte from the merchant's house where he was left in confinement, his pursuit to the Spanish fleet which was now again ready to set sail, and the generous payment of the sum by Perez das Mariñas, are incidents which, as told with simplicity and modesty by Aduarte himself, form a most interesting and spirited narrative. After a few more years in the East, Aduarte made a voyage in 1603 to Spain, — then back to Manilla, — then, much against his own will, to Spain again, where for ten years he was procurator of his order, and in that capacity went in 1611 to Paris to the general meeting of the order of preachers, called by the master Galamini. He afterwards returned to Manilla, and was made prior of Manilla, and in 1632 appointed by Philip III. to the bishopric of New Segovia, called by the natives Cagaion, in the northern part of the island of Luzon. He could not be persuaded to accept the dignity till three years after in 1635, and he did not enjoy it for more than eighteen months, during which it produced no change in his temper and habits. He died in August 1637, sincerely lamented.

The works of Aduarte are all in Spanish. An account of the martyrdom of the converts in Japan, "Relacion de muchos Christianos que han padecido por la fé Catholica en el Japon desde el año de 1616 hasta el de 1628," is stated by Latassa to have been printed in the original in 8vo. in 1632; but the Italian translation published at Rome in 4to. in 1637, appears to be the only edition generally known. Another work is on the history of the efforts of the order to which he belonged for the conversion of the Philippines and neighbouring countries, "Relacion de algunas Entradas que han hecho los Religiosos de la Orden de Predicadores de la Provincia del Sancto Rosario de las Islas Filipinas en tierra de infieles de las mismas Islas, y otras vecinas a ellas, de pocos años a esta parte," &c. (8vo. Manilla, 1633.) This work is probably incorporated in his larger

and more comprehensive one on the same subject, "Historia de la Provincia del Sancto Rosario de la Orden de Predicadores," &c., or "History of the Province of the Holy Rosary of the Order of Preachers in the Philippines, Japan, and China," (folio, Manilla, 1640.) This work was first published, as a comparison of dates will show, three years after his death, with a continuation by Domingo Gonzalez. The two volumes of which the Manilla edition consists were republished in one at Saragossa in 1693, with a further continuation, forming a second volume of the same size as the first, by Fray Baltasar de Santa Cruz. Five chapters of the first book are occupied with Aduarte's account of his adventures in Cambodia and Cochin China, and at Canton, and singularly enough the narrative is repeated with little change almost at its original length in the continuation of Gonzalez. The portion of the work by Aduarte is written with much spirit and more liberality than might have been anticipated from a man of his time and country. (Quetif and Echard, *Scriptores Ordinis Prædicatorum*, ii. 493, &c.; Latassa, *Biblioteca Nueva de los Escritores Aragoneses*, ii. 521, &c.; Aduarte, *Historia de la Provincia*, &c., edition of Manilla, libro i. 207—244. libro ii. 376—406., edition of Saragossa, i. 189—223. 723—748.) T. W.

ADVENIER-FONTENILLE, HIPPOLYTE ANTOINE, born at Paris in the year 1773, was made captain of engineers in 1794, and obtained the decoration of the Legion of Honour, in 1807. He took part in the composition of several vaudevilles: "L'Ainée et la Cadette;" "Panard, Clerc de Procureur;" "Gresset;" "Le Trois Mai;" "Griselidis." He also wrote an opera entitled "Le jeune Oncle," and composed a pot-pourri called "La grande Joie de la Rivière de Seine." His death took place in 1827. (*Biographie Universelle*, en six volumes, 1838.) J. W. J.

ADVE'NTIUS, a bishop of Metz, who lived in the ninth century of our æra; he was educated in the palace of Drogo, a natural son of Charlemagne, who preceded Adventius in the episcopal dignity. In a document bearing the date of 848, the Emperor Louis the German calls him "episcopus Sancti Arnoldi," from which it has been inferred that at this time he was abbot of St. Arnold at Metz. After the death of Drogo, in 858, Adventius was made bishop of Metz, and in this capacity he was present at several synods which were held at that time. In 860 he was present at the council held at Aix-la-Chapelle, where the divorce of King Lothar from his wife Thietberga was considered. From a desire to please the king, Adventius spoke in favour of the divorce, which drew upon him the severe censure of Pope Nicholas I. It was immediately after this occurrence that he wrote the seven letters which are still extant, and in which he endeavours to defend his conduct. Subsequently, however, he became reconciled to the pope, and died in his see at Metz, in 873 or 874.

His letters are printed in Labbeus, "Concilia," vol. viii., and in Calmet, "Bibliothèque Lorraine, ou Histoire des Hommes illustres qui ont fleuri en Lorraine." Nancy, 1751. (See also Baronii *Annales*, ad ann. 862, &c.) L. S.

ÆA'CIDAS (Αἰακίδης), king of Epirus, was lineally descended from Neoptolemus, son of Achilles, through an unbroken succession of Epirot kings: his father Arymbas was either uncle or brother to Olympias, the mother of Alexander the Great, and he was the father of Pyrrhus. Taking part with Olympias against Cassander, he entered Macedonia (B. C. 316), to relieve the siege of Pydna; but had no sooner left his dominions, than his subjects revolted, declared his crown forfeited, and made alliance with Cassander. Being however recalled, he again engaged in war with Cassander, and was killed in battle, B. C. 313. (Diodorus, xix. 11. 36. 74.) A. T. M.

ÆA'NTIDES (Αἰαντίδης), a dramatic writer of Alexandria, who lived in the time of the first Ptolemy. He was by some grammarians reckoned one of the seven tragic authors of Alexandria, who formed the so-called Tragic Pleiad (πλειὰς τραγική); and it is only from these lists that we know his name. (*Schol. ad Hephæst.* c. 9.; Naeke, *Schedæ Criticæ*, Halæ, 1812; Welcker, *Die Griechischen Tragödien*, 1245, &c.) L. S.

ÆDE'SIA. [HERMIAS.]

ÆDE'SIUS (Αἰδέσιος), a New-Platonist, who lived in the time of Constantine the Great. He was a native of Cappadocia, and belonged to a family of very high rank, but of redueed circumstances. His father sent him to Greece, that he might learn some art or profession, which would enable him to maintain himself. When he returned home, and brought back no treasures except a love for wisdom, he was driven away and persecuted by his father; but after some time, the son induced his father to receive him again into his house, and to allow him to follow his favourite pursuits. The father agreed, and when he discovered that his son attracted the attention and admiration of the ablest men of the time, he almost worshipped him. Ædesius, in order to perfect himself, went to Syria to hear the celebrated Iamblichus, and became his most eminent and zealous disciple. After the death of Iamblichus, his school was broken up by the persecutions of Constantine, and Ædesius returned to Cappadocia, where a number of young men, eager to learn, assembled around him; but as he was regarded as the head of the heathen philosophers, and as the continuator of the school of his late master, he became alarmed

about his safety, and had recourse to divination and oracles to discover the destiny that was awaiting him. The answers confirmed his apprehensions, and he made serious preparations for withdrawing himself. But his disciples compelled him, partly by entreaties and partly even by threats, to continue his lessons. Ædesius yielded; but, thinking Pergamus a safer place for him, he withdrew thither. His exertions in the new school which he formed there were crowned with the most brilliant success; and the most distinguished philosophers of the subsequent age, such as Chrysanthius, Maximus, Eusebius, and the Emperor Julian, were instructed by him at Pergamus. Ædesius lived to a very old age, but the date of his death is unknown. His doctrines were, on the whole, the same as those of Iamblichus, but he was less enthusiastic, the cause of which is said to have been his fear of the persecutions of Constantine. He is not known to have written any work. (Eunapius, *Lives of Philosophers and Sophists*, p. 35, &c. edit. Heidelb. 1596.) L. S.

ÆGIDIUS CORBOLIENSIS, the commonly received author of some Latin medical poems, concerning whose names, and life, and date there are many doubts and discrepancies. These have arisen from his having been confounded with the Oxford Dominican professor, Ægidius de St. Ægidio, as he is now and then mentioned as a native of England: sometimes he is supposed to be the same as an epic poet of Paris of the same name; sometimes he is called Atholiensis, from being born at Athol in Perthshire; and sometime Atheniensis, as if born at Athens. Ægidius (Gilles, or Giles,) never gives himself any other appellation; but some persons call him by the Christian name of John or Peter. He was born at Corbeil, in the present department of Seine et Oise, in the latter half of the twelfth century; and perhaps, as Corbeil is not far from Paris, this is all that is implied by the following passage from the poem of his contemporary Ægidius Parisiensis, which contains also a testimony in favour of his scientific and poetical merits: —

"Nominis ille met celeberrimus arte medendi,
Cum sit et hic [i. e. at Paris], ortus, cujus facundia grata est
Et nunquam laudanda satis, nec in agmine vatum
Nominis extremos sortiri debet honores."

He took his medical degree at Salerno, but it is uncertain whether he also studied at Paris and Montpellier. He became physician in ordinary to King Philip Augustus of France, who reigned from A. D. 1180 to 1223; and he is supposed to have been a professor at Paris, and at the head of the medical faculty in that city. His metrical works which remain show him to have been a well-informed physician, who imitated the ancients, and was formed (as far as his age allowed) after their model. He has done whatever was possible for his ill-chosen subjects, the dryness of which should hardly be attributed to him, but to the time in which he lived, when it was the prevailing taste to introduce scientific, moral, religious, and suchlike subjects into Latin verse. The works of Ægidius are — 1. "De Urinis" ("On the Signs of Disease furnished by the Urine"), a semiotic poem, consisting of a short preface in prose, and 352 verses, chiefly hexameter, with a few pentameters. This compendium of uroscopy was much read and used even as late as the sixteenth century, and was enriched with commentaries by Ægidius himself, Gilbertus, Gentilis de Fulgineo, and others. It was published (as the author tells us in the preface to his work "De Pulsibus") hastily, and without receiving his last corrections and improvements; and it is certainly far inferior in language and composition to his later poem on the pulse. As his works are not often met with, a few lines may be quoted as a specimen, and the opening of his poem "De Urinis" affords an example of the etymological knowledge of his time: —

"Dicitur *urina* quoniam fit *renibus una*,
Aut ab *urith* Græco quod demonstratio fertur,
Aut quia quod tangit, mordet, desiccat et *urit*.
Ut de lacte seri se limpidus eliquat humor,
Sic liquor urinæ de massa sanguinis exit,
Sanguinis est urina serum, subtile liquamen," &c.

The poem ends thus: —

"Plus numero peccat nephelis nigra, non ideo plus,
Plus peccat sedimen nigrum, sed non numero plus,
Defectum numeri causæ violentia pensat,
Aggravat et cumulat mala circumstantia culpam."

2. "De Pulsibus" ("On the Signs of Disease furnished by the Pulse"), another semiotic poem, with a long preface in prose. It consists of 380 hexameter lines, which are studiously polished, and it may be called a good didactic poem. It enjoyed a great reputation in the medical schools of the middle ages, and was often commented upon; it opens thus: —

"Ingenii vires modicis conatibus impar
Materies onerosa premit perplexa figuris,
Ardua, difficilis, nodosa, impervia, parvis
Ardua molimur, nulli tentata priorum,
Qui tanti præruptа maris transire volentes
Non freti ratis officio vel remigis usu," &c.;

and ends thus: —

"Cujus cum primis incisio dentibus acta
Est gravis, in reliquis gravior, funesta supremis,
Corporis hoc pulsu fatalis serra vigorem
Amputat, et vitam nubes lethalis obumbrat."

It was intended (as the author tells us in the preface) to take the place of the treatise on the same subject which went under the name of Philaretus, and which was the popular text-book of those times. 3. "De Laudibus et Virtutibus Compositorum Medicaminum" ("On the Praises and Virtues of Compound Medicines"), a long poem which treats of materia medica and therapeutics, and consists of a preface in prose and 4663

hexameter verses. These are divided into four books, and treat of eighty pharmaceutical compounds then in use. The whole is a poetical paraphrase and explanation of the notes of his tutor, Matthew Platearius, on the "Antidotarium" of Nicolaus Præpositus. It begins thus:—

"Quæ secreta diu noctis latuere sub umbra,
Clausa verecundi signo celata pudoris,
Gesta sub involucro mentis clarescere quærunt,
Eruta de tenebris cupiunt sub luce videri;
Tecta patent, obscura nitent, scintillaque mentis
Fulgurat accenditque novum fax ignea vatem;
De tepida concepta prius tenuique favilla,
Jam large rutilos emittit lampadis ignes," &c.

The whole poem ends thus:—

"Omnis vera potens geminis servabitur annis,
Corruit in vitium, cum vult transire secundum."

The two poems, "De Urinis," and "De Pulsibus," have been often published: the first edition appeared at Padua, 4to. 1483-4, edited by Avenantius; they were also published at Venice, 4to. 1494; at Lyon, 8vo. 1505, 1515, and 1526; and at Basle, 8vo. 1529. Of the pharmacological poem only one manuscript was known to exist, and there was till lately only one edition (and that a very incorrect one), in P. Leyser's "Hist. Poët. et Poëm. Medii Ævi," Halle, 8vo. 1721 and 1741. Of these three poems a learned and excellent edition was published by Choulant, Leipzig, 8vo. 1826, with a preface, notes, and indices. Besides these three poems there is, 4. a pathological poem, "De Signis Morborum" ("On the Signs of Diseases"), which has never been printed, but which is supposed to be still in existence somewhere in manuscript. To assist in recognising the poem it may be useful to mention that it begins thus:—

"Aude aliquid, mea Musa, novi, proscribe timorem,
Parcius arguti timeas censoris acumen,
Atque leonini morsus ad vulnera dentes
Æqua mente feras, dicas sufferre cachinnos,
Ne trepida, quam mutus erit feritate remota,
Quem sævire times," &c.;

and that the last line is—

"Crudaque materies cum digestivo fatiscit."

Ægidius himself speaks, in his pharmacological poem, (lib. i. v. 241.) of this work being begun, but not yet finished. (Fabricius, *Biblioth. Græc.* xiii. 34. Ed. Vet.; C. G. Kühn, *Additam. ad Elench. Medic. Vet. à J. A. Fabr. exhib.*; Haller, *Biblioth. Anat.* i. 141.; Id. *Biblioth. Medic. Pract.* i. 429.; Choulant, *Prolegom. ad Ægid.*; Id. *Handb. der Bücherkunde für die Aeltere Medicin*, Leipzig, 8vo. 1841.)

W. A. G.

ÆGI'DIUS, surnamed ROMA'NUS, was a celebrated theologian and scholastic philosopher, who lived about the end of the thirteenth and the beginning of the fourteenth century of our æra. He belonged to the ancient and illustrious Roman family of the Columnas (Colonnas). Hence his surname Romanus, and the name Ægidius de Columna by which he is sometimes called. He is sometimes also designated by the name of Ægidius Bituricensis, because, during the latter part of his life, he was archbishop of Bourges in France. He studied under the celebrated Thomas of Aquino, and subsequently distinguished himself so much by his learning that he was sometimes called by no other name than that of "doctor fundatissimus." He at first belonged to the order of the Augustine monks, of which he afterwards became the general. For some time he lectured in the university of Paris on philosophy and theology. In 1294 he was raised to the archbishopric of Bourges, where he died on the 22d of December, 1316.

Ægidius Romanus wrote a very great number of works, which are partly theological and partly philosophical. The most interesting among those which have been printed, are—"Defensorium sive Correctorium corruptoris Librorum Sanctorum Thomæ Aquinatis." Naples, 1644, fol. "De Regimine Principum," or, as others call it, "De Institutione Principum." Rome, 1572, fol. This work has often been reprinted, and is also translated into Spanish: "Regimiento de los Principes." Seville, 1494, fol. "De Renuntiatione Papæ," printed in Rocaberti, "Bibliotheca Pontificia." This work is an apology for Pope Boniface VIII. "Pro et contra Pontificiam Potestatem," printed in Goldast's "Monarchia," vol. ii. "Hexahemeron, id est, de Operibus sex Dierum," printed at Venice, without date. "Commentarii in Aristotelem et Alpharabium." Venice, 1515, fol. "Gaietani Expositio in Librum de Cœlo ac Mundo, cum Quæstionibus Egidii de Materia Cœli." Venice, 1502, fol. "Quæstiones in secundum Librum Sententiarum, cum Notis Angeli Rochæ." Venice, 1581, 2 vols. fol. The "Quæstiones" to the third book were edited, with Notes, by Fulgentius Gallucius. Rome, 1623, fol. "Schola Ægidiana, sive Theologia exantiquata juxta Doctrinam Sancti Augustini a B. Ægidio Columna expositam, cura F. N. Gavardi." Naples, 1683; Rome, 1694 and 1696; 6 vols. fol. A great many other works have never been printed, and are in manuscript in various libraries, such as the royal library of Paris, and in the libraries of Rome, Turin, Stargard, and other places. The library of Corpus Christi College, Cambridge, contains his treatise "On the Body of Christ, or the Sacrament of the Altar." (Cave, *Hist. Lit.* ii. 339, &c.; Fabricius, *Biblioth. Lat. Mediæ et Infimæ Ætatis*, i. 51, &c.; Jöcher, *Allgem. Gelehrten-Lexic.* i. 111.; Adelung's *Supplement*, i. 249, &c.; Saxius, *Onomast. Lit.* ii. 330.)

L. S.

ÆGIDIUS OF VITERBO. His complete name is Ægidius Antonius Canisius; and some writers, not being aware of this fact, have considered the two names as denoting two different persons. He was born in the villa Canapina, near Viterbo, in the year 1470, and belonged to a patrician family. His father's name was Antoninus Canisius,

and that of his mother, Maria del' Testa. He studied in the establishment of the Augustine monks at Viterbo, and was made a doctor of divinity. He entered the order of the Augustine monks, and, in 1503, he became their general. In this capacity, he was present, in 1512, at the synod of the Lateran. In 1517 he became cardinal, and was successively bishop of Castro, Lanciano, Zara, Sutri, Nepi, and Viterbo, and was employed, during this time, by the papal see, as ambassador (legatus a latere) to several European courts. It is generally supposed that he would have been raised to the papal see, if he had lived longer. He died at Rome on the 12th of November, 1532.

Ægidius was a very good Greek and Latin scholar, and was also acquainted with several oriental languages. His contemporaries regarded him as one of the most learned men and as the greatest pulpit orator of his time. He wrote several works, but two only have been printed separately: 1. The speech he made at the synod of the Lateran, "Oratio prima Synodi Lateranensis habita, per Ægidium Viterbiensem," first printed at Rome in 1513, 4to.; it is also contained in several collections of councils. 2. "Ægidianæ Constitutiones cum Additionibus Carpensibus et Glossis Casparis Gaballini." Venice, 1605, fol. The most important of his other works are collected in Martène's "Veterum Scriptorum et Monumentorum Collectio Nova," tom. iii.; and among them are a "Vocabularium Linguæ Sanctæ," "Panegyris de Viris illustribus et Sanctitate insignibus Conventus Ilicetani," "Epistolarum libri viii.," "Scholia Platonica Evangelio conformia," "Philosophia ad Mentem Platonis." Some of his works have never been printed. (A. Oldoini, *Athenæum Romanum*, p. 33.; Fabricius, *Biblioth. Lat. Mediæ et Infimæ Ætatis*, i. 63.; *Fortgesetzte Sammlung von alten und neuen Theologischen Schriften*, 1748, p. 58, &c.; Jöcher, *Allgem. Gelehrt.-Lexic.* i. 112.; Adelung's *Supplement*, i. 252.) L. S.

Æ'GIMUS or ÆGI'MIUS (Αἴγιμος, or Αἰγίμιος), an ancient Greek physician of Velia, supposed to have lived before Hippocrates, who is said by Galen (*De Diff. Puls.* i. 2.; iv. 2, 11. tom. viii. p. 498. 716. 752. ed. Kühn,) to have been the first person who wrote a work expressly on the pulse. His treatise was entitled Περὶ Παλμῶν, "On Palpitations," a name which is alone sufficient to prove its antiquity. A person of the same name is mentioned by Callimachus (Athen. *Deipnos.* xiv. s. 51. p. 643.) as having written a work on the art of making cheesecakes; another is said by Pliny (*Hist. Nat.* vii. 49. ed. Tauchn.) to have lived two hundred years. W. A. G.

ÆGINE'TA, a Grecian sculptor, or rather modeller, who lived about 250 B. C. Pliny is the only ancient author who mentions this artist, and he does not particularise any of his works. The name has given rise to some discussion among modern writers. Winckelmann considered Ægineta to be an epithet indicating the country of an artist, and not his real name, which Pliny has omitted to mention. Others contend that it is to be received as a distinct name; and therefore that Ægineta is to be classed among the sculptors who flourished between the XXXth and XLth Olympiad. According to Pliny, Ægineta was the brother of Pasias, a distinguished painter. R. W. jun.

ÆGINE'TA, PAULUS. [PAULUS.]

ÆGINHARD. [EINHARD.]

ÆLFRIC. [ALFRIC.]

AELFSIN, an Anglo-Saxon monk, who lived about the end of the tenth century, and distinguished himself by his manuscripts and their miniature illuminations. A curious example of this Anglo-Saxon painting, which forms a good standard specimen of the strange state of the art of that period, is still preserved in a manuscript by Aelfsin in the British Museum. It represents St. Peter seated upon a throne, and a monk of a comparatively very diminutive size, offering him a book. The saint holds in his right hand the two keys; his left is in the attitude of benediction. (*MSS. Cott. Titus.* D xxvi.) R. N. W.

Æ'LIA GENS (Plebeian). An exact affiliation of its branches is impossible. The following are its principal families and personal names:—

Æ'LIUS PÆTUS CATUS. [PÆTUS.]

Æ'LIUS GALLUS. [GALLUS.]

Æ'LIUS LA'MIA. [LAMIA.]

Æ'LIUS MARCIA'NUS. [MARCIA'NUS.]

Æ'LIUS SEJA'NUS. [SEJA'NUS.]

Æ'LIUS SPARTIA'NUS. [SPARTIA'NUS.]

Æ'LIUS STILO. [STILO.]

Æ'LIUS TU'BERO. PÆTUS, CATUS. [TUBERO.]

Æ'LIUS VERUS. [VERUS.]

STAIENUS, LIGUR, &c. were local rather than personal or gentile appellations of the Æ'lii. W. B. D.

Æ'LIUS PUBLIUS. One of the original plebeian quæstors of Rome, was elected B. C. 406. (Livy, iv. 54.) W. B. D.

ÆLIA'NUS. A list of the various persons of this name is given in a note to Fabricius, *Bibliotheca Græca*, ed. Harles, v. 611. G. L.

ÆLIA'NUS, CLA'UDIUS (Κλαύδιος Αἰλιανός), called also Sophista, a native of Præneste, and a Roman citizen, was a pupil of Pausanias the rhetorician, and also a hearer of Herodes Atticus. He made himself perfect master of the Greek language, and, in the judgment of the elder Philostratus, his biographer, his knowledge of the Attic dialect was equal to that of a native Athenian. Philostratus says that Ælian himself stated that he had never left Italy; but, in the last chapter of the eleventh book of his "History

of Animals," Ælian tells us that he saw at Alexandria, in Egypt, a bull with five feet. Suidas (v. Αἰλιανός) says that Ælian was also a pontifex (ἀρχιερεύς), but whether at Rome or elsewhere does not appear; and that he taught rhetoric at Rome in the period following the reign of Hadrian. Finding himself little qualified for the occupation, he became a writer, and acquired considerable reputation. He lived to upwards of sixty years of age, and died childless. He abstained from marrying in order that he might have no children.

The time of Ælian is fixed approximately by the facts already stated, and by the circumstance that he was a contemporary of the younger Philostratus. Philostratus, also, in the "Lives of the Sophists," places them in chronological order, and Ælian comes in his arrangement last but one in the second book, at the head of which is Herodes Atticus. Accordingly, it is probable that he was writing in the early part of the reign of Alexander Severus, who became emperor in A. D. 222. Perizonius also shows that Ælian took many things from Athenæus, and therefore must have written after him. Athenæus (xv. 686. Casaubon,) mentions the death of Ulpian, which took place in or about A. D. 228.

Ælian wrote a work in Greek, entitled "Various History" (Ποικίλη Ἱστορία), in fourteen books, divided into short chapters, which is extant, though it has probably suffered some mutilation. The "Various History" consists of extracts from other writers, and may be considered as a kind of Ana, but it has little merit, either as regards the selection or the handling of the materials. The author takes largely from Herodotus, Thucydides, Aristotle, Plutarch, and others, but he seldom mentions his authorities, though he often transcribes their words. The chief value of the work consists in the fragments which it contains of lost writers; and it has been well remarked that it is a pity that the compiler ever gave himself the trouble of altering the expression of his originals. We collect from his work that he was a religious man, and that he wished to recommend good habits and virtuous principles.

The first edition of the Greek text of the "Various History" is by Camillus Peruscus, Rome, 1545, 4to: this edition contains also Heraclides, Polemo, Adamantius, and Melampus. The learned edition of J. Perizonius appeared at Leyden, 1701, 8vo; and that of Abr. Gronovius at Leyden, 1731, 2 vols. 4to. One of the latest editions is by G. H. Lünemann, Göttingen, 1800, 8vo., in which the editor has chiefly followed the text of Gronovius and that of Coray, in his "Hellenica Bibliotheca." There are Latin, German, French, Italian, and English versions of the "Various History." It was translated into English by Abraham Fleming, London, 1576, 4to.; and by Thomas Stanley, London, 1665, 1670, 1677, 8vo.

Another extant work of Ælian is entitled Περὶ Ζώων ἢ περὶ Ζώων ἰδιότητος ("On Animals, or the Peculiarities of Animals"). It is in seventeen books, each of which is divided into short chapters, and in plan resembles the "Various History." There is no arrangement in the matter; but what the author has to relate, he tells briefly and clearly. In his Epilogus he answers the objection that might be made to his want of method, and he says that he is a man who chooses to follow his own plan; and further, that his method, such as it is, produces more variety than if he had arranged under separate heads all that pertained to each animal which he mentions. He collected his materials from numerous writers, of whom he cites a great number; but he also claims the merit of being an original observer. Men who are fond of money and ambitious, he says, will blame him for occupying himself with such pursuits, when he might have acquired distinction and wealth; but he preferred observing the nature of animals to being numbered among the great and the rich. The work contains many fabulous stories, though the author sometimes expresses his disbelief of them, and, in other cases, leaves the matter to the judgment of the reader. Gesner states that Ælian has often merely paraphrased Oppian; and, in many cases, the text of Oppian may be amended by a comparison with Ælian.

The first edition of the "History of Animals" appeared in the edition of all the works of Ælian by Conrad Gesner, Zürich, 1556, fol. A new edition by Abr. Gronovius was printed at London by Bowyer, 1744, 2 vols. 4to. The edition of J. G. Schneider appeared at Leipzig, 1784, 2 vols. 8vo. Schneider, whose acquirements qualified him to be a good editor of the "History of Animals," left materials for a critical edition of this work, which appeared at Jena, by Fr. Jacobs, 1832, 2 vols. 8vo.

Vossius and others have maintained that the author of this book lived after the author of the "Various History;" but there is no proof for this assertion, and the internal evidence derived from the two works is in favour of their being by one hand.

Twenty extant letters are attributed to Ælian, entitled Ἐκ τῶν Αἰλιανοῦ ἀγροικικῶν Ἐπιστολῶν, or "A Selection from the rustic Epistles of Ælian." They are imaginary letters, written in the names of Athenian husbandmen, and are of the class of these rhetorical essays which are of no value. They were first published by Aldus Manutius, in the collection of Greek Letters, Venice, 1499, 4to.

Among Ælian's lost works are at least three books on "Providence" (Περὶ Προνοίας), which are cited by Suidas and Eustathius;

and a treatise on the "Manifestations of the Deity" (Περὶ Θειῶν Ἐνεργειῶν), which may be the same as the work on Providence. In this work he attacked the Epicureans; and the same sect apparently is alluded to in a passage of his "Various History" (vii. 44.), in which he contrasts the elephant, who adores the gods, with men who doubt "their existence; or, if they admit their existence, doubt if the gods concern themselves about human affairs." There is also attributed to him an invective against Gynnis, or "an effeminate man," by whom Elagabalus was probably intended. It is hardly necessary to remark that it was not written in the lifetime of the person who is abused, a fact which also appears from Philostratus. (Fabricius, *Biblioth. Græc.* v. 609.) G. L.

ÆLIA'NUS, ME'CCIUS (Αἰλιανὸς Μέκκιος), a physician of Rome, who lived in the second century after Christ. Galen calls him the oldest of his tutors (*De Ther. ad Pamphil.* init. tom. xiv. p. 299., if this treatise is genuine), and always speaks of him with respect. His father, also, would appear to have been a physician, as Galen speaks of his making an abridgment of his anatomical writings. (*De Dissect. Musc.* init. tom. xviii. p. ii. p. 927. ed. Kühn.) In the same place Galen praises his work on the anatomy of the muscles; and in another (*De Ther.* loco cit.) he tells us that he placed great reliance in the Theriaca, which he used during the prevalence of an epidemic in Italy with great effect, both as a preservative against the disease, and also as a means of curing those who were attacked by it. He seems to have gained great reputation by these cures, as Abú-l-faraj mentions the same anecdote (*Hist. Dynast.* p. 77.), with merely this variation in the circumstances, that he says the disease broke out at Antioch, instead of in Italy. W. A. G.

ÆLIA'NUS TA'CTICUS (Αἰλιανὸς Τακτικός) is the author of a work "On the Ordering of Battles" (Περὶ Στρατηγικῶν τάξεων Ἑλληνικῶν), in one book, which consists of fifty-three chapters. The author states in his dedication to the emperor Hadrian, that he had been well instructed in Greek military tactics, but that he was not acquainted with the Roman system: he also says that he was decided to write this treatise by a conversation which he had with the Emperor Nerva at the house of Frontinus (the author of the "Strategematica"), at Formiæ. It is therefore very easy to distinguish this Ælian from the author of the "Various History," with whom he has been often confounded. The title of the work of Ælian, as given by Robortellus, in his edition, Venice, 1552, 4to, is Περὶ Στρατηγικῶν τάξεων Ἑλληνικῶν ("On the Military Tactics of the Greeks"), a title which corresponds to the contents of the work, though it does not appear certain that the word Ἑλληνικῶν is in the MSS. In the MSS. and in the old editions, the author's name is written simply Ælianus, and not Claudius Ælianus, as in the latest editions.

Ælian is quoted by the emperor Leo in his treatise on tactics, and also by Constantine Porphyrogennetus. In this work the author states that he will treat on naval tactics also; but this treatise has not yet been found.

The first edition of the Latin translation of Ælian, which was made by Theodore of Thessalonica, appeared at Rome, 1487, 4to, together with Vegetius, Frontinus, and Modestus; and this edition is also found separately. The first edition of the Greek text was that of Paris, 1532, 8vo; but this was much surpassed by the edition of F. Robortellus, Venice, 1552, 4to. This edition contains both a new Latin version by Robortellus, and the version of Theodore, together with many cuts. The treatise on tactics is also contained in Gesner's edition of Claudius Ælianus. A useful edition of Ælian's "Tactics" appeared at Leyden, printed by L. Elzevir, 1613, 4to.

There are German, French, Italian, and English versions of the "Tactics." It was translated into English by Captain John Bingham, London, 1616, folio, with a dedication to Prince Charles, which is dated by the translator, "from my garrison at Woudrichem, in Holland." The translator says in his preface, that "Ælian hath in a small volume so expressed the arte (military), that nothing is more short, nothing more linked together in coherence of precepts, and yet distinguished by such variety, that all motions requisite or to be used in a battaile are fully expressed therein." The translation is "illustrated with figures throughout, and notes upon the chapter of the ordinary motions of the phalange." This edition only contains notes on the first twenty-nine chapters. There is added to it the exercise military of the English in the service of the Estates of the United Provinces in the Low Countries, "by the order of that great general, Maurice of Nassau, Prince of Orange," &c. The translator published a second edition of part of this translation under the following title: "The Art of embattailing an Army, or the second Part of Ælian's Tacticks, containing the Practice of the best Generals of all Antiquitie, concerning the Forms of Battailes, &c.; by Captaine John Bingham." London, fol. 1631. The author calls this his "last endeavours upon Ælian." This volume begins with the thirtieth chapter, and it contains valuable notes on all the chapters, from the thirtieth to the last, and also cuts to illustrate the text and the notes. The margin of the notes in both editions contains references to other Greek and Latin writers on military matters and to the historians, as Xenophon, Polybius, Arrian, Appian, Polyænus, Vegetius, Leo, and others. Altogether this translation is a very useful book for those who

wish to understand the military terms of the Greek writers and their ordering of battles. The Tactics were translated by Lord Dillon, London, 1814, 4to. (Fabricius, *Biblioth. Græc.* v. 622.) G. L.

ÆLIUS ARISTI'DES. [ARISTIDES.]

ÆLIUS DIONY'SIUS. [DIONYSIUS.]

ÆLIUS DONA'TUS. [DONATUS.]

ÆLIUS PROMO'TUS (Ἄιλιος Πρόμωτος). an ancient physician of Alexandria, the author of several Greek medical works still existing in manuscript in various libraries of Europe. His date is uncertain. Villoison (*Anecd. Gr.* tom. ii. p. 179. note l.) says that he lived after the time of Pompey, that is, in the first century before Christ; while others consider him to be much more ancient, and Choulant, on the contrary, places him in the first century after Christ. (*Handb. der Bücherkunde für die Aeltere Medicin*, Leipzig, 1841.) He is probably the person mentioned simply as "Ælius" by Galen (*De Compos. Medicam. sec. Loca*, lib. iv. cap. 6. tom. xii. p. 730. ed. Kühn). The prologue to one of his works, entitled Δυναμερόν, or a "Collection of Medical Formulæ," together with some extracts from it, consisting of recipes for pains in different parts of the body, is found in Bona's "Tractatus de Scorbuto," Verona, 1781, 4to. (p. 939, et seq.) and is reprinted by Kühn, in his "Additamenta ad Elench. Medicor. Vet. à Jo. Alb. Fabricio exhibit." Leipzig, 1826. Fabricius mentions another of his works, entitled Ἰατρικὰ, Φυσικὰ, καὶ Ἀντιπαθητικά, "On Medicine, Natural Philosophy, and Antipathies," an extract from which was sent by Ruhnken to Schneider, so full of absurdities, says the latter, (Præfat. in Nicand. *Alexiph.* p. xix.) as to be not worth publishing. (Præfat. in Nicand. *Ther.* p. xi.) A few fragments from another of his works, entitled Περὶ Ἰοβόλων καὶ Δηλητηρίων Φαρμάκων, "On Venomous Animals and Poisonous Drugs," are inserted by Mercuriali in his "Variæ Lectiones." (lib. iii. cap. 4.) He also several times quotes it in his work "De Venenis et Morbis Venenosis," (lib. i. cap. 16., lib. ii. cap. 2.) from which specimens it appears (lib. iii. cap. 4.) among other things, that he agreed with Ælian, (*On Animals*, lib. vi. cap. 20.) Apollodorus, (Plin. *Hist. Nat.* lib. xi. cap. 30.) and Nicander, (*Ther.* v. 769, &c.) in dividing scorpions into nine species. (Choulant and Kühn, *locis cit.*) W. A. G.

ÆLNOTH, a monk of the twelfth century, author of a life of St. Canute the Martyr, a contemporary king of Denmark. In the dedication to this work, Ælnoth states that he was born at Canterbury in England, but had lived for twenty-four years in Denmark, where he was a monk, or, as Resenius supposes, prior of the convent of St. Canute in Odense. The work is dedicated to King Nicholas, who reigned from 1105 to 1134, but appears to have been written in the reign of his predecessor Eric; from which it is conjectured by Bartholinus, whose supposition is supported by Langebek, that 1109 is the date of the dedication, which will fix the time of Ælnoth's migration to Denmark at 1085. This is the period about which he relates that St. Canute removed to that country the relics of St. Alban, the English martyr, with the idea, it is supposed, of removing with it the good fortune of England; and Ælnoth very probably accompanied the sacred deposit. Canute himself became a martyr in the church which he erected to receive the remains of the English one.

There have been many editions of the "Historia Ortus, Vitæ, et Passionis S. Canuti," by Ælnoth. The first (Copenhagen, 1602, 8vo.), published by Hvitfeld, the Danish chronicler, is very inaccurate, and does not contain a single note, though Fabricius states the contrary in his "Bibliotheca Mediæ Latinitatis." The second, with notes by Meursius (Copenhagen, 1631, 4to.), is still more inaccurate; but was reprinted with all its faults by Lami, as an appendix to Meursius's "Historia Danica" (Florence, 1746). The first correct edition was by Sollerius, in the "Acta Sanctorum" of the Bollandists, under the date of the 10th of July; the second, by Bircherod, in the "Monumenta Cimbrica" of Westphalius; and the third, by Langebek, in the "Scriptores Rerum Danicarum Medii Ævi." Ælnoth's Life of St. Canute is considered by Langebek to be of great value as written by a contemporary, and abounding in incidental information. The style is censured as rhapsodical, occasionally ungrammatical, and generally difficult; but these were faults which Ælnoth had in common with most of the writers of the age. (Langebek, *Scriptores Rerum Danicarum Medii Ævi*, iii. 325—390, &c.; *Acta Sanctorum*, July, iii. 118—148.; Worm, *Forsög til et Lexicon over Danske, Norske og Islandske Ærde Mænd*, i. 13.) T. W.

ÆLRED. [AILRED.]

AELST, EVERT VAN, a Dutch painter, born at Delft, in 1602, who was very eminent in his line. He painted principally inanimate objects and still life, — as dead birds, dead game, vessels of gold and silver, and the various implements of war. A very favourite subject with him was a brace or two of partridges suspended upon a nail, painted upon a light ground. His pictures are conspicuous for an exquisite finish and a beautiful colouring, are very rare, and command high prices. He died in 1658. Although his works were excellent, he was surpassed by his nephew and scholar, Willem van Aelst. R. N. W.

AELST, NICOLAS VAN, an engraver and printseller, born at Brussels in 1526. In 1550 he seems to have been established as a printseller in Rome, where he remained until his death, which happened about the beginning of the seventeenth century. Heine-

ken has given a list of the principal works which were engraved or published by this artist. Those from his own graver are of very ordinary pretensions, and comparatively few, and he generally omitted the names of the artists who engraved his plates for him, merely publishing his own name with the word *formis* following it. In 1589 he published a portrait of Pope Sixtus V. engraved by Ambrosio Brambilla, marked *A. B. Nicol. van Aelst formis*; he published also a large print in folio, of the grand picture by Giulio Romano, now in the Dresden gallery, of the Virgin washing the infant Jesus in a bath, which he marked *Rafa. Ur. inv. Nicolo van Aelst formis.* He published also several large prints from the designs of Antonio Tempesta. Of his own engravings may be mentioned a print of Cupid and Psyche after Giulio Romano in 1554; and one of Venus and Adonis, after Teodoro Ghigi. (Heineken, *Dictionnaire des Artistes, &c.*) R. N. W.

AELST, PAUL VAN. [KOEK.]

AELST, WILLEM VAN, painted the same class of subjects as his uncle Evert van Aelst, by whom he was instructed. He excelled also in fruit and flowers, which he represented with extraordinary skill. He was the son of Jan van Aelst, a notary, and was born also at Delft, in 1620. He first tried his fortune in France, where he remained four years. He afterwards spent seven years in Italy, principally in Florence, where his pictures attracted great notice, and where he was known as Guglielmo d'Odlanda. The then grand duke of Tuscany was a great admirer of his works, and as a mark of esteem he presented him with a chain and medal of gold. Several of Van Aelst's pictures of fruit, flowers, and still life, &c. are still preserved in the Pitti gallery at Florence. In 1656 he returned to Delft; but he settled ultimately at Amsterdam, where he experienced the greatest encouragement, and received very high prices for his works. Van Aelst married his maid-servant, by whom he had three children. He died in 1679. (Houbraken, *Schouburg der Nederlandsche Konst-Schilders*, &c.; Weyerman, *Levens-Beschryvingen der Nederlandsche Konst-Schilders*, &c.; Descamps, *La Vie des Peintres Flamands*, &c.) R. N. W.

ÆMI'LIA, a vestal virgin, who, when the sacred fire was extinguished, and she was condemned to die for her negligence in watching it, rekindled the embers miraculously by throwing her veil over them. (Dionysius Halic. *Antiq.* ii. 68.; Valerius Maximus, i. 1. s. 7.) W. B. D.

ÆMI'LIA JULIA'NA, countess of Schwarzburg-Rudolstadt, was a daughter of Albert Frederic, count of Barby, and was born on the 19th of August, 1637. In 1665 she married Albert Anton, count of Schwarzburgh-Rudolstadt; she died on the 2d of December, 1706. She was a woman of great piety and benevolence, and in her leisure hours she occupied herself with composing spiritual poems, many of which were subsequently incorporated in the hymn-books used in the Protestant churches of Saxony and Thuringia. These hymns are characterised by a feeling of pure piety and good sense; but their poetical merit is very small, and many of them are not much better than ordinary prose. The versification is tolerably good.

As the countess published her poems anonymously, the authorship of some of them became, after her death, the subject of some dispute, and several of them were ascribed to G. M. Pfefferkorn, of Tanna. One collection of the sacred songs of the countess was published in her lifetime, under the title "Täg-liche Morgen,—Mittags,—und Abendopfer," Rudolstadt, 1699; and another appeared after her death, under the title "Geistlicher Braut-schmuck der Freundin des Lammes," Rudolstadt, 1714. (Wolff, *Encyclopædie der Deutschen Nationalliteratur*, i. p. 25.) L. S.

ÆMI'LIA TERTIA, daughter of Æmilius Paullus I. wife of Scipio Africanus I. and mother of Cornelia, the mother of the Gracchi. She was celebrated for her conjugal affection and prudence, and for her wealth and splendour, both as the wife and widow of the elder Africanus. On her death, her grandson by adoption, Scipio Africanus (Æmilianus) II., bestowed her dowry, plate, and jewels on his mother Papiria, who afterwards appeared at the public festivals with the same pomp as Æmilia had displayed. (Polybius, xxxii. 12.; Valerius Maximus, vi. 7. s. 1.) W. B. D.

ÆMI'LIA TERTIA, third daughter of Lucius Æmilius Paullus II. From her lips Æmilius received the first favorable omen of his victory over Perseus, king of Macedonia. On returning from the comitia, Æmilius found his daughter weeping; and, taking her in his arms, inquired the cause of her sorrow. "Know you not," she replied, "that Perseus" (a favourite dog) "is dead?" Her father exclaimed, "I accept the omen," and entered hopefully on his war with Perseus. (Plutarch, *Æmilius Paullus*, c. 10.; Cicero, *De Divin.* i. 46. 103.) W. B. D.

ÆMI'LIA GENS, (originally, and in inscriptions, written AIMI'LIA,) one of the most ancient patrician houses in Rome. From the name of one of its oldest families — the "Mamerci"—it appears to have been of Oscan descent; "Mamers" being, according to Festus, "the Oscan appellation of Mars." Plutarch, however, in his life of Numa, (c. 8. 21,) says that the Æmilii were a Sabine, that is, a Sabellian, family. Festus and Plutarch concur in making Mamercus, the son of Pythagoras, the founder of the Æmilia Gens, which reckoned also among its mythic ancestors the usurper Amulius, the brother of Numitor, king of Alba, and an Æmylus, a son of As-

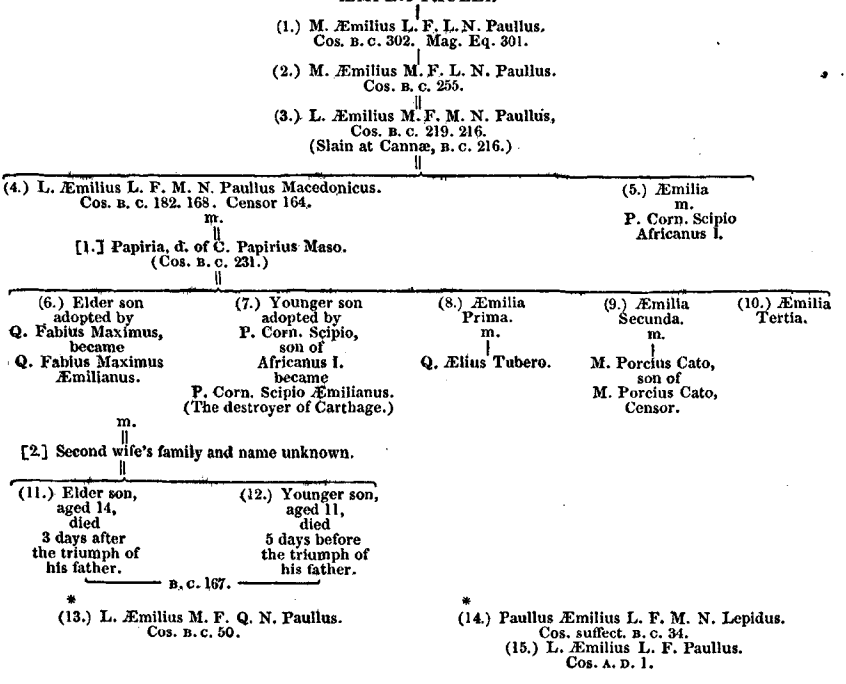
canius. The Æmilii dated their curule magistracies from the consulship of L. Æmilius Mamercus, B. C. 484. Among the numerous families of the Æmilii were the following:—

1. Barbula.
2. Buca.
3. Lepidus.
4. Lepidus Porcina.
5. Macer.
6. Mamercus, or Mamercinus.
7. Papus.
8. Paullus.
9. Scaurus.
10. Regillus.

Of these the most remarkable were—

1. Lepidi.
2. Mamerci.
3. Papi.
4. Scauri.

Some of the Æmilii, for instance, the Paulli, are better known by their gentile appellation, and are accordingly placed in this work under ÆMI'LIUS. For the remainder see the respective heads LEPIDUS, MAMERCUS, PAPUS, SCAURUS.


ÆMI'LII PAULLI.
(1.) M. Æmilius L. F. L. N. Paullus. Cos. B. C. 302. Mag. Eq. 301.
(2.) M. Æmilius M. F. L. N. Paullus. Cos. B. C. 255.
(3.) L. Æmilius M. F. M. N. Paullus. Cos. B. C. 219. 216. (Slain at Cannæ, B. C. 216.)
(4.) L. Æmilius L. F. M. N. Paullus Macedonicus. Cos. B. C. 182. 168. Censor 164.
m.
[1.] Papiria, d. of C. Papirius Maso. (Cos. B. C. 231.)
(5.) Æmilia
m.
P. Corn. Scipio Africanus I.
(6.) Elder son adopted by Q. Fabius Maximus, became Q. Fabius Maximus Æmilianus.
(7.) Younger son adopted by P. Corn. Scipio, son of Africanus I. became P. Corn. Scipio Æmilianus. (The destroyer of Carthage.)
(8.) Æmilia Prima.
m.
Q. Ælius Tubero.
(9.) Æmilia Secunda.
m.
M. Porcius Cato, son of M. Porcius Cato, Censor.
(10.) Æmilia Tertia.
m.
[2.] Second wife's family and name unknown.
(11.) Elder son, aged 14, died 3 days after the triumph of his father.
(12.) Younger son, aged 11, died 5 days before the triumph of his father.
B. C. 167.
(13.) L. Æmilius M. F. Q. N. Paullus. Cos. B. C. 50.
(14.) Paullus Æmilius L. F. M. N. Lepidus. Cos. suffect. B. C. 34.
(15.) L. Æmilius L. F. Paullus. Cos. A. D. 1.

The Æmilii shared the surname of Scaurus with the Aurelia Gens. (Schol. vetus, Hor. *Serm.* I. iii. 48. Scaurum pravis fultum malè talis; and Plin. *H. N.* xi. 105. (45.) Sillig. edn.) Although, like the Lepidi, the Æmilii Scauri were patricians, they attained to distinction at a comparatively late period. In the war with Antiochus the Great, B. C. 120, a L. Æmilius Scaurus held a subordinate command under the Roman admiral Æmilius Regillus. W. B. D.

ÆMILIA'NUS (called also ÆMILIUS), a physician, confessor, and martyr; who, during the Arian persecution of the Vandals in Africa, in the reign of Aunneric (A. D. 477-484), was put to death with most horrible tortures. His memory is celebrated by the Roman church on the sixth of December, by the Greek church on the seventh. (*Martyrol. Rom.* ed. Baron; Victor Vitensis, *De Persecut. Vandal.*, v. i., with Ruinart's notes, Paris, 8vo., 1694; Bzooins, *Nomenclator Sanctorum Professione Medicorum.*) W. A. G.

ÆMILIA'NUS (Αἰμιλίανος), a native of Nicæa, and writer of epigrams. The time in which he lived, and the circumstances of his life, are unknown. Three of his epigrams are preserved in the "Anthologia Græca" (vii. 623. ix. 218. and 756.). L. S.

ÆMILIA'NUS, ALEXANDER or ALEXANDRI'NUS, prefect of Egypt in the reigns of Valerianus and Gallienus. A sedition at Alexandria, originating in a quarrel between a soldier and a townsman, about a pair of shoes, led to his elevation to the purple. His seizure of the public granaries enabled Æmilianus to secure the obedience of his province, and to distress Rome itself. His brief administration was marked with vigour; and having cleared the Thebaïd of marauders, he was projecting, at the time of his death, an expedition against some more distant tribes,

whom the Augustan biographer calls the "Indi." But he was defeated by Theodotus, the lieutenant of Gallienus, and, by the command of that emperor, strangled in a dungeon. The rebellion of Æmilianus took place about the year A. D. 263. (Trebellius Pollio, *Gallieni*, 4.; *Triginta Tyranni*, 21.) W. B. D

ÆMILIA'NUS, MARCUS (or CAIUS) JULIUS ÆMI'LIUS, was born in Mauretania, about the year A. D. 208, of humble parentage. He was governor of Pannonia and Mœsia in the reign of Gallus, and in A. D. 253, after repulsing the Goths from the Illyrian provinces, and driving them beyond the Danube, was saluted "Emperor," on the field of battle, by his own soldiers. Æmilianus proceeded by rapid marches to Italy, and in the neighbourhood of Interamna in Umbria encountered the imperial legions. His offer of double pay to deserters induced the soldiers of Gallus to compare the sloth and cowardice of the emperor with the valour and conduct of his lieutenant, and they put Gallus and his son Volusianus to death. The election of Æmilianus was confirmed by the senate; and medals, some of which are extant, were struck, representing Æmilianus with the style and attributes of "Hercules the Conqueror," of "Mars the Avenger," and of "Apollo the Preserver" of the empire. But Æmilianus was not allowed to reign more than four months. When on the point of contesting the empire with Valerianus, the lieutenant of Gallus, who had been elected emperor by the legions of Rhætia and Noricum, he was murdered by his own soldiers in the camp at Spoletum, A. D. 254. Victor the younger, in his "Epitome," says, indeed, that Æmilianus died a natural death, and Eutropius does not mention his assassination. (Aurelius Victor, *De Cæsaribus*, xxxi.; Victor, *Epitome*, xxxi.; Zonaras, xii. 21, 22.; Eutropius, ix. 6.; Zosimus, i. 25, 26.) W. B. D.

ÆMI'LIUS HISPA'NUS, an ancient veterinary surgeon, whose date is unknown, and of whose works nothing exists but a few fragments, inserted in the collection entitled "Veterinariæ Medicinæ Libri Duo," published first, in a Latin translation, Paris, folio, 1530, by J. Ruellius, and afterwards in Greek by Simon Grynæus, Basle, 4to. 1537. W. A. G.

ÆMI'LIUS, JULIUS CORDUS, a Roman historian, who lived in the reign of Maximianus (A. D. 287). (Jul. Capitolinus, *Gordianus Junior*, 21. *Macrinus*, 1.) W. B. D.

ÆMI'LIUS, LUCIUS MAMERCUS, consul for the first time in B. C. 484, and the first of the Gens Æmilia who obtained the consulship, or, as it was then called, the prætorate. He was elected immediately after the condemnation of Spurius Cassius, and, with his colleague Kæso Fabius, was an ardent champion of the oligarchy. He was, according to Dionysius, from whom, however, Livy differs, completely defeated by the Volscians of Antium, and from shame at his ill success remained in the camp until the expiration of his magistracy. In his second consulship (B. C. 478) he gained an important victory over the Veientines and their Etruscan allies, but was refused a triumph by the senate. In his third consulship he was the opponent of the tribune Genucius (B. C. 473) in the civil disturbances which were terminated in the year following by the first Publilian law. [VOLERO, PUBLILIUS.] Subsequently, however, a change must have taken place in the political opinions or interests of Æmilius, since in B. C. 467 he was the advocate of a revival of the Agrarian law of Sp. Cassius. (Dionysius Halic., *Antiq.* viii. ix.; Livy, ii. 42—54.) W. B. D.

ÆMI'LIUS, LUCIUS PAULLUS I., consul in B. C. 219 with M. Livius Salinator. [LIVIUS, SALINATOR.] Æmilius was sent by the senate against Demetrius of Pharos, who had governed Illyricum for the Romans, and, subsequently, revolted from them. He speedily reduced Dimalum, one of the strongest of the Illyrian towns on the mainland, and compelled the island of Pharos to surrender, and Demetrius to fly to the king of Macedonia, Philip V. The triumph of Æmilius was of remarkable splendour; yet, according to the accounts which Livy followed, he was accused of appropriating some portion of the spoils of Illyricum, and tried on this charge. He was however acquitted; and in B. C. 216 was again raised to the consulate, by the aristocratical party, who dreaded the temerity of Terentius Varro, consul in the same year. In the art of war Æmilius was the scholar of Fabius Cunctator, and wished to avoid an engagement with Hannibal. But he commanded only on alternate days, and could not control the rashness of his colleague. At the battle of Cannæ Æmilius commanded the right wing, and, after fulfilling the part both of a good officer and a gallant soldier, refused to fly, and died on the field of battle. In B. C. 215-14 his sons, Lucius, Marcus, and Quintus, exhibited games in honour of his memory, which lasted three days, and at which twenty-two pair of gladiators were exhibited. Æmilius had been both augur and pontifex; and an example of his religious zeal and fearless character is given by Valerius Maximus. In his consulship, but whether in his first or second is uncertain, the senate passed a decree for the suppression of foreign religions, and the destruction of the Isiac and Serapic temples. But when no one was found among the workmen hardy enough to begin the work of demolition, Æmilius laid aside his consular robes, and, arming himself with an axe, broke the doors of one of these Egyptian temples. (Polybius, iii. 16—20. 106—117.; Livy, xxii. 35—50.; Valerius Maximus, i. 3. s. 3.) W. B. D.

ÆMI'LIUS, LUCIUS PAULLUS II., and after his conquest of Perseus, Macedonicus, son of Æmilius Paullus I. He was born about

B. C. 229, since in B. C. 168, he was more than sixty years of age. Æmilius was early distinguished for his talents, his industry, and his grave and earnest character. He applied himself, however, to the study of neither law nor eloquence, at that time the only paths to civil eminence at Rome, and his genius for war developed itself slowly. His first public employment was that of a commissioner in the settlement of a colony at Croton. (B. C. 194.) His first magistracy was the curule ædileship (B. C. 193), which he obtained in preference to twelve competitors, all of whom, it is said, were afterwards consuls. In B. C. 191, Æmilius was one of the six prætors, and obtained Hispania Ulterior, or the "Further Spain," for his province. Although he was at first unfortunate, and his army was nearly cut off, he remained in that province as prætor and proprætor, (Livy calls him proconsul, xxxvii. 46.) until the year B. C. 189, when he retrieved his former disaster by completely defeating the Lusitanians. His victory was followed by a triumph, and seems to have put an end to a general revolt of the Spanish peninsula. In the same year Æmilius was one of ten commissioners for settling the affairs of Asia after the first submission of Antiochus the Great. In B. C. 187, the name of Æmilius appears in the opposition to the proconsul Manlius, who claimed a triumph for his successes in Galatia. In B. C. 182, Æmilius, after being twice, or, according to Aurelius Victor, thrice rejected, was elected consul; and, in the next year, as proconsul, he reduced to obedience and triumphed over the Ingaunians, a Ligurian tribe at the foot of the maritime Alps. Between his first and second consulate must be placed the admission of Æmilius into the college of augurs. In this office he was distinguished for his application to the science of augury, and for his scrupulous observance of its minutest precepts and ceremonies. After his first consulship Æmilius was more than once a candidate for the office, but, until B. C. 168, without success. His leisure was employed in the education of his children, whom he carefully instructed in Greek literature and science, as well as in the laws and religion of Rome, and in all martial and athletic exercises. His care procured him the appellation of "the kindest father" in Rome. The first wife of Æmilius was Papiria, daughter of Papirius Maso, consul in B. C. 231. The sons of this marriage were adopted by the Fabian and Cornelian houses, the elder son becoming Q. Fabius Maximus Æmilianus, adoptive grandson of Fabius Cunctator, and the younger, P. Cornelius Scipio Æmilianus, adoptive grandson of the elder Africanus, and himself subsequently the conqueror of Carthage. Æmilius afterwards divorced Papiria, and had two sons by a second marriage. His wife survived him, but both his sons died in boyhood. The daughters of Æmilius and Papiria married, one a son of M. Cato the elder, and the other Ælius Tubero. A third daughter, Æmilia Tertia, is mentioned by Cicero and Plutarch as a child at the time of the war with Perseus. In the year B. C. 168, the people and the senate, who were weary of the protraction of the Macedonian war, chose Æmilius consul for the second time. Mindful of their former rejection of him, Æmilius declared to the comitia that he owed them no thanks; for that when he solicited the fasces he wanted an army, whereas now the army wanted a general. Before he crossed the Ionian sea, Æmilius obtained an exact report of the position, resources, and alliances of Perseus, and made some improvements in the discipline of the legions. His actual campaign was very short. By forcing the passes of Mount Olympus in the rear of the Macedonian army, Æmilius drove Perseus from his intrenched camp on the banks of the Enipeus, and forced him to take refuge under the walls of Pydna. The battle of Pydna, which brought to an end the kingdom of Macedonia, was fought on the 22nd of June; and early in the following September Perseus was brought a prisoner to the Roman camp. Æmilius remained in Macedonia, as proconsul, until the end of B. C. 167. In the summer of that year he visited the principal cities of northern Greece and Peloponnesus, and especially the temples at Olympia and Delphi. At the latter sanctuary he found columns prepared for the statues of Perseus, and commanded statues of himself to be placed upon them instead. On his return to Macedonia, Æmilius repaired to Amphipolis, where he had appointed the delegations of the Grecian states to meet him, and settled, with the assistance of ten commissioners from Rome, the new division, tribute, and administration of Macedonia. He embarked, towards the end of the year, from Oricum in Epirus, for Italy; but his departure was marked by an act of faithless and wanton cruelty. The treasures of Perseus had been reserved for the state; and to recompense the soldiers, Epirus was given up to them; and, in one day, by the command or connivance of Æmilius, seventy towns were sacked, and 150,000 of their inhabitants enslaved. Æmilius, however, was not enriched by the treasures which passed through his hands, and after his death his estate was found to be insufficient to pay off his wife's dowry. His triumph was opposed by his own soldiers, who complained, through their tribune Servius Galba, of his rigorous discipline, and his parsimony in remuneration; and when his triumph was finally granted, it was clouded by the death of his sons, one of whom expired five days before, and the other three days after, its celebration. He told the people, when giving them, as was usual, an account of his achievements, that after such unexampled prosperity, reverses must come, and rejoiced that calamity had fallen on his house rather

than on his country. The triumph of Æmilius lasted three days, from sunrise to sunset; the most memorable spectacle was Perseus himself; the most permanent effect was, that from this year, in consequence of the wealth derived from its provinces, Italy was exempt from all taxation for nearly a century and half. The last public office of Æmilius was the censorship. (B. C. 164.) He died in B. C. 160, and was borne to the funeral pyre on the shoulders of Illyrians, Spaniards, and Macedonians resident in Rome. Among the exhibitions at the funeral games in honour of Æmilius was that of the "Adelphi" of Terence. (Plutarch, *Æmilius Paullus*; Livy, xxxiv.—xl.; Appian, *Macedonica*, fr. 17.; Polybius, xviii.—xxxii.; Aurelius Victor, *De Viris Illustribus*, lvi.)
W. B. D.

ÆMI'LIUS, LUCIUS REGILLUS, prætor in 190. B. C. He commanded the Roman navy in the war with Antiochus the Great, king of Syria. After rejecting the overtures of that king for peace, he defeated the Syrian fleet off the promontory of Myonnesus on the coast of Ionia. He subsequently compelled Phocæa to surrender; and although he could not at first restrain his Rhodian allies from plunder, he honourably observed the conditions of the treaty. In 189, Æmilius celebrated a splendid naval triumph. (Livy, xxxvii. 4—58.; Florus. ii. 8. s. 12.) W. B. D.

ÆMI'LIUS MACER. [MACER, LICINIUS.]

ÆMI'LIUS, MAMERCUS MAMERCI'NUS, after repeatedly serving with distinction as consular tribune, was appointed dictator for the first time in B. C. 437, when an Etruscan army, under the King Lars Tolumnius, had appeared on the left bank of the Tiber. It was at the triumph of Æmilius that the legionary tribune, Cornelius Cossus, offered to Jupiter the "opima spolia" of Tolumnius. Æmilius signalised his second dictatorship (in B. C. 433) by the Æmilian censorian law, which abridged the term of the censor's office from five years to eighteen months. (Livy, iv. 24. ix. 33, 34.) W. B. D.

ÆMI'LIUS PAPINIA'NUS [PAPINIANUS.]

ÆMI'LIUS PARTHENIA'NUS, a Roman historian, cited by Vulcatius Gallus, in his life of Avidius Cassius. He wrote probably in the reigns of Aurelius Antoninus and Commodus. The title of his work seems to have been "De Tyrannidem affectantibus," or "De iis qui Tyrannidem affectarunt." (Vulcatius, in *Avid. Cassius*, 6.) W. B. D.

ÆMI'LIUS SURA, a chronologist, who treated "on the years of the Roman people," "De Annis Populi Romani," quoted by Velleius Paterculus. (i. 6.) It is doubtful, however, whether the name should not be written Manlius or Manilius Sura, whom Pliny the elder cites among the sources of the 8th, 10th, 17th, and two following books of his "Historia Naturalis." W. B. D.

ÆMI'LIUS, TIBE'RIUS MAMERCI'NUS, one of the five commissioners (*quinque-viri mensarii*) who, in B. C. 349, were appointed to relieve the distress of the Roman commons. They established their banks or tables in the forum, and offered in the name of the government to accommodate all debtors, who had any remaining property or real security to offer, with ready money on the most liberal terms. Æmilius was prætor in 338, when the terms of the first peace with Samnium were discussed in the senate; and in B. C. 336 he was consul; and when the general discontents revived, he nominated his plebeian colleague Q. Publilius Philo, the proposer of the second Publilian laws, dictator. (Livy vii. 21. viii. 2. 12, 13.) W. B. D.

Æ'NEÆ, HENRI'CUS, a mathematician and natural philosopher, was born at Oldemardum in Friesland, on the 19th of August, 1743. His father designing to educate him as a minister of the reformed religion, he was placed at the high school at Franeker; but having devoted himself to the study of the mathematics and natural philosophy, particularly opties and mechanics, he abandoned all thoughts of the church, and contemplated supporting himself by the construction of optical instruments. An examination of one of Dollond's glasses having, however, convinced him of his deficiency in the skill requisite for such a business, he proceeded to Amsterdam in the year 1767, and maintained himself by giving private lessons in the mathematics. In 1769 he took his degree of doctor in philosophy at the university of Leyden, where his inaugural dissertation on freezing (de congelatione) gained him great credit, and first brought him into notice. Here he gave public lectures in the mathematics and natural philosophy, and from this period his reputation rapidly increased. Having been summoned to the Hague, he was employed on many commissions by the government, and sent to Paris for the purpose of deliberating with the scientific men of France and other countries upon a uniform standard of weights and measures; subsequently he filled the office of inspector of weights and measures, and was also appointed a member of the central committee of marine. His death took place in the year 1810. His principal works are — his "Arithmetic;" "Treatise on Hydrostatics;" "Description of Eckhard's Hydraulic Wheel;" and his "Explanation of the Tellurium of Adams," published under the respective titles of "Rekenboek voor de Nederlandsche jeugd;" "Jets over de Water-weegkunde;" "Beschryving van het schefrad van Eckhard;" "Verklaring van het Tellurium van Adams;" and his various reports to the government on scientific subjects. He enjoyed a great reputation amongst his countrymen; and his biographer Buys describes him as one whose head was not filled with the ideas of others,

like a living encyclopædia, but was replete with those lucid views upon mathematical and natural science which enabled him to enlighten every subject upon which he touched. (*Algemeene Konst-en Letter-Bode voor* 1810, ii. 289.; *id. voor* 1811, i. 133—137.) J. W. J.

ÆNE'AS (Αἰνείας) of Troy. In the legends about Æneas, as about most of the heroes of the Trojan war, we have to distinguish the Homeric and the later traditions; and in the case of Æneas we may perhaps distinguish a third version, which is given by Virgil in his Æneid.

According to the Homeric poems, Æneas was the son of Anchises and Aphrodite (Venus), and a great-great-grandson of Tros, and, consequently, a near kinsman of Priam, who was himself a grandson of Tros. He was educated by Alcathous, the husband of his sister, and lived in his youth in Dardanus, the city of his father. On one occasion, previous to his taking any part in the war, while he was tending his flocks on Mount Ida, he was attacked by Achilles, who chased him as far as Lyrnessus, where he was rescued by the interference of the gods. This event roused his warlike spirit, and he led his Dardanians to the assistance of the Trojans, among whom henceforth he and Hector were the two most distinguished warriors. Æneas is viewed by Homer as even excelling Hector among the Trojans, and as equal to Achilles among the Greeks. He was the favourite of the gods on account of his piety and filial respect. When his friend Pandarus had fallen, Æneas fought with Diomedes to rescue the body of his friend, and was thrown on the ground by his adversary. But Aphrodite covered him with her garment; and when she also was wounded by Diomedes, Apollo carried him away to his temple in Pergamus, where his wounds were healed by the gods. In the mean time, the Greeks and Trojans fought about a phantom of Æneas, which Apollo had made for the purpose of deceiving them. On recovering from his wounds, Æneas returned to the field of battle, and gave new proofs of his courage. In the great attack of the Trojans upon the wall near the ships of the Greeks, Æneas commanded the fourth host of the Trojans, and here he avenged the death of Alcathous, Œnomaus, and Aphareus, and then hastened to assist Hector, who had been struck down by Ajax. Subsequently he even ventured to fight with Achilles, and would have lost his life, if Poseidon (Neptune), although hostile to the Trojans, had not saved him, in order that the decree of destiny might be fulfilled, according to which Æneas and his offspring were to rule over the Trojans.

Thus far the history of Æneas is derived from Homer, who appears to have known nothing about his emigration to a foreign land, and of his establishing a new kingdom there. Homer rather suggests, as observed by Strabo, that Æneas and his descendants ruled as the successors of Priam, at Troy. The author of the Homeric hymn on Aphrodite, differs from the account of Homer, inasmuch as he states that Æneas was educated by nymphs on Mount Ida, and that he was not taken to his father until his fifth year; and that then, at the request of his mother, it was given out that he was the son of a nymph.

According to later traditions, Æneas was educated by the centaur Chiron, and assisted in carrying off Helen. In the Trojan war, he is described as inferior to Hector in courage and valour, but superior in prudence; whence Hector is called the hand, and Æneas the soul, of the Trojans. But he is, nevertheless, said to have slain twenty-eight of the enemy. He was married to Creusa, daughter of Priam and Hecuba; but was, nevertheless, hostile to the house of Priam, especially to Paris. Other traditions state that he was married to Eurydice. When the lower part of the city of Troy was taken by the Greeks, Æneas, with his Dardans and the warriors of Ophrynion, occupied Pergamus, the citadel where all the most sacred and costly treasures of the Trojans were kept. When he found that further resistance was useless, he resolved to save the sacred treasures and the images of the gods; and with them, and with his father and his wife and children, he went to Mount Ida, where the Trojans assembled around him. But, pressed by the enemy, he at last consented to surrender the place to the Greeks, on condition of being allowed to depart in safety with all that he possessed. Menecrates of Xanthus related that Æneas obtained permission to depart, because he had betrayed Troy to the Greeks; Livy and Strabo, on the other hand, report that he and Antenor were not treated in a hostile manner by the Greeks, either on account of the old hospitable connection between them and the Greeks, or because these two heroes had always advised their countrymen to restore Helen, and to make peace. Others, again, relate that Æneas was given up as prisoner to Neoptolemus, and was carried to Pharsalia; while other traditions stated that Æneas was not present at the taking of Troy, as he had been sent by Priam to Phrygia. Those stories which make Æneas depart from his native country after the taking of the city, differ in the account of his wanderings. Some relate that he went to Thrace, and died there; others make him go from Thrace to the Arcadian Orchomenos, where, in later times, a tomb of Anchises was shown, and whence Æneas proceeded to Italy. The whole course of his wanderings is described by Dionysius of Halicarnassus, and very briefly by Livy also. In the course of his wanderings, he was said to have founded numerous towns and temples on the coasts of the Mediterranean; Æneia, in Thrace; Ægesta and Elyme, in Sicily; and other towns also referred their origin to him.

At last he landed at Laurentum, in Italy. According to other accounts it was not Æneas, the son of Anchises, who landed in Italy, but some other Æneas, or Ascanius, his son, and Æneas himself is said to have returned to Phrygia. But the tradition adopted by the Roman historians is, that Æneas, in consequence of various wonders and signs, and of an oracle of Dodona, built a city in the country of the aborigines in Latium. Latinus, the king of the aborigines, at first endeavoured to prevent the strangers from establishing themselves in his dominions; but his hostile proceedings were stopped by negotiation, and at last he allowed Æneas and the Trojans to settle in his territory, and with their assistance he conquered the Rutuli. The new town which Æneas had commenced was now completed, and called Lavinium, after Lavinia, who is described by some as a daughter of Latinus, and by others as a daughter of King Anius, of Delos, who had followed Æneas as a prophetess, and died in the new city. Those who represent her as a daughter of Latinus, add that Æneas married her; and that the aborigines and Trojans thus became united into one nation, called the Latins (Latini). The Latins were now again attacked by the Rutuli, and Latinus fell in battle; whereupon Æneas succeeded his father-in-law upon the throne. But, in the fourth year of his reign, he was likewise slain in a battle against the Rutuli, who were assisted by the Etruscan Mezentius. After the battle was over, the body of Æneas could not be found; some believed that it had been carried away by the river Numicius, and others that it had been removed to the abodes of the gods. The Latins raised a monument to his honour, and worshipped him as a god, under the name of Jupiter Indiges.

Virgil, in his Æneid, has, as a Roman, adopted the account which makes Æneas come to Italy. He follows, on the whole, the tradition which we read in Dionysius; but, in accordance with his poetical object, he has altered, increased, and embellished it in various parts. Ovid, in his Metamorphoses, again, follows the description of Virgil. (The Homeric legends about Æneas are contained in the Iliad; for the later traditions see Xenophon, *On Hunting*; Proclus, *Dict.* 9.; Philostratus, *Her.* 13.; Hyginus, *Fab.* 115.; Pausanias, viii. 12. x. 26.; Ælian, *V. H.* iii. 22.; Dionysius Halic., i. 48—65.; Strabo, xiii. 608.; Livy, i. 1. and 2.; Strabo, v. 229.; Ovid. *Metam.* xiii. 623, &c.; xiv. 590, &c.; Conon, *Narrat.* 46.; Servius, *ad Æn.* ix. 264.; Tzetzes, *Lycophr.* 1252.; comp. Niebuhr, *Hist. of Rome*, i. 179, &c.; Jacobi, *Handwörterb. der Griech. und Röm. Mythol.* under "Æneas.") L. S.

ÆNEAS (King of Arabia). [ARETAS.]

ÆNE'AS (*Αἰνείας*) GAZÆUS, a native of Gaza in Palestine, lived during the latter part of the fifth century of our æra. His parents were pagans, and he himself was a pagan in his youth, but he became a convert to Christianity, and witnessed in 484 the persecution of the Christians by Hermerich, king of the Vandals. He had in early life been a pupil of Hierocles, by whom he was inspired with great love for the Platonic philosophy, which he continued to study and teach even after he had become a Christian. There is extant by him a dialogue called "Theophrastus" (*Θεόφραστος*), on the immortality of the soul and the resurrection of the body. The interlocutors are Axiotheus, who expresses the opinions of Æneas himself, and Theophrastus, his opponent. The whole dialogue consists of a strange mixture of Christian and Platonic ideas, and Æneas shows himself to be anything but a sound philosopher; he supports many of his positions by the aid of the miracles which were alleged to be wrought in his days. There are also extant twenty-five letters by him.

The Theophrastus of Æneas was first published in a Latin translation by Ambrosius Camaldulensis, at Venice, 1513, 8vo. The Greek original was first edited by J. Wolf, Zürich, 1560, fol., with a Latin translation, and afterwards by C. Barth, Leipzig, 1653, 4to. The best editions, however, are that in Galland's *Bibliotheca Patrum*, x. 627, &c., and that of Boissonade, which appeared at Paris in 1836, 8vo., under the title "*Αἰνείας καὶ Ζαχαρίας.* Æneas Gazæus et Zacharias Mitylenæus de Immortalitate Animæ et Mundi Consummatione," &c. The Letters of Æneas are printed in the collection of Greek epistles of Ald. Manutius, Venice, 1499. (G. G. Wernsdorf, *Disputatio de Æneæ Gazæo*, Naumburg, 1816, 4to.; Friedemann and Seebode, *Miscell. Crit.* ii. 1. 374.) L. S.

ÆNE'AS SYLVIUS. [PIUS II.]

ÆNE'AS (*Αἰνείας*), usually surnamed TACTICUS. The time when he lived is uncertain; but if, as Casaubon supposes, he is the same as Æneas of Stymphalus in Arcadia, who, according to Xenophon, was a general of the Arcadians about the time of the battle of Mantinea (361 B.C.), he was a contemporary of Aristotle. Whether this fact can be established or not, it seems clear from the character of his work, that he lived about those times. He wrote a great work on tactics, called *Στρατηγικὰ βιβλία*, or *περὶ τῶν στρατηγικῶν ὑπομνήματα.* It consisted of several books, each of which bore a separate name, as we learn from that which is still extant. Cineas, the general of Pyrrhus, made an abridgment of it. Of this work we possess at present only one book, called *τακτικόν τε καὶ πολιορκητικόν*, the immediate object of which is to show in what manner a siege should be conducted; but it also contains many things relating to ancient history and archæology which are valuable. The book of Æneas is rather difficult, owing to the numerous technical terms, the meaning

of which is often doubtful. (Xenophon, *Hellenic.* vii. 3. 1.; Ælian, *Tact.* i.; Cicero, *Ad Fam.* ix. 25.; Polybius, x. 44.; Fabricius, *Biblioth. Græc.* iv. 334, &c.)

The fragment of the great work of Æneas was first printed in Casaubon's edition of Polybius (Paris, 1609, folio), and afterwards also in those of Gronovius (Amsterdam, 1670, 8vo.) and Ernesti (Leipzig, 1763). Schweighaüser did not incorporate it in his edition of Polybius, and J. C. Orelli, in consequence of this, published a separate edition of it, as a supplement to Schweighaüser's Polybius, Leipzig, 1818, 8vo. This is the most useful edition; it contains a Latin translation and a commentary by Orelli, as well as the notes of his predecessors. There is a French translation by J. J. de Beausobre, (Paris and Amsterdam, 1757, 4to.), which is considered good. L. S.

ÆNESIDE'MUS (Αἰνησίδημος), a native of Cnossus in Crete, according to Diogenes Laertius, but of Ægæ, according to Photius, was a pupil of Heraclides, and taught at Alexandria in Egypt, as Eusebius states. His time is somewhat uncertain, but he was prior to Sextus Empiricus, and probably lived in the first century of the Christian æra.

Ænesidemus is generally considered to belong to the sceptical school, and undoubtedly he contributed greatly to fashion their doctrines into a system; and he is recognised by Sextus Empiricus as one of the heads of the new sceptical school. Still it appears probable, as Ritter shows, that he only viewed the sceptical method as a mode of arriving at the philosophy of Heraclitus, "for the knowledge of there being opposites in the same thing must be preceded by the knowledge of opposites appearing to be in the same thing; and the sceptics say that there appear to be opposites in the same thing, but the followers of Heraclitus advance a step further, and maintain their existence." (Sextus Empiricus, *Pyrrh. Hyp.* i. 210.) In one work, however, of which Photius has preserved extracts, Ænesidemus seems to have confined himself to the exposition of the sceptical doctrines. This was his work on the doctrines of Pyrrho, in eight books (Πυῤῥωνίων λόγοι ὀκτώ), "the sole object of which," says Photius, "is to show that nothing can be comprehended with certainty, either by the senses or the understanding; and accordingly that neither the followers of Pyrrho, nor anybody else, know the real truth of things;" but he adds, "the followers of Pyrrho differ from others in this: their wisdom consists in knowing that they know nothing with certainty; and as to what they do know, they do not express their opinion about it either in the way of affirmation or denial." The work was dedicated to a philosopher of the Academy, Lucius Nero (or, as some read it, Tubero), a Roman of rank. In the first book, the author treats of the difference between the Pyrrhonians and the Academics, and gives a general sketch of the Pyrrhonian doctrines. He then proceeds, in the seven following books, to state the doctrines of Pyrrho more in detail. The fifth book contained the grounds of doubt about causes, and here it was laid down that no one thing was the cause of any other thing; that those were deceived who alleged causes for things; and it contained an enumeration of the modes of their error. Photius, who had perhaps little taste for such speculations, says that the work may be of some value to those who are studying dialectic, if their principles are settled, and the clearness of their judgment is not perverted.

This work is mentioned by Diogenes Laertius, who also speaks of an abridgment or sketch of the doctrines of Pyrrho by Ænesidemus (Ὑποτύπωσις εἰς τὰ Πυῤῥώνεια), which may be the same as the first book of the larger work. Sextus Empiricus contains several extracts from Ænesidemus.

Ritter observes, that it is difficult to determine from what we know of Ænesidemus, how much ought to be attributed to him beyond the attempt to systematise the sceptical doctrines. He borrowed partly from preceding writers, and anything that may be his own cannot be separated from the labours of those who followed him. (Ritter, *Geschichte der Philosophie*, 4er Th. p. 286.; Fabricius, *Biblioth. Græc.* iii. 621. x. 742.; Photius, *Myriobiblon*, cod. 212.; Comp. Gellius, xi. 5.) G. L.

ÆPI'NUS, FRANZ MARIA ULRICH THEODOR, a distinguished German mathematician and natural philosopher, was born at Rostock in Mecklenburg Schwerin, December, 13. 1724. His time, like that of almost every man of learning, appears to have been chiefly employed in the labours of the closet, for scarcely any particulars relating to his personal history are recorded; but the published results of his researches show that he must have been profoundly occupied with subjects tending to the improvement of physical science. He resided for some time in Berlin, and it was there that, in company with Wilcke, he carried on a series of electrical experiments: while so engaged he made the discovery that a plate of air between two boards can be charged with electricity so as to exhibit the effects produced by the Leyden jar; and about the same time he discovered the electrical properties of the heated tourmaline. Of the experiments which led to this discovery an account was given in the "Memoirs" of the Berlin Academy (1756), and six years afterwards, in a small work in 8vo. which was published at St. Petersburg.

Æpinus also discovered in the common balance a remarkable property which had been overlooked by all writers on mechanics: he found that, if at the extremities of the arms there be applied forces in any given ratio to

one another, and acting in any given directions; on resolving each force into two, of which one is coincident with the direction of the beam, or lever, and the other at right angles to it, the sum of the two forces in the former direction will be a maximum when the lever is in a state of equilibrium. The account of this discovery is given in the eighth volume of the "Novi Comment. Acad. Petropol." In the tenth volume of the same work there are two Memoirs by Æpinus, one on accidental colours, and the other, concerning the effect of parallax on the place of a planet when it appears to pass over the sun's disk: and, in 1762, he published a tract "On the Distribution of Heat at the Surface of the Earth."

But the work which constitutes the chief claim of Æpinus to distinction is his "Tentamen Theoriæ Electricitatis et Magnetismi," which was published at St. Petersburg in 1759. Observing the resemblance between the electrical properties of the heated tourmaline and the properties of the magnet, he was led to imagine that a general affinity subsisted between electricity and magnetism, and that the phenomena presented by both might be explained on the supposition that they are subject to the same laws. He adopted the hypothesis of Franklin that the electrical fluid is of one kind, that its particles mutually repel each other, and that between the particles of the fluid and those of the body in which they exist a mutual attraction is exercised. The intensity of the attraction or repulsion was known to diminish when the distances between the particles are increased, but the precise law of the variation (the intensity inversely proportional to the square of the distance) was determined from the experiments of Coulomb at a later period. Like the American philosopher, Æpinus considered that the phenomena of electricity and magnetism in any body are the results of a redundancy or a deficiency of the fluid in some parts of the body, in consequence of the equilibrium between the repulsions of the fluid particles and the attractions exercised on those particles by the particles of the body being disturbed; and with these assumptions he succeeded in proving that all the phenomena are conformable to the principles of dynamics. In the "Philosophical Transactions" (vol. lxi.) there is a paper by Mr. Cavendish containing a theory of electricity founded on the same hypothesis: this appeared about ten years after the work of Æpinus was published, but it is right to observe that the English philosopher was then quite unacquainted with that work, and that in his paper the subject is more extensively developed.

The hypothesis of a single fluid is, however, liable to some objections, particularly on account of the difficulty which is felt in conceiving why, when the electricity is negative, that is, when a body is supposed to be deprived of the fluid, the particles of the body should, as phenomena indicate, repel each other, while they remain united together by the attraction of cohesion. Æpinus was aware of the difficulty, and he further admits that the phenomena of electricity do not afford the means of determining in what part of a body a redundancy or a deficiency of the fluid exists; but he endeavours to diminish the force of the objection by observing that a like co-existence of contrary powers in a body appears in other circumstances: for example, two bodies are observed to attract or repel one another by merely varying their distance, or by placing near them a third body which may affect one of them and not the other.

The hypothesis of two electrical fluids of opposite kinds, which was first proposed by Mr. Symmer of this country, is now more generally received. In this hypothesis the fluid particles of one kind are supposed to attract those of the other kind, and the particles of the same kind to repel one another, both the attractions and repulsions varying inversely as the square of the distance of the particles from one another. It is further supposed that when the fluids are uniformly diffused in a body the particles keep one another in a state of rest; and that when a separation of the two kinds of particles is effected by any means, as by the approach of an electrified body, so that the particles of one kind are attracted towards one part of the body in which they exist, and those of the opposite kind towards another part, the latter body becomes capable of exhibiting electrical properties.

The investigations of Æpinus admit of being adapted to these circumstances; and therefore his work, in which the demonstrations are characterised by precision and elegance, will not cease to be useful even though the hypothesis on which the reasonings are founded should be abandoned. It may be observed here that the mathematical principles of electricity have, since the time of Æpinus and Cavendish, been extended by the researches of Coulomb; and particularly by the investigations of La Place, Poisson, and Ivory, concerning the distribution of the fluid on the surfaces of spheres and spheroids.

The theory of the German philosopher has been rendered accessible to the general reader by the Abbé Haüy, in a work entitled "Exposition de la Théorie de l'Electricité, &c." Paris, 1787.

Æpinus died at Dorpat in Livonia, in August, 1802, being seventy-eight years of age. (*Mémoires de l'Académie de Berlin*, 1756; *Novi Com. Acad. Pet.*, tom. 7—12.; *Phil. Trans.* 1771; *Exposition raisonnée de la Theorie de l'Electricité, &c.* Haüy, Paris, 1787.; Robison's *Mechanical Philosophy*, vol. iv.; *Biographie Universelle.*) J. N.

ÆPI'NUS, JOHANN. The name Æpinus is assumed, and the man's real name was Huck

or Hoeck, which appears on the title-page of some of his German publications. He was born at Brandenburg in 1499. After his elementary education was completed, he studied theology at Wittenberg under Luther, whose principles he adopted and endeavoured to propagate. After his return to Brandenburg, his enthusiasm for the Reformation was ill rewarded; for he was at first thrown into prison, and afterwards exiled from his native place. Hereupon he went to Stralsund, where the reformed doctrines were more favourably received, and where Æpinus was appointed rector. Soon after, however, he was invited to go to Hamburg, and in 1529 he was appointed pastor of the church of St. Peter in that city. To this office there were added, in 1532, those of ecclesiastical superintendent and of first lecturer on theology. Æpinus, together with C. Cruciger and J. Bugenhagen, were the first Protestant divines who were created doctors of divinity by the university of Wittenberg (1533). In the year 1534, Æpinus came over to England to advise King Henry VIII. respecting the reformation of the church. But he does not appear to have made a long stay here, since in 1535 he attended the convention of the Hanseatic cities which was held at Hamburg for the purpose of settling some important ecclesiastical matters. In 1537, he was one of the numerous theologians assembled at Schmalkalden, and signed with them the "Articles of Schmalkalden," which had been drawn up by Luther. The latter part of his life is without any particular incidents. He died on the 13th of May, 1553, at Hamburg, at the age of 53.

Æpinus is the author of numerous theological works, which are partly in Latin and partly in German. The latter were originally all written in the dialect of Lower Saxony, and some of them were afterwards translated into High German. All his writings are characterised by great vehemence and violent attacks upon the Roman Catholics; but they are of very great interest in regard to the origin and early history of the reformation. The most remarkable among his Latin works are — "Pinacidion de Romanæ Ecclesiæ impostoris et papisticis sutelis adversus impudentem Hamburgensium Canonicorum Autonomiam." Hamburg, 1536, 8vo. "Propositiones contra fanaticas et sacrilegas Opiniones papisticorum Dogmatum de Missa." Hamburg, 1536, 8vo.; "De Purgatorio, Satisfactionibus, Remissione Culpæ et Pœnæ, sera Pœnitentia Defunctorum," &c., London, 1549, 4to. Some of his Latin works are letters (epistolæ) addressed to communities or individuals on various ecclesiastical matters, but principally on the "Augsburg Interim," to which he was strongly opposed. Others are of an exegetical character, and consist of commentaries and paraphrases of several psalms, such as the 14th, 15th, 16th, 19th, and 68th psalms. Among his German works, which are also interesting in a linguistic point of view, the following are most curious: — "Eine Korte Underwisinge van deme Sacramente des Lyves unde des Blodes Christi, in Frages und Antwordes wise gestellet." Hamburg, 1530, 8vo. "Van dem Begreffnisse godloser Lüde, een Underricht dat man deselven mit christlichen Psalmen und Gesängen nicht begravenschall." Lübeck, 1547, 4to. "Bekenntnisse und Verklaringhe up dat Interim." Hamburg, 1548, 4to. Most of these books were subsequently translated into High German. A complete list of all the works of Æpinus is given by Adelung, in his Supplement to Jöcher, i. 271, &c.

A Life of Æpinus, in verse, by Joachim Magdeburg, appeared at Hamburg in the year of his death; but there is a better Life by Arnold Grevius, under the title "Memoria Æpini," Hamburg, 1736, 4to. Compare N. Wilcken, *Hamburgischer Ehrentempel*, p. 248—280.; and for a general account, Jöcher, *Allgem. Gelehrt.-Lexic.* i. 123.; Adelung's *Supplement*, i. 271, &c.; Saxius, *Onomast. Lit.* iii. 270. and 635. L. S.

AE'RIUS (Αέριος), a heretic in the fourth century of the Christian æra. Epiphanius, writing in A.D. 376, speaks of him as then living. He was a native of Pontus, or Lesser Armenia, an Arian, and the founder of a sect of heretics, who were called Aerians. He held that there was no difference, by divine appointment, between the offices of a bishop and of a presbyter; that offerings and prayers should not be made for the dead, since by this practice the motives to piety during life were lessened; that the keeping of Easter was unnecessary, since "Christ our passover has been slain for us" (1 *Cor.* v. 7.); and that both this observance and the practice of fasting on appointed days were to be renounced, as being only Jewish rites. He allowed, however, that fasting might be practised with advantage, but held that the time of fasting should be such as each man chose.

Epiphanius gives the following account of the origin of this heresy. Aerius was intimate with Eustathius, who, about the year 355, was made bishop of Sebaste, in Lesser Armenia. His friend's elevation excited the envy of Aerius; and though Eustathius endeavoured to satisfy him by ordaining him a presbyter, and placing him at the head of an establishment for the reception of strangers, he was still discontented, accused the bishop of avarice and misappropriation of the funds for the poor, and at length openly quarrelled with him, gave up his office, and became the leader of a new sect. This statement must be received with caution, on account of the strong feeling of hostility with which all heretics were regarded at that time, and especially those who opposed the opinions concerning rites and ceremonies which had become almost universal in the church.

The Aerians were everywhere persecuted.

They were driven from the churches and fields and villages and cities, and compelled to take refuge in rocks and woods. They appear, from Augustin, to have been still in existence in the year 428. (Epiphanius *De Hæres.* lxxv. 905.; Philastrius, *De Hæres.* lxxii. 140.; Augustin, *De Hæres.* 53. Of these writers Epiphanius had the best information. Lardner's *Credibility*, part ii. c. 82.) P. S.

AE'ROPUS (Αέροπος). [ORESTES.]

AERTSEN, PIETER, (called also Long Peter,) and, by the Italians, Pietro Lungo, a distinguished historical painter of the sixteenth century, was the son of a stocking-maker of Amsterdam, where he was born in 1519. He was placed by his father, when very young, with Aert Claessen of Leyden, and at the age of eighteen was a good painter. He lived some time at Antwerp, where he was elected a member of the academy. The first pictures by which he distinguished himself were views of kitchens, and all kinds of kitchen utensils, which he painted from nature with surprising skill and a remarkable truth of colouring; but he soon forsook these subjects for what is termed the great style, and eventually attained reputation as an historical painter. Five of the best of these earlier pieces have been engraved; four by Matham, called the four kitchens, which are very scarce, and of great value; and one by Bary: they are all elaborately worked. He was commissioned by the city of Amsterdam to paint a picture of the death of the Virgin for the Church of Our Lady of that city; and he produced a very fine picture, equally excellent in design and composition, and remarkably rich in colouring; for which, according to Sandrart, he was paid only 2000 crowns. It is recorded that when Michael Cocxis was called from Mechlin to paint the great altar-piece of the new church of Amsterdam, he declined the undertaking, in consequence of having seen the above-mentioned picture by Aertsen, saying, that since Amsterdam possessed such a painter of its own, its citizens had no occasion to apply to strangers. The altar-piece was executed by Aertsen, and consisted of four subjects, upon four folding panels: the Annunciation, the Nativity, the Adoration of the Kings, and the Circumcision: it was destroyed soon after it was painted during the religious riots of the period. In the new church of Delft, he painted an Adoration of the Magi and an Ecce Homo; and a Crucifixion, at Alkmaar, reckoned by some his masterpiece, which were likewise destroyed by the populace in 1566, during the religious disturbances of that year. Aertsen's works were well drawn and richly coloured, and his subjects were generally well disposed, though frequently in a manner peculiar to himself: he also invariably introduced animals and other accessories when the occasion permitted: his perspective was particularly good, and he excelled in the architectural parts of his pictures. Aertsen died at Amsterdam, in 1673, leaving three sons, who followed the same profession: —

PIETER AERTSEN, called Pietersz or Pieterszen, who painted portraits; he died in 1602, aged sixty-two: AERT or ALLARD AERTSEN, called also Pietersz, who painted history, but principally portraits, in which he excelled; he died in 1604, aged fifty-four: and DIRK AERTSEN, also called Pietersz, who was assassinated at Fontainebleau, where he was employed, in 1620, aged sixty-three; he painted history. GERARD AERTSEN, the son of Pieter Aertsen the younger, was also a portrait painter; and a painter of the name of HENDRIK AERTSEN, of whom nothing further is known, was enrolled in 1630 as a member of the Society of St. Luke at Antwerp. (Vanmander, *Het Leven der Nederlandsche Schilders, &c.*; Descamps, *La vie des Peintres Flamands, &c.*; Heineken, *Dictionnaire des Artistes, &c.*) R. N. W.

AERTSZ, RYKAERT, called Ryk met de stelt (or Dick with the wooden leg), a Dutch historical painter, was the son of a poor fisherman of Wyck, in North Holland, where he was born, in 1482. When he was young he had the misfortune to burn his leg, which, on account of some mismanagement in the cure, it was finally necessary to amputate; and it was owing to this circumstance that he ultimately became a painter. While suffering under the effects of the amputation, he appears to have had no other amusement than that of drawing with charcoal upon the floor, and he showed so much ability that he was persuaded to make it the business of his life. He accordingly commenced his career in Haarlem, and having received some instructions from Jan Mostaert, then a young painter of reputation, he soon found employment; but nearly all his works in Haarlem are now destroyed, for they consisted chiefly in the decorations of the friezes of private houses, which have fallen into decay. From Haarlem, Aertz went to Antwerp, where, in 1520, he was elected a member of the Academy of St. Luke, and became acquainted with the principal painters of that place. Floris copied his head, which was very handsome, for his picture of St. Luke portraying the Virgin. Aertsz lived to a great age, and, towards the end of his life, became nearly blind. He died at Antwerp, in 1577, aged ninety-five. Two pictures of Joseph and his brethren, which he painted on the wings of an altar-piece in a church at Haarlem, are mentioned as two of his best paintings. (Vanmander, *Het Leven der Nederlandsche Schilders, &c.*; Descamps, *La Vie des Peintres Flamands, &c.*) R. N. W.

Æ'SCHINES (Αἰσχίνης). Diogenes Laertius (ii. *Æschines*) enumerates eight persons of the name, of whom the first and third are

Æschines Socraticus and Æschines the orator. The seventh was Æschines of Miletus, a writer on politics, and apparently the person who is mentioned by Cicero. (*Brut.* 95.) This Æschines of Miletus was obliged to fly his country for the freedom with which he had spoken of Pompey the Great. (Strabo, p. 635. ed. Casaub.) Other persons of the name of Æschines are enumerated in a note to Fabricius, *Biblioth. Græc.* ii. 691. G. L.

ÆSCHINES (Αἰσχίνης). The materials for the biography of Æschines are scanty, and they are not entirely trustworthy. We have no information about his parentage and early life, beyond what we obtain from his own speeches, and those of his rival, Demosthenes; and the contradictions between the two accounts are such as prevent us from giving entire credit to either. It is not certain that these speeches were ever delivered in public in the form in which we have them; and if this were certain, we could not safely take an assertion of either orator to be true, simply because it was made in the presence of all the Athenians.

Æschines says, in his Oration on the Embassy (Περὶ Παραπρεσβείας, c. 46, &c.), that his father, Atrometus, lost his property in the (Peloponnesian) war; that after being driven out of Athens during the tyranny of the Thirty, he served as a soldier in Asia; that he belonged to a Phratria which shared in the same religious rites with the Eteobutadæ, a family from which was taken the priestess of Athena (Minerva), the guardian goddess of Athens; and that he assisted in restoring the democracy. All his ancestors on his mother's side also, he tells Demosthenes in his speech, were free. His eldest brother, Philochares, had a good education, and served with Iphicrates, and was several times in command of the Athenian forces. Demosthenes had asserted (Περὶ Παραπρεσβείας, c. 68.), that Philochares was a painter of alabaster boxes and drums; an assertion to which Æschines makes this answer. His youngest brother, Aphobus, had been sent on an embassy to the king of Persia, and had honourably discharged his duties in the administration of the Athenian revenue. Æschines married the daughter of Philodemus, and the sister of Philon and Epicrates, all respectable Athenian citizens, and he had a daughter and two sons at the time when he made this statement in the year B. C. 343. His father was then alive, and in his ninety-fifth year. Both his father and his mother were probably present when he made this speech.

Thirteen years after (B. C. 330), in reply to the alleged abuse of Æschines, Demosthenes, who was not at all inclined to be abusive, as he says himself, states of Æschines as follows, in his oration on the crown (Περὶ Στεφάνου, c. 40.):—That his father's name was Tromes; that he was once the slave of a schoolmaster, and wore fetters round his legs, and a wooden collar round his neck; that his mother was a prostitute, and brought her son up in a brothel, and that a slave, a piper, took her from this honourable occupation; that Æschines had in some way got himself enrolled a citizen; that he added two syllables to his father's name, and called him Atrometus, and gave the honourable name of Glaucothea to his mother. Farther on (c. 79.), Demosthenes recurs to the subject. He charges Æschines with being brought up in great poverty; he was employed in the same school with his father, and his business was to make the ink, wipe the benches, and sweep the school, — occupations more suitable to a slave than a free youth. On attaining to man's estate, he assisted his mother in the absurd and indecent ceremonies of some superstitious practices, by which she got her living. His next employment was as a clerk to some inferior magistrates; then he figured as a third-rate actor, and was hissed off the stage for his failure. Demosthenes says that he had a handsome person and a fine voice.

To attempt to extract the truth from two such opposite statements is an idle task, and it is equally uncritical to make a biography of Æschines by rejecting a part of each of the two stories. We may, however, admit that the youth of Æschines was spent in poverty and hardship, that his education was imperfect, and that he rose to eminence through various low stations; we may also admit that Demosthenes, as he tells us, laboured under none of these disadvantages. He thus unconsciously teaches us to estimate the abilities of Æschines more highly than his own.

Æschines was born about the year B. C. 389, for he was in his forty-fifth year B. C. 345, when he prosecuted Timarchus. He was in the great battle of Mantineia, B. C. 362, being then in his twenty-seventh year; and he served in the Athenian army on several occasions both before and after that time. He also distinguished himself at the battle of Tamynæ in Eubœa (B. C. 350), and earned the approbation of his general, Phocion, and received public honours. Being thus brought into notice, he entered into political life as a supporter of Eubulus.

Æschines first appears to take a prominent part as an orator on the occasion of the return of Ischander from a mission into Arcadia, to ascertain how the people there were disposed to King Philip. This was after the capture of Olynthus by Philip, B. C. 347. Æschines recommended that the states of Greece should be invited to Athens to deliberate on the best mode of opposing the designs of the Macedonian king. An embassy to Megalopolis was proposed by Eubulus, and Æschines was named one of the ambassadors; the object was to excite the Arcadians against Philip. Æschines gave an account of his embassy on his return, in which he bitterly inveighed against Philip; and he described his meeting,

on his journey home, a body of Olynthian captives, women and boys, led along by one Atrestides, who had received them as a present from Philip. (Demosth. Περὶ Παραπρεσβ. c. 86.). It is not stated that any public measure was the immediate result of this mission to Arcadia.

The Athenians being informed that Philip was willing to make peace with them, ten ambassadors were appointed by the people, on the proposal of Philocrates, for the purpose of treating with Philip. Among the ten were Philocrates, Æschines, and Demosthenes, who was the youngest of the number, Ctesiphon, who was the eldest, and Aristodemus the actor, who had recently returned from a mission to Philip to treat about the ransom of some Athenians who were made prisoners at Olynthus. The precise instructions of the ambassadors are not stated by any authority; and the transactions of the embassy are mainly known from the speech of Demosthenes on the occasion when he subsequently prosecuted Æschines for misconduct in the embassy, and by the reply of Æschines. — (Demosthenes and Æschines, Orations entitled Περὶ Παραπρεσβείας.) These speeches are full of very circumstantial details; but they also abound in exaggerations and contradictions, from which it is impossible to extract the complete truth.

The ambassadors arrived at Pella, where Philip then was, and had an audience (B.C. 346). They addressed him in order of seniority. Æschines, who is the only extant authority for these transactions, says that he urged the restoration of Amphipolis to the Athenians, which was the main topic of his discourse. Demosthenes, who spoke last, was so embarrassed that he could not proceed with his speech, though the king encouraged him to go on. Philip replied to the arguments of the ambassadors at great length, and more particularly to those of Æschines. The result was, that the king gave the ambassadors a letter for the Athenians, and promised to send his own envoys immediately to Athens.

On their return, the ten ambassadors made a report to the senate, and delivered their letter; and Demosthenes, after bestowing high praise on all his fellow-ambassadors, and especially on Æschines, moved that they should receive the usual honours of a chaplet of olive, and should be invited to the public table. The ambassadors next appeared before the assembly of the people to give an account of their mission. Æschines, as he states, had been prevailed on by Demosthenes to say nothing about his embarrassment at Pella, and accordingly he passed it over. Demosthenes spoke last, but he took the opportunity of decrying Philip, others who had spoken before him having been loud in his praise; and he denied that Æschines had promised, as he asserts that he had done, to leave Demosthenes something to say about Amphipolis. It was left to Demosthenes to propose the measures necessary for the reception of Philip's ambassadors, and for the determination as to the peace. The Athenians knew that Philip would not give up Amphipolis, and that they must surrender all claims on Cardia in the Thracian Chersonese.

The Macedonian envoys, Antipater, Parmenion, and Eurylochus, arrived soon after the return of the ten ambassadors, and were well received. Demosthenes paid them great attention, and feasted them in splendid style. Two assemblies of the people were held, and at the second it was determined to make peace and alliance with Philip. It was also determined to send ten ambassadors to Philip to get the treaty ratified by him; and among the ten ambassadors were Æschines and Demosthenes. The embassy proceeded to Pella, whence they accompanied Philip to Pherræ, in Thessaly, where the treaty was ratified in June of the year B.C. 346. The people of Halus and the Phocians were expressly excluded from the benefit of it. The ambassadors returned home.

After making a report to the senate, the ambassadors addressed the assembly of the people. Both Æschines and Demosthenes spoke. Philocrates proposed that the peace and alliance with Philip should comprehend his successors; and that if the Phocians did not deliver up the temple of Delphi to the Amphictyons, the Athenians would aid in compelling them. This proposition was carried, and a new embassy was appointed to communicate it to Philip; Demosthenes and Æschines were named ambassadors. Demosthenes, who was unwilling to go, made the oath which the law required in such cases, and was excused; Æschines was not well, and he obtained leave to stay behind for the present.

Philip had succeeded, by his skilful management, in deceiving the Athenians as to his real intentions. The treaty deprived the Phocians of the aid of Athens, and Philip now entered Phocis for the purpose of putting an end to the sacred war, and restoring the Amphictyons to their functions. After seizing Delphi, he summoned the Amphictyons to try the case of those who were accused of sacrilege. The Athenian embassy, and Æschines among them, attended at the council. Æschines states, that it was through his influence that the male population of several of the Phocian towns were not capitally punished by being thrown down the rock of Delphi; and this barbarous measure, he adds, was urged by the tribes of Œta. But the punishment of the Phocians was severe; their cities, except Abæ, were destroyed ot dismantled; their existence ceased as an inr dependent state; and Philip obtained the sea- in the Amphictyonic council, and the two votes which had belonged to the Phocians.

[PHILIP.]

Æschines did not render an account of his conduct in the matter of the embassies till nearly three years after the peace. When he first came forward to do it, Demosthenes and Timarchus took advantage of the opportunity to call him to account for alleged misconduct in his second embassy, and for betraying the interests of the state to Philip. Philocrates had already been prosecuted for misconduct in the embassy by Hyperides, a friend of Demosthenes, and he had avoided the trial by a voluntary exile.

Timarchus was a notorious profligate, who violated all the decencies of life; and a law of Solon provided that no person who was guilty of the acts imputed to Timarchus should ascend the bema. Æschines availed himself of this law to get rid of one of his enemies. Timarchus was accordingly prosecuted by Æschines under the law of Solon, and his speech on the occasion is extant. The guilt of Timarchus was notorious, and no evidence was produced against him. He lost his citizenship, and, according to some accounts, hanged himself (B. C. 345.). In his speech, Æschines professes to be moved to this prosecution by a regard to public morals, though it cannot be doubted that he was also desirous to rid himself of a dangerous enemy. That he should inveigh against Demosthenes, also, in the bitterest terms, while under the apprehension of his own trial, (*Against Timarchus*, c. 33, &c.) is not surprising; and it is at least some excuse for this outbreak, that Demosthenes should have united himself to so notorious a scoundrel. Æschines declares that this was the first occasion on which he had ever appeared as a prosecutor or accuser.

The trial of Æschines followed, and he was acquitted by thirty votes (B. C. 343.). He had the assistance of Eubulus on the occasion; both the speech of his accuser and his own admirable defence are extant. As we know little more of the matter than what is contained in the two speeches as they have come down to us, we have not the means of forming a proper judgment of the innocence or guilt of Æschines. His simple, clear, and persuasive statement of his own case proves his great abilities; and, contrasted with the somewhat confused speech of his accuser, leaves a favourable impression of the justice of his defence.

Another event in the life of Æschines, of uncertain date, is sometimes referred to a period before his trial. Æschines had been appointed by the state as their syndic or representative in a matter relating to the temple of Delos. One Antiphon had been detected by Demosthenes, as he tells us, in a design to burn Piræus, and Demosthenes had him arrested. Æschines protested against the irregularity of the proceeding, and the man was let loose. The Areopagus, however, took the matter in hand, seized Antiphon, and brought him before the people. Antiphon was tortured to extract evidence or a confession, and then put to death. The Areopagus, having been empowered in that behalf, deprived Æschines of his office of syndic, and elected Hyperides. The real guilt of Antiphon, and the precise nature of the charge imputed to Æschines, are equally uncertain. (Demosthenes, Περὶ Στεφάν. c. 42.)

In the early part of the year B. C. 339, Æschines was appointed one of the representatives of Athens (pylagoras) to the Amphictyonic council at Delphi. He informs us (*Against Ctesiphon*, c. 38, &c.), that while he was making a speech in vindication of the Athenians against a charge of sacrilege, which he had been informed that the Locrians of Amphissa were intending to bring against the Athenians, he was interrupted by an Amphissian, who poured forth a torrent of abuse against Athens. The indignation of Æschines was roused, and the occasion gave him an opportunity of avenging the insult. From the spot where the council was sitting, he saw stretched out in the distance the fertile plain of Cirrha, cultivated and filled with buildings, and the harbour repaired and frequented by ships. The Locrians of Amphissa were now occupying the harbour and the land, which were loaded with a curse and devoted to desolation. He reminded the council that a curse had been pronounced not only against those who cultivated the land, but against those also who permitted such an act of impiety to pass unpunished. On the following day, pursuant to a proclamation of the council, all the Delphians, both slaves and freemen, who were of full age, assembled with spades and axes, and, headed by the Amphictyons, destroyed the harbour, and burned the buildings in the plain of Cirrha. As they were returning, the Locrians issued from Amphissa to attack them, and they only escaped by a hasty flight to Delphi. An Amphictyonic assembly, a meeting which comprehended the Amphictyonic representatives and those who were then at Delphi for religious purposes, was convoked on the next day; and a decree was made for an Amphictyonic council to meet at Thermopylæ before the usual time, for the purpose of punishing the sacrilege of the Amphissians, and their violence towards the Amphictyons. The further history of this matter is given under "Cottyphus," who was the president of the Amphictyonic council which passed this decree. [COTTYPHUS.]

The last great event in the public life of Æschines was his prosecution of Ctesiphon, on the ground of illegal conduct in proposing a measure (psephisma) for presenting Demosthenes with a golden crown in the theatre at the Great Dionysia, as a reward for his services to the state on various occasions. The attack of Æschines, though in form against Ctesiphon, was, in effect, directed against Demosthenes. The speeches of Æschines and Demosthenes on this oc-

casion are both extant, and they are discussed under the life of Demosthenes. Æschines failed in his prosecution: he did not obtain a fifth part of the votes, and accordingly was liable to pay a small penalty. He immediately went into exile (B. C. 330). Plutarch says that he spent his time in Ionia and Rhodes, and opened a school of rhetoric. Some accounts say that he did not go to Rhodes till after the death of Alexander (B. C. 323); and that he finally removed to Samos, where he died (B. C. 314). There was a tradition that he once delivered his famous speech against Ctesiphon before his pupils at Rhodes, and, on their expressing surprise that he should have failed after such an effort, "You would not have been surprised," he said, "if you had heard Demosthenes." The anecdote is told somewhat differently by Cicero (*De Orat.* iii. 56.), and in a manner that was better suited to the purpose to which he applied it. (Compare Pliny, *Ep.* ii. 3.; and Pliny, *Hist. Nat.* vii. 30.)

The character of Æschines is not free from suspicion; for whenever a man has been accused of dishonesty, some unfavourable opinion of him is always created and remains. If we believe Demosthenes, he sold himself to Philip; he brought about the ruin of Phocis, and he sacrificed the interests of Athens to his own. Yet Demosthenes lies under imputations from his rival, which are quite as serious. In an age when the standard of morality was low, it is nothing surprising that the leaders in a democracy should charge one another with venality and corruption; and the probability is, that the mutual recriminations are founded in truth, though exaggerated by the violence of party. It is impossible to extract the complete truth from the perplexing history of a period when the principal authorities are two political rivals, whose statements about the same matter are often in direct contradiction to one another. But, if the integrity of Æschines is suspected, his great abilities, both as a popular leader and an orator, are undisputed. He was the rival, and, in the judgment of Cicero and Quintilian, all but the equal, of Demosthenes. In the lucid arrangement of his matter, in the ease and clearness of his narrative, he has never been surpassed; if he falls below Demosthenes in any quality of an orator, it is in powerful invective and vehement passion. His extant orations place him among the first of writers. His school of rhetoric is by some considered to be the origin of the florid Asiatic school of oratory; but, if this be so, the precepts and practice of Æschines must have been different in the latter part of his life from what they were when he was the rival of Demosthenes. There is however little good foundation for this opinion. His own masters were, according to some, Isocrates and Plato, and, according to others, Alcidamas; but no reliance can be placed on these statements of late biographers, which are, on several grounds, improbable.

Photius was only acquainted with the three orations of Æschines which are now extant; an oration entitled "Deliacus," which was attributed to him, Photius declares to be spurious. Photius also mentions nine letters of Æschines: there are, at present, twelve letters extant, all of which are undoubtedly spurious. The first edition of the "Orations of Æschines" is in the collection of Greek Orators and Rhetoricians, by Aldus, Venice, 1513, folio: they are also in the collection of H. Stephens, 1575, folio. The orations have been frequently published — by Hieron. Wolf, with a Latin translation, in his edition of Demosthenes, 1572, fol.; by John Taylor, Cambridge, 1748 and 1757, 2 vols. 4to.; by Reiske, in his edition of the Greek Orators, Leipzig, 1770—1775, 12 vols. 8vo.; by Immanuel Bekker, in his Attic Orators, Oxford, 1822, 5 vols. 8vo., who has founded his text on a careful examination of the MSS.; and by J. H. Bremi, Zürich, 1823, 1824, 2 vols. 8vo., which is the most useful edition.

There is a German translation of Æschines by J. H. Bremi, Stuttgard, 1828, 1829, 3 vols. 12mo.; and another by A. F. Wolper, Prenzlau, 1831, 16mo. There is a French translation of Demosthenes and Æschines, by the Abbé Auger, Paris, 1777, 4 vols. 8vo., which has gone through several editions. There is an English version of the Oration against Ctesiphon by Andrew Portal, Oxford, 1755, 8vo., which was republished in 1827; and a better version of the same Oration by Thomas Leland, London, 1770, 8vo. (Thirlwall's *History of Greece*, vol. v. &c.; J. Taylor, *Præfatio ad Æschinis Epistolas*; Photius, *Myriobiblon*, cod. 61. 264; Plutarch, *Demosthenes; Lives of the Ten Orators*; Fabricius, *Bibliotheca Græca*, ii. 850.; Hoffmann, *Lexicon Bibliographicum*; E. Stechow, *Æschinis Oratoris Vita*, Berlin, 1841, where all the authorities are referred to.) G. L.

ÆSCHINES SOCRATICUS was the son of Charinus, a sausage-maker, or, according to another account, of Lysanias. He was an Athenian by birth, and from his youth very laborious, and a constant hearer of Socrates, who said of him, "The only person who knows how to value me is the sausage-maker's son:" and when Æschines told him that he was poor, and had nothing to give, except himself, Socrates replied, "Dont you see that you are offering me the greatest gift?" According to one account, it was Æschines, and not Crito, who advised Socrates to escape from prison. He was always poor, and Plato is accused of robbing him of his only pupil. His poverty led him to Sicily, to Dionysius the younger, where he is said to have lived till the expulsion of Dionysius, and the return of Dion to Syracuse, B. C. 356. Carcinus, the comic writer,

was living at Syracuse during the same period. Æschines returned to Athens at a time when Plato and Aristippus were in great repute, with whom he did not venture to enter into competition; but he gave lectures, for which he received a fee, and he wrote speeches for those who had matters pending in the courts of justice, in which he imitated the style of Gorgias. Lysias wrote an oration against Æschines, entitled "On Sycophancy" (Περὶ τῆς Συκοφαντίας). Lucian (*On the Parasite*) says that Æschines got into the favour of Dionysius by reading to him his "Miltiades," (according to Diogenes, the worst of the seven dialogues,) and that thenceforward he became one of the parasites of Dionysius, and forgot all the precepts of Socrates. But no critic takes Lucian's anecdotes for more than he intended them to be taken; and here his business is not to write biography.

Æschines was the author of several dialogues, most of which he was accused of having received from Xanthippe, the wife of Socrates, and passing off as his own, though they were written by Socrates; an idle story, if it be true that Socrates left no writings, and a charge which may be false if he did. Those dialogues attributed to Æschines, which bore the stamp of the Socratic method, were seven, according to Diogenes Laertius: "Alcibiades," "Axiochus," "Aspasia," "Callias," "Miltiades," "Rhinon," and "Telauges." Photius mentions the same number, and adds that some persons attributed them to Socrates. There are now extant, under his name, three dialogues, respectively entitled: "On Virtue, whether it can be an Object of Instruction" (Περὶ ἀρέτης, εἰ διδακτόν); "Eryxias, or, on Wealth" (Ἐρυξίας ἢ περὶ Πλούτου); and "Axiochus, or, on Death" (Ἀξίοχος ἢ περὶ Θανάτου). These dialogues are not without merit as respects the language, though it savours of the late rhetorical school; but the best critics do not allow them to be genuine. In the "Axiochus," Socrates is introduced as urging considerations why Axiochus should not fear death. Socrates dwells on the pains of life, and on the immortality of the soul, and on the happiness of another world for the good; but the topics are feebly handled, and the dialogue leaves an impression that it is not a genuine work of a celebrated pupil of Socrates. Æschines was one of those followers of Socrates who did not aim at founding a sect. We cannot collect that he professed to do more than to expound his master's doctrine, a circumstance which would increase the value of any genuine fragment of Æschines. The "Axiochus" is mentioned by several ancient writers, and particularly by Athenæus, (p. 220. ed. Casaub.) in such terms as to show that it can hardly be the dialogue now extant under that name. There is a fragment of the "Aspasia" in Cicero, (*De Invent.* i. 31.) part of which is quoted from Cicero by Quintilian (*Instit. Orat.* v. 11.)

The three extant dialogues attributed to Æschines were printed in the old editions of Plato, the first of which was that of "Aldus Manutius," 1513, fol. The best edition of the dialogues is the third edition of J. F. Fischer, Leipzig, 1786, 8vo., which contains the "Testimonia Veterum," and the "Fragments." The "Eryxias" and "Axiochus" are in A. Boeckh's edition of "Simo Socraticus," Heidelberg, 1810, 8vo. There is extant a letter attributed to this Æschines: it is in the collection of Orelli, Leipzig, 1815. There are several German translations of Æschines, the latest of which appears to be by K. Pfaff, 1827, 12mo. (Diogenes Laertius, ii. *Æschines;* Fabricius, *Biblioth. Græc.* ii. 691.) G. L.

ÆSCHRION (Αἰσχρίων). There are apparently two poets of this name who are mentioned by ancient writers. The one is called a Samian, and the other a Mitylenæan; but as both are stated to have written iambics and choliambics, most modern scholars are inclined to think that these two Æschrions are the same person, and that he was a native of Samos, to whom the epithet of Mitylenæan was either given by mistake, or because he spent a part of his life at Mitylene. In one of his longer fragments which are still extant, he defends the Samian Philænis from the charges of the rhetorician Polycrates, which is also alleged in support of the opinion that he was a Samian. He lived about the time of Aristotle and Alexander, and is said to have been a friend of Aristotle, and to have accompanied Alexander in his expeditions. Besides his iambics, of which a few fragments are preserved, he also wrote epic poems and ephemerides in hexameters.

His fragments are collected in Schneidewin's "Delectus Poetarum Iambicorum et Melicorum Graecorum," Göttingen, 1839. (Athenæus, vii. 296. viii. 335. ed. Casaubon; Tzetzes, *Chil.* viii. 406., and *Ad Lycophr.* 688.; Nœke, *Chœrilus*, p. 191.) L. S.

ÆSCHRION (Αἰσχρίων), an ancient physician of Pergamos, who probably lived in the second century after Christ. Galen ranks him among the empirici, says that he was one of his tutors, and speaks with great respect of his knowledge of drugs. (*De Simpl. Medicam. Facult.* lib. xi. cap. 24. tom. xi. p. 356. ed. Kühn.) He also mentions with approbation a superstitious remedy invented by him against the effects of the bite of a mad dog, of which the principal ingredient was powdered craw-fish, which were to be caught at a particular time of the sun and moon, and baked alive. The writer on agriculture, quoted by Pliny (*Hist. Nat.* lib. viii.) is not the same person as Galen's tutor. W. A. G.

ÆSCHYLUS (Αἰσχύλος), was a native of

the Attic town of Eleusis. He was politically a citizen of Athens, whence some writers call him an Athenian. He is said to have been descended from an ancient family of Eupatridæ (Attic nobles), which may perhaps be traced back to King Codrus. His father, Euphorion, appears to have been connected with the worship and the mysteries of Demeter (Ceres).

The year of the birth of Æschylus is not mentioned; but, according to the Parian marble, he was five and thirty years old when the battle of Marathon was fought, and, according to the same authority, he died in B. C. 456, at the age of sixty-nine; accordingly, he was born in B. C. 525. There was a tradition that Æschylus, when a boy, fell asleep in the vineyard of his father, and that Dionysus appeared to him in a dream, and bade him devote himself to tragedy. Æschylus is said to have commenced his career as a dramatic poet at an early age. There appears to have been a law at Athens, according to which no tragic author was allowed to contend for the prize in tragedy at the Dionysiac festivals until he had attained the age of twenty-five; and as it was at this age that Æschylus, in B. C. 499, was admitted to a contest for the tragic prize with Pratinas and Choerilus, it does not seem improbable that this law existed as early as the youth of Æschylus. This, his first attempt, was unsuccessful.

The youth of Æschylus belongs to a time when Athens, after having received the democratical constitution of Cleisthenes, went through a period of rapid development, which created in the minds of her citizens that noble love of their country which, in the struggles with Persia, produced such memorable results. The public festivals, in which the whole people participated, engaged the attention of the state more than before; and the dramatic representations of the Dionysiac choruses, in particular, were beginning to assume a more regular form. A wide field was thus opened for a poet who had the talent and courage to attempt to perfect what was still in its infancy. Such a poet was Æschylus, who worked out, though perhaps unconsciously, the great principles of his art: he knew and felt his vocation, and in his high enthusiasm he ventured to break through the narrow limits within which his predecessors and contemporaries moved. It is a curious coincidence, that in the year 500, when Æschylus brought out his first play, the wooden theatre, or rather scaffolding, broke down. The importance which the drama was now acquiring at Athens induced the Athenians to build the new theatre of stone, and of large dimensions. The scenery for it was executed by Agatharchus, who left a treatise on the subject. It is not improbable that Æschylus may have given his advice about the internal arrangement and structure of this new building, which was destined to become the scene of his glory.

In 490 B. C. Æschylus distinguished himself in the battle of Marathon; and his valour was afterwards commemorated by the famous painting in the Stoa Pœcile, which, according to Pausanias, was valued more highly, and was of greater antiquity, than his statue in the theatre. Æschylus, like all the men of that time who had taken an active part in the struggle with Persia, considered this as the most glorious event of his life. This feeling is expressed in the epitaph of Æschylus, which he himself wrote, and in which his triumph as a tragic poet is not mentioned. His brother Cynægeirus also distinguished himself in the battle of Marathon, by the most undaunted courage. Ameinias, who as trierarch, began the battle of Salamis, and put all the other Athenians into the shade by his bravery, is by some writers called a brother of Æschylus; but this fact is more than doubtful, as Herodotus says that he belonged to the demos of Pallene, and Plutarch calls him a Decelean, whereas the family of Æschylus belonged to Eleusis. If, however, both of them were the poet's brothers, it would certainly be a proof of uncommon modesty in him, that in his "Persians" he makes no allusion to the illustrious deeds of his nearest kinsmen. Æschylus himself probably took part in all the subsequent battles with the Persians, at Artemisium, Salamis, and Platææ.

The first prize which he gained in tragedy was in the year 484 B. C., sixteen years after he began to write for the stage, when he was forty-one years old. The name of the drama with which he gained the prize is not mentioned. In his earlier years, Æschylus is said to have resisted all temptations to try his strength in any other kind of poetry than the drama; but soon after the battle of Marathon, when the Athenians offered a prize for the best elegy upon the men who had fallen at Marathon, Æschylus ventured upon the contest with Simonides of Ceos, but was defeated. The period which followed this defeat was the most active of his life, for he not only joined his countrymen in all their undertakings against the common enemy, but must at the same time have written many of his dramas, most of which gained the prize from his competitors. In the year B. C. 468 Sophocles brought out his first play on the Attic stage, and contested the prize with Æschylus, who was defeated by his young rival. In this same year Æschylus left his native country, and went to Syracuse, to the court of Hiero, where other Greek poets of the same time had found a favourable reception. The ancients describe this emigration to Sicily as the immediate consequence of his defeat by Sophocles. But such a misfortune, however great in the eyes of a Greek, appears, in itself, not to be a sufficient motive for such

a step, unless other causes combined to induce him to it, more especially as a defeat in tragedy was nothing new to Æschylus. The real causes of his conduct must be sought deeper: they lay in the circumstances of the times, and in the relation which the poet bore to them: he was one of the surviving heroes of the days of Marathon; his whole character and tendency of mind belonged to a by-gone age, and he cannot have looked with pleasure upon a generation that had sprung up to reap the fruits of the labours of its forefathers, while it was hurrying the country onward to pure democracy, a form of government which was little suited to the taste of Æschylus. It is also not improbable that about this same time the charge of impiety was brought against Æschylus, by some of his political adversaries. The precise nature of this charge is unknown; it is only stated that he brought some of the secrets of the Eleusinian mysteries, in which he was initiated, upon the stage, and thus profaned them. This charge is said to have brought him into great danger; but as he was acquitted by the Areopagus, his offence must have been very slight, if not altogether a fabrication of his enemies. All these causes and annoyances were indeed a sufficient motive for quitting his country. During the first months of his stay in Sicily he composed and brought upon the stage a piece called "Ætna, or the Ætnæan Women," and gave a representation of the "Persians" at Syracuse, with which he had gained a victory at Athens in 472 B.C. According to the Greek biographer of Æschylus, it was through this representation of the "Persians" that Hiero conceived his great admiration for the poet. He also composed other dramas during the time of his stay in Sicily; and he was afterwards reproached with having used some Sicilian words and expressions which were offensive to the Athenians. At what time he returned to Athens is uncertain; though it was probably soon after the death of Hiero, in B.C. 467, or, at the latest, after the expulsion of his brother Thrasybulus, and the establishment of democracy in 466. But in B.C. 458 we again find him in his native country; for in this year he gained the prize in tragedy with his trilogy called the "Oresteia," consisting of the "Agamemnon," the "Choephoræ," and the "Eumenides." The opinion which some have entertained, that Æschylus revealed or profaned the mysteries in a first edition of the "Eumenides," and that this play drew upon him the charge of impiety, is devoid of all foundation. Although Æschylus, except in the case of the "Persæ," took the subjects for his dramas from the mythology or from the legends of the heroic age, yet he could place them in such a light as to bear upon the actual state of affairs. Among the extant plays there is none in which this is more manifest than in the "Eumenides," the political object of which was to save the venerable institution of the Areopagus from the democratic attempts of Pericles and his party. But although Æschylus, as a poet, was rewarded with the prize, yet his political object was not attained. [PERICLES; EPHIALTES.] The poet must have felt now more than ever that democracy could no longer be stopped in its progress. With these feelings, he again left his country in the year in which he had gained the prize by his "Oresteia," and went to Gela in Sicily, where the family from which Hiero was descended held the hereditary priesthood of the goddesses Demeter and Persephone; and there he spent the last three years of his life in quiet retirement. He died in B.C. 456, at the age of sixty-nine. The manner of his death is told by all the ancients in the same way. An eagle, soaring above his head, dropped a tortoise which he held in his claws upon the bald head of the poet, and killed him. Thus the oracle was fulfilled, which had declared that Æschylus should be killed by a missile from heaven. The inhabitants of Gela buried him at the public expense, and erected to his memory a monument with an epitaph written by himself, in which he describes the field of Marathon as the scene of his glory, without alluding to his success as a dramatist. In Sicily the memory of Æschylus was long held in the highest esteem; and in Attica, although he had parted from its shores with bitter feelings, the next generation appears to have prized the works of Æschylus very highly, for what we read about him in the "Frogs" of Aristophanes must be regarded as the judgment of the ablest Athenian critics at the time. Not only were the dramas which had been performed in his lifetime repeated after his death, and treated like new compositions, so as to be allowed to come into competition with new dramas, but pieces which had not been brought out by the poet himself were produced upon the stage by his son Euphorion, and gained prizes.

Before we proceed to speak of the dramatic character of Æschylus, we must explain several of his innovations, which will enable us to form a clearer estimate of the artistic merits of his plays.

The Greeks justly regarded Æschylus as the father of tragedy. Before his time the art scarcely deserved the name of drama, and the progress which it made under the direction of his genius was far greater than any which it owed to his successors. It required much more power to raise the drama from the state in which it was in the hands of the poets previous to Æschylus, to the condition in which we find it in his works, than merely to continue what he had commenced. Before the time of Æschylus only one actor appeared on the stage at once, who carried on the dialogue with the chorus, or told his story to the chorus. Æschylus introduced a second actor, which was the

first step towards making the dialogue and the action independent of the chorus. The dialogue now became more free and animated, and the contrast between a principal (protagonistes) and a secondary character (deuteragonistes) enabled the poet to interest his audience in the action, which before his time was of secondary importance, the chorus being the principal part of the drama. But the action in the dramas of Æschylus is yet not altogether independent of the chorus, which takes a considerable part in the events of the drama. The complete separation of these two elements was reserved for Sophocles. An innovation like this was undoubtedly adopted by the contemporaries of Æschylus, as he himself at a later period adopted that of Sophocles, by which a third actor was introduced. There are dramas of Æschylus in which three persons appear upon the stage at once; but in this case the dialogue is carried on by only two of them. A third actor who takes part in the dialogue does not occur in any drama written before the year B.C. 468, when Sophocles showed the advantage of a third actor. The part of the protagonistes was in most cases performed by Æschylus himself, and the names of two celebrated actors are known, who were trained and instructed by the poet, and probably acted the parts of the deuteragonistes. They were Clearchus and Myniscus of Chalcis. Before the time of Æschylus, the poets generally acted their own dramas, and were obliged to perform the parts of the several characters of a piece, one by one in succession. This inconvenience was obviated, in some degree, by the introduction of a second actor, though the same actor was still obliged to perform several parts. There are, however, several points in the dialogue of the Æschylean drama which remind us of what the art was before his time. The dialogue is sometimes carried on between the actor and the chorus, and in this as well as in other cases it proceeds with great regularity, which to a modern critic would appear stiff and unnatural: the verses are mostly distributed in certain proportions between the speakers, and the protagonistes, in most cases, uses more verses than the deuteragonistes. This is indeed a peculiarity of all Greek tragedies, but in Æschylus it is more striking than in any of his successors.

Æschylus also introduced great improvements in the choral dance. He invented several dances himself, instructed the dancers without the assistance of a teacher, and paid the most anxious attention to the orchestic performances of the chorus. With this care for the execution of the chorus, it was necessary to combine equal attention to the choral songs themselves, so as to render it practicable on the one hand to execute them with perfect accuracy, and on the other to produce a perfect harmony between the action and the words of the chorus.

Æschylus was also the first who saw the propriety of adapting the dress of the actors and the scenery to the characters which they represented. He introduced the cothurnus or thick-soled buskin, and other artificial means to raise the figure of the actors above the standard of ordinary men; the masks were greatly improved by him; and he bestowed the utmost care and attention upon the whole of the theatrical wardrobe. The introduction of scene-painting is likewise ascribed to Æschylus, and it was probably under his direction that Agatharchus painted the scenery for the first stone theatre at Athens. [AGATHARCHUS.] The machinery requisite for theatrical performances must have attained a high degree of perfection under Æschylus, on account of his frequent introduction of the gods and other supernatural beings upon the stage. Everything of importance to the performance of the drama was thus either perfected or introduced by Æschylus, who left to his successors nothing but to complete the work which he had commenced.

It is stated that Æschylus wrote seventy tragedies and several satyric dramas. Five were ascribed to him on doubtful authority. All these works were written within forty-four years, from 500 to 456 B.C. Of their general excellence we may judge from the fact that he gained the prize for tragedy thirteen times. Now if we may suppose that he regularly brought out three dramas (a trilogy) at a time, it would follow that thirty-nine, or more than half of his works, were preferred to those of his competitors. It is a very questionable point whether the tragedies of Æschylus were always so arranged as to form trilogies, that is, great dramatic compositions consisting of three distinct tragedies, each of which was in some degree entire in itself, and yet formed, as it were, only one of the three acts of a greater drama, and could not be properly understood unless viewed in its connection with the others. Welcker, by a careful examination of the extant plays, and of the fragments and titles of those which are lost, has endeavoured to show that all the works of Æschylus were such trilogies; but although it is beyond doubt that many were intended to form trilogies, there is not sufficient evidence to show this of all; and as regards the "Persæ," it is perfectly certain that it was not part of a trilogy. The few fragments of many of the lost pieces moreover scarcely enable us to form an accurate idea of their contents. The only specimen of a trilogy which is preserved entire is the "Oresteia," consisting of the "Agamemnon," the "Choephoræ," and the "Eumenides." The three other pieces which we possess entire, the "Seven against Thebes," the "Suppliants,"

and the "Prometheus," are undoubtedly likewise parts of trilogies. The earliest among the seven extant plays is the "Persians," which was first acted at Athens in B.C. 472, and forms an exception to the other plays of Æschylus, inasmuch as the subject is taken from the history of the poet's own time. A few years after the "Persians," the "Seven against Thebes" was brought out; the latest is the "Oresteia" trilogy, which was brought upon the stage in B.C. 458. The "Suppliants" and the "Prometheus" came in the period between this year and that in which the "Persians" was brought out, but the exact time is unknown. From allusions, however, in the "Suppliants," it has been inferred, with some probability, that it was written about B.C. 461, during the time that Athens was allied with Argos. The performance of each trilogy of Æschylus was followed by that of a satyric drama, which, together with the three tragedies, formed a tetralogy, and the subject of which was in some cases connected with that of the trilogy. The name of the satyric drama connected with the "Oresteia," is "Proteus." We know the names of eight others of these burlesque dramas of Æschylus, but none is preserved. The ancients state that Æschylus was as great a master in the satyric drama as in tragedy. As regards the artistic character of the tragedies of Æschylus, we have few observations of the ancients themselves. Sophocles, who is reported to have said that Æschylus always composed his poems as he ought, without being conscious of it, has expressed in the best manner the fact that Æschylus was a great poet. All that Sophocles, Aristophanes, and other ancient writers object to in Æschylus, refers merely to form, and not to the artistic plan and the structure of his work; it is only the pompous grandiloquence and the boldness of his imagery which they find fault with. These are, indeed, very striking features in the dramas of Æschylus; but he himself seems not only to have been aware of it, but to have thought it necessary that his gods and heroes, being so far above the human standard, should also speak a language above that of ordinary mortals. The poet, too, who himself belonged to that heroic age in which the battles of Marathon and Salamis were fought, could, without affectation, use a language which appeared too harsh and bold for the refined age of Pericles. Although the Greeks at all times had great reverence for the father of their tragedy, yet the further they were removed from his age, the less were they able to appreciate him. In fact, the most extraordinary power of his master-genius, the artistic construction of a trilogy, is scarcely noticed by them, and its discovery and right appreciation belong altogether to modern times, and more especially to Welcker, whose researches on this point have been followed up by Droysen, Gruppe, Ad. Schöll, and others. Soon after the death of Æschylus, the Greeks began to perform his single plays separately, and thus gradually forgot that they were only acts of greater dramas. The plan of a tragedy of Æschylus is always extremely simple, and without any complicated plot; the action proceeds smoothly, but rapidly, and the poet does not anxiously concern himself to lay open to his audience every link by which the parts of the action are connected; he draws his pictures only in bold outline, which he leaves to the imagination of his hearers to fill up. But it is this very simplicity of his design which constitutes his grandeur and sublimity. One leading idea of the dramas of Æschylus is a struggle between the free-will of man and the power of destiny, to which the gods themselves must submit, and to which man must fall a victim if he presumes to oppose it. Such an idea is both religious and ethical, and intended to impress upon man the necessity of submitting to higher powers, and of humbly recognising his own weakness. Another leading idea which appears in some of his plays is, that crime, by a moral necessity, leads to further crime, and so to calamity, which is its punishment, or, as Droysen has expressed it, that "whoever acts must suffer." Æschylus represents to us the piety of the age to which he belonged, an age which could not conceive that its own great works were accomplished without the direct aid of the gods. He himself was initiated in the Eleusinian mysteries, and well acquainted with the philosophical inquiries which then began to be carried on in Greece; and these circumstances undoubtedly contributed to the earnestness with which he looked upon man, and his relation to higher powers.

The tragedies of Æschylus which have come down to us have, with the exception of "Prometheus," suffered more from the carelessness of transcribers than many other remains of ancient literature. The first edition was printed at Venice, 1518, 8vo., in the printing establishment of Aldus; but considerable parts of the "Agamemnon" and of the "Choephoræ" are not contained in this edition; and what is still more surprising, the printed part of the "Agamemnon" is attached to the "Choephoræ," and both are made up into one play, so that this edition only contains six plays. F. Robortellus, in his edition (Venice, 1552, 8vo.), corrected the error, and separated the "Agamemnon" from the "Choephoræ;" and in the same year he also published the "Greek Scholia," and the Greek "Life of Æschylus," in 2 vols. 8vo. The first complete edition of the "Seven Tragedies of Æschylus" is that by H. Stephens, Paris, 1557, 4to. One of the best among the subsequent editions is by Thomas Stanley, London, 1663, folio, which contains the Scholia, a commentary, and a Latin translation. This was reprinted, with some additions, by De

Pauw (Haag, 1745, 4to.), and by Samuel Butler (Cambridge, 1809, 8vo.). The edition of C. G. Schütz, in 5 vols. 8vo., though it is almost worthless, has gone through three editions (1782—1809): the first three volumes contain the text and commentary, the two others the fragments of the lost works of Æschylus and the Greek Scholia. The best recent editions are those of Wellauer (Leipzig, 1823), that of W. Dindorf (Leipzig, 1827, 8vo.), and that of Fr. Gr. Bothe (Leipzig, 1831, 2 vols. 8vo.). A new edition, commenced by R. H. Klausen, is now in progress. The editions of single plays, and dissertations upon them, or passages of them, are almost innumerable. The separate plays, except the "Suppliants" and the "Eumenides," have been edited in England by C. J. Blomfield. Of the separate editions of these plays in Germany, one of the most valuable is the "Eumenides," by K. O. Müller. The Germans possess several good translations of Æschylus, the best of which is by Droysen, Berlin, 1835. There is an English poetical version by Robert Potter, the first edition of which appeared in 1777, 4to., and another edition in 1779, 8vo. Flaxman made a series of designs to illustrate Æschylus, which are among the grandest specimens of his extraordinary power in embodying the notions of antiquity, and are, in their department of art, equal to the work of the great dramatist.

The most essential among the modern works, for a proper understanding of the works of Æschylus, are — Petersen, *De Æschyli Vita et fabulis*, Havniæ, 1814; G. Blümner, *Ueber die Idee des Schicksals in den Trag. des Æsch.* Leipz. 1814; A. W. v. Schlegel, *Lect. on Dramat. Lit.* Lect. iv. transl.; Welcker, *Die Æschyl. Trilogie Prometheus*, Darmstadt, 1824, *Nachtrag zur Trilogie*, Frankf. 1826, and *Die Griechischen Tragödien*, Bonn, 1840; R. H. Klausen, *Theologumena Æschyli Tragici*, Berl. 1829; Bode, *Gesch. der Dramat. Dichtkunst der Hellenen*, i. p. 208—352.; K. O. Müller, *Hist. of the Lit. of Anc. Greece*, i. p. 317—336.; There is a list of the editions and translations of Æschylus, and of works in illustration of Æschylus, up to 1832, in Hoffmann's *Lexicon Bibliographicum*. L. S.

ÆSCHYLUS of Rhodes was a contemporary of Alexander the Great, who, in B. C. 331, on making himself master of Egypt, entrusted the administration of the country to Æschylus the Rhodian, and to Peucestes the Macedonian. After this there is a gap in the history of Æschylus, for we hear no more of him till after the death of Alexander, when, in the year B. C. 319, during the war between Arrhidæus and Antigonus, he commanded four ships which sailed from Cilicia to Macedonia. In these ships he conveyed 600 talents of silver, which were a part of the treasures brought by Antigonus from Susa, which had been deposited in the Cilician fortress of Quinda for the supply of the coffers of the kings of Macedonia. When Æschylus landed at Ephesus, these treasures were taken from him by Antigonus, who said that the money was intended for him to pay the foreign mercenaries with. No further particulars are known of Æschylus. (Q. Curtius, iv. 8.; Diodorus Siculus, xviii. 52.)

L. S.

ÆSCULA'PIUS, the Latinised form of the Greek name Ἀσκληπιός, by which in heathen mythology the god of medicine was designated. The following is the popular story of his life and death, briefly told: — Æsculapius was the son of Apollo by Coronis, the daughter of Phlegyas, a Thessalian prince. His mother, being discovered to be unfaithful to Apollo, was killed by Diana; and, as she lay on the funeral pile, the child was rescued alive, and given to Chiron the Centaur to be educated. According to another account he was born in the country of Epidaurus, and exposed by his mother (who wished to conceal her pregnancy,) on Mount Myrtion, where he was suckled by a goat and guarded by the goatherd's dog. The herdsman one day missing his dog and goat went in search of them, and thus discovered the child. Upon approaching to take it up he perceived that its body emitted a brilliant flame, at which proof of divinity he drew back. The news of the birth of this wonderful child soon spread abroad, and miraculous healing powers were ascribed to him. He was instructed by Chiron in the art and science of medicine, and soon became a great physician. He accompanied Jason in his expedition with the Argonauts, to whom his medical knowledge was of great service; and he is said to have raised to life so many dead persons that Jupiter struck him with thunder. He married Epione, called by some Lampetia, by whom he had two sons, Machaon and Podalirius, and four daughters, Hygieia (Health), Panakeia (All-heal), Iaso (Healing), and Æglé (Brightness), of whom the first was the most celebrated. Such is one out of the many varying and contradictory stories of Æsculapius, a further account of whom may be found in Meibom's commentary on Hippocrates, *Jusjur.* Lugd. Bat. 4to. 1643; in Le Clerc, *Hist. de la Méd.*; Sprengel, *Hist. de la Méd.*; or the mythological works of Creuzer, Voss, Buttman, K. O. Müller, and Lobeck.

The Aselepieia, (Ἀσκληπιεῖα,) or temples of Æsculapius, require some special notice here, as being probably the only institutions among the ancients that, in some slight degree, supplied the place of the modern hospitals. They were generally built in a healthy situation, and, if possible, near to some mineral spring; a great number of persons resorted to them in order to consult the god, and the walls were covered with the votive tablets offered by those who had recovered their health by his

directions. Several of these curious inscriptions are preserved in Gruter's collection: the following will serve as specimens, and will probably remind many persons of what are still to be seen in Romanist churches abroad: — "Some days back, a certain Caius, who was blind, learned from an oracle that he should repair to the holy altar, and offer up his prayers; then cross the sanctuary from right to left, place his five fingers on the altar, raise his hand, and cover his eyes. He obeyed, and instantly his sight was restored, amidst the loud acclamations of the multitude that such signs and wonders were shown in the reign of our emperor Antoninus." —"A blind soldier named Valerius Aper, having consulted the oracle, was informed by the god that he should mix the blood of a white cock with honey, to make up an ointment to be applied to his eyes for three consecutive days: he received his sight, and came to the temple and returned public thanks to the god."—"Julian appeared lost beyond all hope from a spitting of blood. The god ordered him to take from the altar some seeds of the pine, to mix them with honey, and to eat thereof for three days. He was saved, and came to return thanks in presence of the people." The principal of these temples were those at Titane in Sicyonia, at Tricca in Thessaly, at Tithorea in Phocis, at Epidaurus in Argolis, at Megalopolis in Arcadia, at Cyllene in Elis, at Pergamus in Mysia, and in the island of Cos. Of these the temple at Epidaurus was, in early times, the most celebrated; it was from this city that the worship of Æsculapius was carried to Sicyonia, Pergamus, and Cyrene, and it was hither that the Romans sent an embassy in the year A.U.C. 462 (B.C. 292), to fetch the god to deliver them from a dreadful pestilence. They brought him away in the form of a serpent, which disappeared among the reeds on an island in the Tiber; and in this place a temple was erected in his honour. Æsculapius was sometimes represented sitting, with one hand holding a staff, the other resting on a serpent's head, and with a dog couched at his feet. In coins, and in other ancient remains, he is commonly seen with a long beard, holding a staff with a serpent twined about it. Often he is accompanied by a cock, and sometimes by an owl. The cock was commonly sacrificed to him, as is familiarly known from the last words of Socrates, as reported by Plato: "Crito, we owe a cock to Æsculapius." These animals were probably meant to typify the qualities which a physician should possess; the owl being emblematic of wisdom, the cock of vigilance, and the serpent of sagacity and foresight. The last animal was also the symbol of length of life, and was especially sacred to Æsculapius, in whose temple at Epidaurus there was a peculiar breed of large yellowish brown snakes, which were harmless and easily tamed, and in the form of which the god was supposed to manifest himself.

The fabulous history of Æsculapius, like that of most of the other mythological personages of antiquity, is probably an embellishment of the real life of some one or more individuals bearing that name. What parts of his history are purely fabulous, and what (if any) are strictly true, it is impossible to determine; and of the extent of the medical knowledge of Æsculapius, and of his mode of practice, we know nothing. That which we find mentioned in Homer as being employed by his sons, Machaon and Podalirius, during the Trojan war, is noticed under those names. Two works are mentioned by Fabricius as going under the name of Æsculapius; one entitled Ὅροι Ἀσκληπίου πρὸς Ἄμμωνα Βασιλέα, in three books; the other, "De Morborum, Infirmitatum, Corporisque Accidentium, Origine, Causis, Descriptionibus, et Cura." Both of these are, however, manifestly spurious, and of little value. His descendants were called, collectively, by the patronymic name of Asclepiadæ, and were in a manner the hereditary physicians of Greece, and indeed of the ancient world; even at Rome, the house of Acilius claimed to be a branch of the same stock. They professed to retain in their family certain medical secrets, which had been handed down from their great ancestor; and thus, and by their really superior skill, they succeeded in keeping in their own hands not only the practical part of the profession, but also the means of teaching others. Their pupils were not admitted to attend their instructions until they had been solemnly initiated, and had sworn to conform to their regulations, which it must be admitted were in general excellent. The two short pieces that are published among the works of Hippocrates, entitled Ὅρκος ("The Oath"), and Νόμος ("The Law"), though they are generally supposed to have been not written by him, are yet allowed to be very ancient; and they contain sentiments and rules which (if we can suppose them to have been fully acted up to,) must give a very high opinion of the moral and religious state of the profession in those early times. The former of these documents, which is the shorter of the two, deserves to be inserted entire, as being perhaps the most curious and interesting monument of ancient medicine. "I swear by Apollo the physician and Æsculapius, by Hygieia and Panakeia, and all the gods and goddesses, calling them to witness that I will fulfil religiously, according to the best of my power and judgment, the solemn oath and the written bond which I now do make. I will honour, as my parents, the master who has taught me this art, and endeavour to minister to all his necessities. I will consider his children as my own brothers, and will teach them this profession, should they desire to learn it, with-

out remuneration or written bond. I will admit to my lessons, my discourses, and all my other methods of teaching, my own sons and those of my tutor, and those who have been inscribed as pupils and have taken the medical oath; but no one else. I will prescribe such a course of regimen as may be best suited to the condition of my patients, according to the best of my power and judgment, seeking to preserve them from all harm and wrong. I will never be persuaded to administer poison, nor will I ever be the author of such advice; neither will I contribute to an abortion. I will maintain religiously the purity and integrity both of my conduct and of my art. I will not cut any one for the stone, but will leave that operation to those who cultivate it. Into whatever dwellings I may go, I will enter them with the sole view of succouring the sick, abstaining from all injurious views and corruptions, especially from any immodest action, towards women or men, freemen or slaves. If, during my attendance, or even unprofessionally in common life, I happen to see or hear of any circumstances which should not be revealed, I will be silent and consider them a profound secret. May I, if I rigidly observe this my oath and do not break it, enjoy good success in life and in the practice of my art, and obtain general esteem for ever: should I transgress and become a perjurer, may the reverse be my lot." In the "Law," after remarking that physicians were "many in name, but few in deed," the author goes on to enumerate the necessary qualifications of a medical man with respect to natural talents and disposition, learning, education, diligence, advantageous situation, and experience.

The most celebrated individual belonging to the family of the Asclepiadæ was Aristotle; the most famous physician was Hippocrates; and probably all those who bore the name of Asclepiades were more or less remotely connected with the same stock. Further information respecting the Asclepiadæ and the origin of the art and science of physic may be found in the histories of medicine by Le Clerc, Sprengel, and Isensee. See also Fabricius, *Biblioth. Græca*, i. 55, seq.; *Penny Cyclop.* "Æsculapius;" Sprengel, *Beiträge zur Gesch. der Arzneikunde.* W. A. G.

Æ'SION (Αἰσίων), an Attic orator and contemporary of Demosthenes, of whom no particulars are known. (Plutarch, *Demosth.* 10.; Aristotle, *Rhetor.* iii. p. 650.; Suidas, v. Δημοσθένης.) L. S.

ÆSOP (Αἴσωπος, Æsopus). A list of the various persons of this name is given in the "Bibliotheca Græca" of Fabricius, ed. Harles, i. 621.

ÆSO'PUS, or ÆSOP, (Αἰσώπος,) was born about B. C. 619 and died in about B. C. 564, or a little later. He was a slave of the Samian Iadmon, the son of Hephæstopolis, and, according to the statement of an old Samian historian, was a native of the Thracian city Mesembria. According to a less authentic, but more generally received account, he was born in Phrygia. It was believed among the ancients that his humour and pleasantry procured him his freedom, though he continued in the family of his old master: otherwise he could not, as Aristotle (*Rhet.* ii. 20.) relates of him, have publicly spoken for a demagogue, in whose defence he invented and told a fable. Plutarch informs us that the fabulist was present at the court of Crœsus, king of Lydia, at the same time as Solon, and that he perished at Delphi, under the following circumstances: — He was sent thither by Crœsus, for the purpose of sacrificing to Apollo, and presenting each of the Delphians with a sum of money. His sarcastic observations and fables offended them; and, as he also refused to pay the money to them, they charged him with robbing the temple, and killed him by throwing him down a precipice. This story is generally received as authentic, and allusion is made to it by Aristophanes (*Wasps*, 1448. Comp. *Peace*, 129.). It also appears from Phædrus (i. 2. and iii. 12.), that Æsop visited Athens in the time of Pisistratus. The Athenians erected a statue in honour of him. (Phædrus, *Epilog.* lib. ii.)

Æsop is commonly known as a composer of fables, the character of which consists in a playful representation of the social and political condition of men, by the condition and habits of the lower animals, to which reason and speech are attributed in such a way as to produce a striking resemblance to the incidents and relations of human life. Hence the Æsopian fable was generally a kind of symbolical or veiled narrative, by means of which important moral and social lessons were conveyed, more intelligibly, forcibly, and agreeably than they would have been by a formal argument. The Old Testament (*Judges*, ix. 8.) contains a fable in this style, which is more in keeping with the Oriental than the Greek turn of thought and expression. Still the Æsopian fables were very popular in Greece, so much so that they were frequently used in the Athenian courts of justice. (Hesychius, Αἰσώπου γελοῖα.) They were sometimes composed with political views, and attended with corresponding results. The fable of the Frogs and King Log (Phædrus, i. 2.), for example, was said to have been invented by Æsop for the purpose of reconciling the Athenians to the government of Pisistratus. That of the Limbs and the Belly also, a political application of which was attributed to Menenius Agrippa (Livy, ii. 32.), is quite Æsopian in character. The fables which bear the name of Æsop as their author are by no means all of them genuine. We do not, in fact, recognise in them any traces of the fables which are quoted as Æsop's by Aristophanes and other Greek authors; but they contain many neoteric idioms and scrip-

tural phrases, as if the ancient monks had something to do with them. Some were current in his name even in early times, which were not made by him; and at a later period very many were ascribed to him which were written or invented by other persons. He was not regarded by the Greeks as a poet, and scarcely as a writer. Herodotus (ii. 134.) calls him a "logopœos," (λογοποιός), or maker of stories (λόγοι); and Pliny (xxxvi. 12.), a philosopher of fables, not a writer of them. Bentley has maintained, that even in the time of Socrates there were no written fables of Æsop, grounding his opinion on the fact, that when Socrates beguiled his imprisonment, by turning the fables of Æsop into verse, he had no book of them to use, but trusted to his memory only. This, however, is not a conclusive argument; and though Æsop did not himself commit his apologues to writing, still a collection of them might have been made before the time of Socrates. The history of their fortunes is rather interesting. Æsop delivered them occasionally by word of mouth. They were preserved and handed down by tradition; then collected and committed to writing. Babrius, or Babrias, an author of uncertain date, but earlier than Phædrus, turned them into Greek choliambic verse. Various authors put them back into prose; and from their collections Maximus Planudes, or some other monk about his time (A. D. 1350), made and edited the collection which has come down to us under the name of Æsop. A life of Æsop is also falsely attributed to Planudes, which, however, is of no value. The Æsopian fables of Greece were also imitated and translated by the Roman Phædrus. (Plato, *Phædon.* 10.; Diogenes Laertius, ii. 42.; Suidas, *Æsopus;* Plutarch, *Solon,* c. 28.; Clinton, *Fast. Hell.* i. 237.; Müller, *Greek Lit.* 144.; *Mus. Crit.* i. 408.

R. W—n.

Before any of the fables attributed to Æsop had been printed in Greek, a Latin verse translation of some of them was printed at Rome, in 1473, in a quarto volume, under the title of "Phrigi Æsopi Philosophi Moralitas e Græco in Latinum traducta." The author of this version is supposed to have been Hildebert, archbishop of Tours, who lived about the beginning of the twelfth century. The Greek text of the collection formed by Planudes was published at Milan, in 4to., without date, but, as is conjectured, in 1479 or 1480, by the learned Buono Accorso of Pisa, accompanied by a Latin translation, made, a few years before, by a person therein called Rynucius Thettalus, and whose name is elsewhere variously written Rinucius, Rimicius, Rimicius, Rynuncius, Ranucius, &c. This collection, which contained 140 fables, was many times reprinted in the fifteenth and sixteenth centuries; and no addition was made to it till Robert Stephanus (Etienne) published in 4to. at Paris, in 1546, a new edition of the same collection, from a MS. in the Bibliothèque du Roi, which contained twenty fables more than the one that had been used by Buono Accorso. But the number in the collection of Stephanus was nearly doubled by the publication of that of Isaac. Nic. Nevelet, in 8vo., at Frankfort on the Main, in 1610, under the title of "Mythologia Æsopica, in qua Æsopi Fabulæ Gr. et Lat. CCXCVII." &c.; reprinted at the same place, in 1660, without any other alteration than the new title of "Fabulæ variorum Auctorum," &c. This edition contains 136 new fables derived from five manuscripts discovered in the library of the university of Heidelberg (afterwards transferred to Rome, and called the Palatine library), which were evidently copies of one another, or of a common original. Upon it principally were founded, the edition published by Hudson (under the name of Marianus), in 8vo., at Oxford, in 1718 (reprinted at Eton in 1755); that of J. G. Hauptmann, 8vo. Leipzig, 1741, which, however, contains 64 additional fables, collected from Plutarch, Lucian, and other ancient writers; that of J. M. Heusinger, 8vo. Leipzig, 1756 (reprinted in 1771 at Eisenach under the care of C. A. Klotzius, in 1776, and in 1799), which, on the other hand, contains only 149 fables, but has a few corrections of the text, from a manuscript discovered by Heusinger at Augsburg; that of Ernesti, 8vo. Leipzig, 1781; and the re-impressions of Heusinger's edition, which appeared at Leipzig, in 16mo. in 1810, and in 18mo. in 1818 and 1820, under the care of G. H. Schaefer (as portions of the two collections of Greek authors published by Tauchnitz), both of which contain 28 additional fables, first published from a manuscript in the Bibliothèque du Roi, by M. de Rocheforte, in 1789, in the second volume of his "Notices et Extraits des Manuscrits de la Bibliothèque du Roi." But, in the mean time, a further addition had been made to the number of the Æsopic fables, by the publication of those contained in a celebrated manuscript preserved at Florence, which were 149 in number, and all different from those in the collection formed by Planudes, although the Life of Æsop, commonly attributed to that monk, is in the manuscript, and is thereby proved not to be the production of Planudes, for the manuscript is a century earlier than his time: the 149 new fables form the first volume of a new edition of the Æsopic Fables (ΑΙΣΩΠΟΥ ΜΥΘΟΙ, "Fabulæ Æsopiæ," &c.) published, in 2 vols. 8vo. at Florence, in 1809, by Franciscus de Furia, the keeper of the Laurentian and Marucellian library; reprinted at Paris, in 8vo., in 1810, with many corrections of the text by M. Coray, in his Πάρεργα Ἑλληνικῆς Βιβλιοθήκης, and also at Leipzig, in the same year, in three several editions, each in one vol. 8vo., and all by the same publisher, Weigel; the first under the

care of G. H. Schaefer; the second, a repetition of that, with the omission of various prolegomena and annexations; the third, intended for the use of schools, by C. E. C. Schneider. Finally, the Augsburg manuscript, which had already been indicated, and, in a slight degree, made use of, by Heusinger, supplied additional materials to an edition which was published, in 8vo., at Breslau, in 1812, by J. G. Schneider, and which contains in all 231 fables attributed to Æsop, besides 50 (some of them, however, only fragments,) bearing the name of Babrius.

Æsop's Fables have been translated, in whole or in part, into almost all the languages of Europe. Besides the two early versions of Hildebert and Rimicius, already mentioned, there are Latin translations by Aldus Manutius, Laurentius Valla, Lucas Lossius (in verse), J. Sam. Klein (in verse), and others. Phædrus professes to be for the most part little more than a translator of Æsop; he states in his general prologue, or preface, that he was indebted to Æsop for the matter of his verses; and in the prologue to his fifth book, while he describes the fables of the preceding books as Æsopic, though they may not have been all written by Æsop himself, he claims only the ten composing that book as new and his own. Among the Italian versions may be mentioned those of Accio Zucco, printed before the end of the fifteenth century; of the Conte Julio Landi, 1567; and the excellent verse translation of Angiol Maria Ricci, which first appeared at Florence in 1736, accompanied with the original Greek text. The Spaniards have versions by Joachim Romero de Cepedo, 1590, and by Simon Abril, 1647; the Portuguese, by Manuel Mendes, 1621; the French, by Gilles Corroset (in verse), 1542; by Antoine du Moulin (in verse), 1549; by Pierre Millot, 1632; by J. Baudoin, 1638; by Jean Benserade (in verse), 1678; by Ant. Furetier (in prose and verse), 1694; by Bellegarde, 1708; by Cholet and Mulot (with the Fables of Lokmân), 1791; by Boulanger, 1813; besides the brilliant paraphrases of La Fontaine, which were first published, in part, in 1669. Among the German versions are those of Luther (sixteen fables) first published in 1530; of Burchard Waldis (imitations in verse), 1548; of Hartmann Schopper (in verse), 1566; of J. F. Riederer (in verse), 1717; of Jungendres, 1723; of J. H. M. Ernesti, 1778; of Bremer, 1781; of Motz, 1794. An English prose translation of Æsop's Fables was made from the French, by Caxton, and printed by him at Westminster, in folio, in 1484; and there are also two other prose translations, in 8vo. and without date, but both probably printed before the end of the fifteenth century. The earliest verse translation is that of the Scottish poet Robert Henrison, or Henderson, schoolmaster of Dunfermline, which is preserved in manuscript in the Harleian collection, No. 3865., and of which, according to Pinkerton (*Ancient Scottish Poems*, 1786, vol. i. p. xcix.), Bagford, in his manuscript collections at the British Museum, states that an edition was printed at Edinburgh, by Andro Hart, in 1621. Lowndes, in his Bibliographer's Manual, has "The Morale Fables of Æsop the Phrygian, compyled into eloquent and ornamental meter, by Robert Henrison, schoolemaster of Dumferling," 8vo. Edinburgh, without date. Among later translations are those of William Bullokes (from the Latin), 1585; of John Ogilby (paraphrase in verse), 1651; of Charles Hoole, 1657; of Ph. Ayres, 1689; of Sir Roger l'Estrange, 1692, &c.; of Is. Jackson, 1708; of Edm. Arwaker (in verse), 1708; of Samuel Croxall, 1722; of Ch. Draper, 1760; of R. Dodsley, 1761; of H. Steers (in verse), 1804; of Jef. Taylor, 1821. Paraphrases of many of the fables attributed to Æsop are also among the fables in verse published by Gay and Edward Moore. As to the oriental Fables, see the articles BIDPAI, LOKMAN, SYNTIPAS. (Fabricius, *Biblioth. Græc.* i. 618, &c.; Hoffmann, *Lexicon Bibliographicum Scriptor. Græcor.* i. 51, &c.)

G. L. C.

ÆSO'PUS, a Greek historian, who wrote a history of Alexander the Great, which is only known to us through a Latin translation by Julius Valerius. This translation was discovered in 1816 by A. Mai, in the library of Milan. [VALERIUS, JULIUS.] We possess no information whatever respecting the life of Æsopus, or the time in which he lived. Mai, in the preface to his edition of the translation above mentioned, endeavours to show that he was a native of Africa, and that his work was written before A. D. 389, as the temple of Serapis, at Alexandria, which was destroyed in that year in consequence of an edict of Theodosius, is mentioned in this history as still existing. Letronne, however, has raised great and important objections to this opinion, and assigns the work, with greater probability, to the seventh or eighth century of our æra. But the whole question is involved in such obscurity, that even the personal existence of Æsopus may be doubted. (A. Mai's preface to his *Itinerarium ad Constantinum Augustum, Constantini M. filium, edente nunc primum cum Notis A. Maio; accedunt Julii Valerii Res gestæ Alexandri Macedonis translatæ ex Æsopo Græco. Prodeunt nunc primum, edit. notisque illustr. A. Mai ad Exemplar Mediolanense*, Milan, 1817, 4to.; reprinted at Frankfort on the Main, 1818, 8vo.; Letronne, in the *Journal des Savans* of the year 1818, p. 617.)

L. S.

ÆSO'PUS, CLO'DIUS, the most eminent tragedian of the Roman stage. The dates of his birth and death are unknown; but in B. C. 55, Cicero speaks of him as advanced in years. From his surname, Clodius, he appears to have been originally a freedman of some member of the Claudian family. He

had previously quitted the stage; but in B.C. 55 returned to it on the occasion of the games exhibited by Cn. Pompey. In this his last appearance, Æsopus betrayed the failure of his physical powers, and was indulgently dismissed by the audience. His model in action and intonation was Hortensius, whose speeches he always listened to; and he shared with Roscius the friendship of Cicero. The contrast between these two great chiefs of the Roman theatre was similar to that which, in all ages, has pervaded the schools of acting. Roscius was versatile, graceful, impetuous; Æsopus grave, dignified, and impassioned. Yet they were scarcely rivals, for Æsopus performed in tragedy alone. His devotion to his art is recorded in an observation of Quintus Cicero, and in an anecdote preserved by Plutarch. The former remarks, that the action and intense expression of Æsopus indicated a complete abstraction from present objects; and Plutarch says, that, on one occasion, Æsopus, while performing the part of Ajax, probably in the tragedy of Ennius of that name, was so transported by his imaginary passion, that he struck a slave who approached him with such force as to lay him lifeless on the stage. Cicero remarks, that the professional predilections of Æsopus coincided with the political; and that both in the theatre and in life he affected rank and station. The famous dish of singing birds which was served on his table renders it likely that Æsopus was little less luxurious in his habits than his son, whom Horace states to have drank off a pearl dissolved in vinegar. Yet the elder Æsopus bequeathed to his son a large fortune, acquired by the exercise of his profession. Among his principal characters were Agamemnon, Ajax, Eurysaces. (Cicero, *Ep. ad Fam.* vii. 1., *Pro P. Sextio*, 56., *De Divin.* i. 37.; Valerius Maximus, viii. 10.; Quintilian, *Inst. Or.* ii. 3. 111.; Macrobius, *Saturnal.* ii. 11.; Pliny, *Hist. Nat.* x. 51. xxxv. 12.) W. B. D.

ÆTHE'RIUS (Αἰθέριος), of Apamea, a Greek grammarian, who wrote a work on the doubtful vowels. We know nothing of him beyond this fact, which is mentioned by a grammarian in Montfaucon, *Biblioth. Coislin.* p. 597. L. S.

ÆTHE'RIUS (Αἰθέριος), a Greek architect, of uncertain country, who appears to have distinguished himself at Constantinople in the early part of the sixth century A.D. He constructed the façade of the "Bronze House" in the palace of Constantinople, for the Emperor Anastasius I. It is the subject of an obscure epigram in the Greek Anthology. (*Anthol.* iv. 23. 8., Οἶκος Ἀναστασίοιο, &c.)

R. N. W.

ÆTHICUS. This name is attached to a geographical work, written in Latin, entitled "Æthici Cosmographia" ("The Cosmography of Æthicus"). Nothing is known of this Æthicus: he is called Hister, or Ister, which may signify a native of Istria. Rabanus Maurus calls him a Scythian by birth, and a philosopher and cosmographer, of noble family. In the introduction to the "Cosmographia," it is said that a Senatusconsultum was passed in the consulship of Julius Cæsar and M. Antonius (B.C. 44), which determined that the whole world should be measured by the most skilful men. The eastern part was measured by Zenodoxus, whose labours were completed in twenty-one years, five months, and nine days, and extended from the said consulship of Cæsar and M. Antonius to the third consulship of Augustus and Crassus. The northern part was measured by Theodotus, in twenty-nine years, eight months, and ten days, and was completed in the tenth consulship of Augustus. The southern part was measured by Polyclitus, in thirty-two years, one month, and ten days, and the work was completed in the consulship of Saturnus and Cinna. "Thus the whole world was traversed within thirty-two years by the measurers, and a report of all that it contained was made to the senate." (*Cosmographia.*)

From this report apparently was transcribed by some careless or ignorant person the list of seas, islands, mountains, provinces, and towns which compose this "Cosmography." Many of the names are corrupt, and the selection is made without order or judgment. There are a few remarks on the rivers, but they are full of mistakes. In the introduction, where the writer says, "all the east was measured by Zenodoxus, as is shown hereafter (sicut inferius demonstratur)," he means most probably, "as it appears in the list of seas, islands," &c., for the name of Zenodoxus does not afterwards occur. The only measurements that are given, are the lengths of rivers. In speaking of the Tiber and its course through Rome, the compiler mentions the gates of the apostles St. Peter and St. Paul, and the Via Portuensis of the holy martyr St. Felix. This Felix is probably the bishop of Rome who suffered martyrdom A.D. 275. The name of Constantinople does not occur in the list of cities, but that of Byzantium does. We cannot, however, infer from this that the compiler lived before the foundation of Constantinople, for the "Cosmographia" may be really an abstract of the report made to the senate, with the exception of the short notice of Rome, from which it is difficult to form a conclusion as to the date of the compilation. Still it seems unlikely that the compiler should speak of Rome in such terms as he uses, and not mention Constantinople, if that city was then founded.

There is subjoined to this meagre list of names another part, entitled "Alia Totius Orbis Descriptio" ("Another Description of the whole World"), apparently by another, and, if so, by a better hand. The introduction to

this "Descriptio" appears to refer to the introduction already mentioned, which speaks of the measurement of the Roman world; and the name of Constantinopolis occurs in the introduction to the "Orbis Descriptio," and also in the part which treats of Europe. This "Descriptio" may be founded on the report made to the senate: it certainly does not accurately represent the state of the Roman world after the building of Constantinople, and yet it contains names which do not occur in history so early as the time of Augustus. The old mistake of the Caspian Sea communicating with the Northern Ocean is repeated. It contains a few valuable notices: the "Rutubi Portus" (Richborough, near Sandwich in Kent) is described as the nearest port of Britain to Gaul; fourteen of the Orcades (Orkneys) are described as inhabited; and the inhabitants of Hibernia and Mevania (Ireland and Man?) are called Scots (Scoti).

This "Orbis Descriptio" is also in Orosius (i. 2.); but in Orosius the introduction consists only of four lines, and is different from that in the "Orbis Descriptio." The "Orbis Descriptio" concludes with a promise to undertake a greater work, which shall commence with the description of the "eternal city of Rome, the head of the world, and the mistress of the senate:" this also is omitted in Orosius. If Orosius copied from the "Orbis Descriptio," he abbreviated the introduction and omitted the concluding words. If the "Descriptio" was taken from Orosius, the introduction must have been lengthened, or rather a new one was written, which appears to refer to the introduction to the "Cosmographia;" and the concluding words also must have been added, which would be out of place in Orosius. It is stated by Walckenaer, (*Biog. Univ.* art. "Ethicus,") that there are two Paris manuscripts of Orosius, in which the second chapter ends in these words: "Percensui breviter ut potui provincias et insulas orbis universi, quas Solinus ita descripsit;" according to which Orosius took his description from Julius Solinus.

The text of Æthicus was edited by Jos. Simler, Basle, 1575, 12mo., with the "Itinerarium Antonini," &c. It is also in the edition of Dionysius, Pomponius Mela, and Solinus, by H. Stephens, 1577, 4to., with the notes of Simler on Æthicus; and in the edition of Pomponius Mela by Gronovius, Lugd. Bat. 1685, 12mo., and 1696, 8vo. The edition of Gronovius contains "Julii Honorii Oratoris Excerpta quæ ad Cosmographiam pertinent," which is nearly the same thing as the "Cosmographia" of Æthicus, and undoubtedly from a common source. Nothing certain is known of this Julius the orator.

Dicuil, a writer of the ninth century, in his work "De Mensura Orbis Terræ" (edited by C. A. Walckenaer, Paris, 1807), quotes the "Cosmographia" of Æthicus several times, and in some instances he has read the text differently from what we have it. Thus the "Cosmographia" speaks of an island at the mouth of the Ganges, but gives no name to it. Dicuil, quoting the "Cosmographia," calls it "Perusca." Dicuil is also sometimes correct, when he professes to quote the "Cosmographia," in cases where the "Cosmographia," as printed in Gronovius and other editions, is inaccurate; whence we infer that the text of the "Cosmographia" is corrupt.

The "Antonine Itinerary" has also been attributed to Æthicus. [ANTONINUS.] G. L.

AE'TION, a sculptor of Greece, who, according to Theocritus, made a statue in cedar of Æsculapius, by order of Nicias, a celebrated physician of Miletus. Aëtion is supposed to have lived in the third century B. C. R. W. jun.

AE'TION (Ἀετίων), a celebrated painter of antiquity. His country is uncertain, but he was the most eminent painter of his age, which appears from the words of Lucian, to have been about the time of the emperors Trajan or Hadrian. Trajan died in A.D. 117. According to this writer, Aëtion excelled in colouring, in which department he seems to have had few rivals, even among the painters of the best ages; for he is classed by Lucian with Apelles, Euphranor, and Polygnotus, whom he instances as the painters who best understood the proper mixing and laying on of colours. Aëtion was particularly distinguished for a picture of the marriage of Alexander and Roxana, which he exhibited at the Olympic games; and Proxenidas, one of the judges, is said to have been so pleased with the performance, that he gave his daughter in marriage to the painter. Lucian saw this work, and has described it. The picture represented a magnificent bed-chamber, with a nuptial bed, on which Roxana, a virgin of extreme beauty, was sitting, her eyes cast modestly upon the ground; and Alexander, who was standing near her, offering her a crown. They were attended by Hephæstion as brideman, bearing a lighted torch, supported by a beautiful youth, the god of marriage. Some little Cupids were represented busy in unrobing Roxana; one was pulling the bridegroom towards her; and another group was playing with the arms and armour of Alexander, which the king had already laid aside. Raphael painted a picture from Lucian's description, which has been engraved by Volpato. (Lucian, *De Mercede Conductis*, 42. *Imag.* 7., and *Herodotus* or *Aëtion.*) R. N. W.

AE'TIUS (Ἀέτιος), a heretic in the fourth century, and leader of one of the sects into which the Arians were divided. He was a native of Antioch, and a goldsmith. This occupation he gave up, and after studying at Alexandria, practised as a physician. He had also studied theology, and embraced Arian opinions. He was ordained a deacon either at Antioch or at Alexandria. He was sent

into exile by Constantius on account of his opinions, and recalled by Julian, who wrote a letter to him, which is still extant (Julian, *Epist.* 31.). He was ordained a bishop (of what place it is not stated) in the synod of Constantinople, A. D. 361. He died at Constantinople, in the presence of his friend and disciple Eunomius, A. D. 366. Socrates states that he was a skilful disputant, but little learned either in the Scriptures or the early Christian writers. Aëtius wrote a work "On the Faith," consisting of 300 chapters or propositions. A portion of this work, containing forty-seven chapters, is preserved by Epiphanius, who has answered it at length.

The opinions of Aëtius and the Aëtians were almost as far removed from those of the Semi-Arians (the genuine followers of Arius) as the latter were from those of the orthodox. They held that the Son was not begotten by the Father, but created by him out of nothing (*ἐξ οὐκ ὄντων*, whence they got the name of *Exoucontians,*) and that he was dissimilar, both in essence and in every other respect (*ἀνόμοιος* and *ἑτεροούσιος*), from the Father; hence they were called *Anomoians.*

They were held in abhorrence both by the Semi-Arians and the orthodox. The latter give Aëtius the appellation of "Atheist." (Socrates, *Hist. Eccles.* ii. 35.; Sozomen, *Hist. Eccles.* iii. 15. iv. 23.; Philostorgius, iii. 15. 27.; vii. 6.; ix. 6.; Epiphanius, *De Hæres.* 76.; Gregorius Nyss. *contr. Eunom.* i. 292.; Fabricius, *Biblioth. Græc.* ix. 227.; Lardner's *Credibility*, part. ii. c. 69. sec. 9. § 2.) P. S.

AËTIUS was the chief defender of civilised Europe against the barbarians during the reign of Valentinian III. over the western, and Theodosius II. over the eastern, empire. His father, a Scythian by birth, married a noble Italian, and reached a high military rank. Aëtius himself in early life (A. D. 403,) was given as a hostage to Alaric I., and afterwards to the Huns, among whom he established and maintained an interest, which proved important in his after-life. He brought an army of 60,000 Huns to the support of John, who usurped the western empire on the death of Honorius (423); but arriving after the death of his principal, he reconciled himself to the Empress Placidia after one indecisive battle, and induced his dangerous allies to return to their country (425). Soon after he engaged in an unworthy intrigue, by which Boniface, the governor of Africa, was driven into revolt, and a heavy injury inflicted upon the empire by the consequent introduction of the Vandals into Africa (429); an injury not compensated by the successes of Aëtius against the Goths in Gaul (430) and other nations on the German frontier. In 432 he returned from beyond the Alps from jealousy of Boniface, who had reconciled himself to Placidia; and the private quarrel of the two best generals of the empire was decided by a battle, in which Aëtius was worsted, but Boniface received a mortal wound. Aëtius, declared a rebel, fled to his friends the Huns; but was recalled by Placidia, and raised to the rank of patrician in the same year. In following years he defended Gaul successfully against the encroachments of different nations; and in 439 made an honourable and useful peace with Theodoric, king of the Visigoths. To Aëtius (445) the Britons, abandoned to their own resources, made their last pressing application for protection against the Picts and Scots. The distresses of the empire, which forbad him to grant this prayer, reached their height when Attila burst into Gaul (451); Orleans alone resisted, but was on the point of being captured, when the combined troops of Aëtius and Theodoric were seen approaching. Knowing and respecting his antagonists, Attila broke up the siege, and retreated to the plains of Châlons; where a great battle was fought with enormous slaughter (raised by the historians of the time to near 300,000), but with doubtful success. Attila, however, retreated beyond the Rhine, and the glory of having for a time delivered Gaul rests with Aëtius and his brave allies. When Attila invaded Italy, Aëtius alone maintained a show of opposition; he might have done more with other than Roman troops, but the barbarian allies by whom he had conquered in Gaul refused to cross the Alps. His services, however, made him too powerful in the eyes of Valentinian, who murdered him with his own hand in his own palace at Rome (454), this being the first time, says Gibbon, that he had ever drawn a sword. Aëtius was then consul for the fourth time. The reply of a Roman to Valentinian, on being asked if he had done well, is worth quoting:—"I do not know; but I think you have cut off your right hand with your left." (Gibbon, c. 33, &c.; Jornandes, *De Rebus Geticis*; Procopius, *Vandalica*, i.) A. T. M.

AËTIUS (Ἀέτιος), commonly but incorrectly written Ætius, a Greek physician, whose work entitled Βιβλία Ἰατρικὰ Ἑκκαίδεκα ("Sixteen Books on Medicine") is still extant. Little is known of his life, and most of that little is learned from himself. He probably lived at the close of the fifth or the beginning of the sixth century after Christ, as he quotes St. Cyril of Alexandria (Tetrab. iii. serm. i. cap. xxiv. p. 464. ed. H. Steph.), who died about the middle of the fifth century, and he is himself mentioned by Alexander Trallianus (*De Med.* lib. xii. cap. 8. p. 779. ed Giunt.), who is supposed to have lived about the middle of the sixth. According to Photius, (*Myriobibl.* cod. 221.) and the titles of the manuscripts of his works, he was born at Amida in Mesopotamia. Cornarius, in his translation of his work, calls him, by mistake, "Antiochenus;" and Cagnatus proposes (*Var. Observ.* lib. iv. cap. xvii.

p. 327.) to read "Abydenus" (Ἀβυδηνός) instead of "Amidenus" (Ἀμιδηνός); but this emendation is unnecessary. From several passages of his writings it may be gathered that he studied at Alexandria, which was the most famous medical school of that period (Tetrab. i. serm. 1. p. 22, 23. i. 2. § 3. p. 63.); his tutor's name is supposed to have been Lucius (Tetrab. iv. serm. 3. cap. 14. p. 762.), though this is not certain. He was a Christian; and also a man of piety, as appears from his directing the person who was making an ointment to repeat in a low voice the following short prayer:—"May the God of Abraham, the God of Isaac, and the God of Jacob vouchsafe to impart virtue to this preparation." It must be confessed, however, that his piety degenerates into superstition when he adjures a bone, fixed in the pharynx, in the name of St. Blaise to ascend or descend. (Tetrab. ii. serm. 4. cap. 50. p. 404.) He practised at Constantinople, where he attained the dignity of Comes Obsequii (Κόμης Ὀψικίου), as we learn from Photius. This title does not appear to have been at all connected with his profession, but to have been one of the household offices of the emperor. (Du Cange, *Gloss. Med. et Inf. Latin.*) It was not, however, uncommon for physicians at the court of Constantinople to be employed in similar offices, as, for example, Joannes Actuarius, Simeon Sethus Protovestiarius, and Theophilus Protospatharius. His medical work is commonly divided into four Tetrabibli (τετράβιβλοι), and each of these into four Sermones (λόγοι), though it is uncertain when this mode of division began to be used, and Aëtius himself quotes the different parts of his work by the order of the books. The first three books treat of materia medica and pharmacy; the fourth, of diet, hygiéne, temperaments, the education of children, &c.; the fifth, of the doctrine and treatment of fevers; the sixth, of diseases of the head and brain; the seventh, of diseases of the eyes; the eighth, of affections of the face, fauces, trachea, lungs, &c.; the ninth, of diseases of the stomach and intestinal canal; the tenth, of affections of the spleen and liver; the eleventh, of diseases of the urinary and genital organs; the twelfth, of sciatica, gout, and rheumatism; the thirteenth, of the bites of poisonous animals and their antidotes, and of various skin diseases; the fourteenth is chiefly surgical, and treats of wounds, ulcers, abscesses, hemorrhoids, &c.; the fifteenth is principally taken up with the preparation of different kinds of plasters; and the sixteenth treats of pregnancy, parturition, the diseases of women, &c. The works of Aëtius, says Mr. Adams, (in Barker's edition of "Lempriere," London, 1838.) "are a valuable collection of medical facts and opinions, deficient only in arrangement; on several subjects their merit is transcendent; the principles of the materia medica are delivered with admirable precision in the beginning of the first book. Of all the ancient treatises on fever, that contained in the fifth book may be instanced as the most complete; it would not be easy, perhaps, at the present day, to point out a work so full on all points and correct in practice. Contagion, as an exciting cause of fever, he does not mention. Aëtius is the first medical author who has given a distinct account of the dracunculus, or vena medinensis, now commonly known by the name of guinea-worm; he treats this disease so fully, that Rhazes and Avicenna have supplied little additional information, nor have the moderns in any considerable degree improved on the knowledge of the ancients. The method of treating aneurism at the elbow joint deserves attention, as a near approximation to the improved method of operating introduced by John Hunter and Abernethy. He directs to make a longitudinal incision along the inner side of the arm, three or four fingers' breadth, below the armpit, and having laid bare the artery, and dissected it from the surrounding parts, to raise it up with a blind hook, and introducing two threads, to tie them separately, and divide the artery in the middle. Had he stopped here, his method would have been a complete anticipation of the plan of proceeding now practised; but, unfortunately, not having sufficient confidence in the absorbing powers of the system, he directs to open the tumour, and evacuate its contents. Many nice operations on the eye and surrounding parts are accurately described by him. On the obstetrical department of surgery he is fuller than any other ancient writer. He has also given an account of many pharmaceutical preparations, not noticed elsewhere." To this estimation of his merits may be added the still more important testimony of Boerhaave, who compares his work to the Pandects of Justinian, and directs a physician, who is going to write about any disease, always first to consult Aëtius. (*Meth. Stud. Med.* p. 138., ed. Halle, 1751, 8vo.) The whole of this work has never appeared in the original Greek; one half of it was published at Venice, 1534. fol. "in æd. Aldi," with the title "Aëtii Amideni Librorum Medicinalium tomus primus; primi scilicet Libri Octo nunc primum in lucem editi, Græce:" the second volume never appeared. A complete edition was contemplated both by C. Weigel and F. R. Dietz, but since their death all hopes of this must be abandoned for the present. Some chapters of the ninth book were published in Greek and Latin, by J. E. Hebenstreit, Leipzig, 4to. 1757, under the title "Tentamen Philologicum Medicum super Aëtii Amideni Synopsis Medicorum Veterum, &c.;" and again, in the same year, "Aëtii Amideni Ἀνεκδότων Specimen alterum." Another chapter of the same book was edited in Greek and Latin by J. Magnus a Tengström, Aboæ, 1817, 4to., with the title

" Commentationum in Aëtii Amideni Medici Ἀνέκδοτα Specimen Primum," &c. Another extract, also from the ninth book, is inserted by Mustoxydes and Schinas in their Συλλογὴ Ἑλληνικῶν Ἀνεκδότων, Venice, 1816, 8vo. The twenty-fifth chapter of the ninth book was edited in Greek and Latin by J. C. Horn, Leipzig, 1654, 4to.; and the chapter (Tetrab. i. serm. 3. cap. 164.) " De Significationibus Stellarum," is inserted in Greek and Latin by Petavius, in his " Uranologion." (p. 421., ed. Paris.) Six books (namely, from the eighth to the thirteenth, inclusive,) were published at Basel, 1513, fol., translated into Latin by James Cornarius, with the title " Aëtii Antiocheni Medici de cognoscendis et curandis Morbis Sermones Sex jam primum in lucem editi," &c. In 1535, the remaining ten books were translated and published at Basel, by J. B. Montanus, in two volumes, so that the three volumes form together a complete and uniform edition of the work. In 1534, 4to., a complete Latin translation was published at Venice, by the Juntas. In 1542, Cornarius completed and published a translation of the whole work (Basil, fol.); which was reprinted, Basil, 1549, 8vo.; Venice, 1543, 1544, 8vo.; Lyon, 1549, fol.; and in H. Stephens's " Medicæ Artis Principes," Paris, 1567, fol. Two useful works on Aëtius deserve to be mentioned; one by C. Oroscius (Horozco), entitled " Annotationes in Interpretes Aëtii," Basel, 1540, 4to.; the other an academical dissertation by C. Weigel, entitled " Aëtianarum Exercitationum Specimen," Leipzig, 1791, 4to. (Freind's *Hist. of Physic*; Sprengel, *Histoire de la Médecine*, ii. 200.; Fabricius, *Bibliotheca Græca*, viii. 318. xiii. 40. ed. vet.; Haller, *Biblioth. Medic. Pract.* i. 200.; Weigel, *Aëtian. Exercit. Spec.*; Cagnatus, *Var. Obs.* iv. 18.; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin.*) W. A. G.

AFER, DOMI'TIUS (B. C. 15 — A. D. 60), was born at Nemausus (Nismes), in Gallia Narbonensis, B. C. 15. He lived in the reigns of Tiberius, Caligula, Claudius, and Nero. After holding the office of prætor, he adopted, as the readiest way to eminence under Tiberius, the profession of state prosecutor (delator), and, although he survived his reputation, was long regarded as the ablest orator of his age. The first object of his attacks (A. D. 26) was Claudia Pulcra, cousin of Agrippina, the widow of Germanicus, whom he accused of adulterous intercourse with Furnius, and of employing magical arts against the life of the emperor. Two years afterwards, in conjunction with Publius Dolabella, he impeached another member of the same family, Varus Quintilius, the son of Claudia Pulcra, and in both cases procured the condemnation of the accused. The union of Dolabella with Afer excited some surprise, since Dolabella could boast of birth and character, while Afer's origin and morals had little to recommend them. But to injure the widow or the kindred of Germanicus was to gain the favour of Tiberius: and that emperor pronounced Afer a true orator, and encouraged him to proceed in the path he had chosen. Yet Agrippina believed Tiberius himself the author of the process against her cousin, and felt, or at least expressed, no resentment against Afer. " You are not blameworthy," she said, addressing him in a verse of the Iliad, when he tried to avoid her in public, " but Agamemnon." Afer, although frequently engaged in state prosecutions, was equally celebrated as an advocate; and his defence of Volusenus Catulus was long remembered as a masterpiece. On one occasion he extricated himself from imminent peril, neither by his eloquence nor his wit, but by his dexterous adulation. In the inscription of a statue which he erected to Caligula he had stated that the emperor had twice been consul at the age of twenty-seven years. It was intended as a compliment; but Caligula remembered the prosecution of his mother Agrippina, and he was jealous of Afer's rhetorical fame. He therefore affected to consider the inscription as an indirect reproof of himself for assuming the consulate before the legal age. To the speech, or memorial, in which he accused Afer before the senate of upbraiding him with his youth and contempt of the laws, the rhetorician made no reply. He pretended, on the contrary, to be enraptured with the imperial eloquence; recited the more striking parts of the charge against himself; and professed that he dreaded the emperor less than the orator. His address was rewarded with the consulship, A. D. 39. He died A. D. 60.

The faculties of Afer began to fail long before he quitted the exercise of his profession; and he was exposed to the ridicule of a generation of orators who had never felt the force of his eloquence or his wit. Afer was the preceptor of Quintilian, who places him with Julius Africanus at the head of the orators of his time. He cites numerous examples of Afer's readiness in reply, and highly commends his skill in the statement of causes. Collections of his repartees were in circulation; but Afer himself published only two works, one on " Witnesses," the other — an abstract of his own practice — on the " Art of Oratory." (Quintilian, *Instit. Or.* v. 7, 7. vi. 3. 42. x. 1. 24. 118, &c. &c.; Tacitus, *Annal.* iv. 52. 66. xiv. 19.; Dion Cassius, lix. 19, 20.; Pliny, *Ep.* viii. 18.)

W. B. D.

AFE'SA, PIETRO, called Pietro della Basilicata, after his native province in the kingdom of Naples, lived in the middle of the seventeenth century, and was a painter of great merit. In the Church de' Frati Conventuali di Marsico Nuovo, at Naples, is a great altar-piece of the Assumption by him, which is very highly spoken of. He executed

also many works in the Vall' di Diana, where, in the city of Sala, the church of Santa Sophia, now dilapidated, was entirely painted in fresco by him : he painted also the chapel of San Prisco, outside the city. He was employed afterwards in Lombardy, where he died very poor. He worked with great freedom ; his design was bold, and his colouring was exceedingly rich, especially in his draperies, in which he frequently introduced shot-silks and stuffs of various colours. (Dominici, *Vite de' Pittori, &c. Napolitani.*) R. N. W.

AFFAITA'TI, FORTU'NIO, was born at Cremona about the middle of the fifteenth century, of a family distinguished for merit. His talents obtained for him the patronage and friendship of Pope Paul III., who gave him a post which he held until the death of his benefactor in 1550. He soon afterwards crossed over to England, where he was drowned in the Thames; whether by accident or otherwise is unknown.

He wrote a work, of very small merit, entitled " Physicæ atque Astronomicæ Considerationes, Venetiis, 1549, 12mo.," which contains several essays, some of which he dedicated to Paul III. Three of the essays treat of abstruse points connected with the multiplication of the species, in which but little medical knowledge is displayed ; two are on the magnet, and other two are astrological. The last essay, " De naturali Animarum Reditu in Cadavera," treats of the differences between the resurrection of the Saviour and the temporary animation of dead bodies by the power of dæmons. The essays all abound in idle tales, vain hypotheses, and astrological superstitions of the grossest kind. (Mazzuchelli, *Scrittori d' Italia ;* Adelung, *Supplement to* Jöcher ; *Biographie Universelle, Suppl.*) C. W.

AFFARO'SI, CAMILLO, born in 1680, at Reggio, in Lombardy, entered the order of St. Benedict in the monastery of Modena, where he became a member of the Ecclesiastical Academy, instituted by the learned Father Bacchini, for the encouragement of ecclesiastical learning. In 1709 Affarosi was removed to the monastery of Reggio, where he applied himself to put in order the monastic archives, which were rich in old MSS. Here he wrote his history of that monastery (" Memorie istoriche del Monastero di S. Prospero di Reggio," which he published in two parts, the first in 1733, and the second in 1737. The history of these old Italian monasteries throws much light upon the history of the country during the middle ages. He afterwards published additional observations concerning some controverted points of his work (" Osservazioni di un anonimo Reggiano"). His last work was a history of his native town (" Notizie istoriche della Città di Reggio, in Lombardia. Padova, 1755"). Father Affarosi belongs to the class of local historians with whom Italy abounds. He died at Reggio in 1763, after having filled some of the principal offices in his order. (Lombardi, *Storia della Letteratura Italiana del Secolo*, xviii. b. iii.) A. V.

AFFICHARD, THOMAS L', a dramatist and romance writer, born at Pont-Floh, in the diocese of St. Pol de Leon, in the year 1698. He wrote, for the Théâtre François, " La Rencontre imprévue," and " L'amant Comédien, ou les Acteurs déplacés," both in the year 1735. For the Théâtre Italien, " La Famille," in 1736 ; " La Fille arbitre," and " L'Amour censeur des Théâtres," in 1737. For the Opéra Comique, " Le Fleuve de Scamandre," in 1734 ; " Les Effets du Hazard," " La Nimphe des Thuileries," " Pygmalion," and " La nouvelle Sapho," in 1735 ; " L'Illusion" and " Le Gage touché," in 1736 ; " L'Epreuve amoureuse," " La Fête infernale," " L'illustre Comédienne," " L'Abondance," " Le Revenant," and " La Béquille," in 1737; " L'Antiquaire," in 1742 ; " La Fontaine de Sapience," and " Marotte," in 1743 ; " L'Amour imprévu," in 1744. For the Jeu des Marionettes, " Les Dieux, ou les Nôces de Venus," in 1743. He was also the author of the following romances and miscellaneous pieces :—" Le Songe de Clidamis, contenant un Voyage de Cythère," " La Follette, ou le Rhume, Histoire Bourgeoise," " Le Tableau des Théâtres," " Le Voyage interrompu," " Le Pouvoir de la Beauté," " Les Caprices Romanesques," " Les Amusemens des Fées," " La Salamandre," " Le Philosophe amoureux," reprinted under the title of " Amour chez les Philosophes," " Pantin et Pantine," and " Rosalide." Several of the dramatic pieces of Affichard were written by him in conjunction with other authors, principally Messrs. Panard and Valois d'Orville. He died August 20. 1753. His style is lively and pleasing : the greater number of his pieces have been published ; and " Pantin et Pantine " was reprinted at Amsterdam in 1750, in the sixth volume of the " Bibliothèque Choisie et Amusante ;" but his works, being of a light and ephemeral character, have not maintained their original reputation. (*Annales Dramatiques*, vol. i. p. 115. ; *La France Littéraire*, vol. ii. p. 65.) J. W. J.

AFFLITTO, CE'SARE D', born at Scala, in the Neapolitan dominions, in 1615. He had commenced his noviciate, when the death of an elder brother induced his father to recall him to the ranks of the laity in order to keep up the family. This object was attained by the favour of the papal nuncio at Naples ; and, on the 8th of April, 1634, before he had attained his nineteenth year, he held a disputation in the faculty of law with such distinction that in a short time he became a well-employed advocate. In 1654, having lost, at short intervals, his father, wife, and only child, he returned to his cloister, and was allowed to make his profession, after a noviciate of only six months. His superiors,

with a view to turn his talents and acquirements to account, imposed upon him the task of acting as advocate for the poor, and thus the quantity of his business in the courts was scarcely diminished. He was appointed bishop of Cava in 1670, and died, universally regretted in 1682.

He published "Controversi Juris Resolutiones cum novissimis Decisionibus supremorum Regni Neapol. Tribunalium. Autore Cæsare de Afflicto, U. J. D., olim causarum patrono, nunc Cajetano Andrea clerico regulari. Neapoli, 1655, 1661, 1664, 1680." Defective title-pages, or inattention, have led Mazzuchelli to manufacture two Afflitti who flourished as advocates at the same time in Naples, — Cesare and Cajetano. Toppi attributes to our author "Juris Responsum de Actionibus, devoluto Fundo, extraneo Heredi defuncti Vassalli adversus Dominum directum competentibus, ad ornatum Prag. 27 de Feudis, in causa D. D. Emanuelis Carrafa cum Fisco Regalis Patrimonii Regni Neapolitani. Neapoli, m. 4." (the year is not mentioned). (Lor. Giustiniani, *Memorie istoriche degli Scrittori Legali del Regno di Napoli*; Mazzuchelli, *Scrittori d' Italia.*)

W. W.

AFFLITTO, EUSTA'CHIO D', born of a noble family at Rocca Gloriosa, in the province of Principato Citra, in the kingdom of Naples, in 1742, studied at Naples, first under the Jesuits, and afterwards in the college of the Dominicans, which order he entered. He filled several chairs in various convents of his order, and was afterwards made librarian of the Farnese library which had been transferred to Naples, and keeper of the Farnese museum belonging to the King of Naples. He devoted himself entirely to literary studies, and undertook an elaborate biographical dictionary of the writers, natives of the kingdom of Naples ("Memorie degli Scrittori del Regno di Napoli"). The work is upon a more extensive plan, and is written with more accuracy and critical skill, than the former works on the same subject of Toppi and Tafuri; but, unfortunately, the author published only the first volume, 4to., Naples, 1782. He died in 1785, leaving his papers and the task of continuing his work to the Abbé Gualtieri, who published a second volume in 1794, since which time there has been no further publication, and the work is incomplete. Tiraboschi, in his notes to the second edition of his "History of Italian Literature," speaks very favourably of the specimen which he had seen of D'Afflitto's work. (Tipaldo, *Biografia degli Italiani illustri del Secolo xviii.*)

A. V.

AFFLITTO, GENNA'RO MARI'A, a Neapolitan, born in 1618. He assumed the monastic habit in the fifteenth year of his age, and was attached to the monastery of Santa Maria della Sanità at Naples. He was appointed professor of mathematics and mathematician to the King of Spain. He was attached to Don John of Austria, natural son of Philip IV., in several wars, in the capacity of engineer, and passed from his service into that of the republic of Genoa. He published at Madrid, in two volumes 4to., in what year is uncertain, a work on fortifications, "De Munitione et Fortificatione, Libri duo." The first is dedicated to Don John. Abstracts of this work were published at Florence in 1665, by Captain Gio. Battista Sergiuliani," and in 1667 by Filippo Domenico Mazzenghi. He is said to have left in MS. "Terra, sive quadrupartiti Orbis, Tom. I.;" "Compendio della Spera universale," and a number of poems and miscellaneous tracts on philosophical and theological topics. He died at Naples in 1673. (Mazzuchelli, *Scrittori d'Italia.*)

W. W.

AFFLITTO, MATTEO D' (Mathæus de Afflictis), an eminent feudalist, was born at Naples in 1448. He obtained the degree of doctor of civil law in June, 1468; soon after, that of doctor of canon law; and in a short time attained a lucrative practice in the Neapolitan courts. He was appointed professor of civil and canon law in the university of Naples in 1469, and discharged the duties of the office about twenty years, ultimately lecturing also on feudal law, and the statutes of the kingdom of the Two Sicilies. In 1489, being then in his forty-first year, he received a judicial appointment, and renounced the academical career. He was promoted, in 1491, to be president of the Royal Chamber, and in 1496, to be one of the royal councillors of Sa. Chiara. In 1502 he again became president of the Royal Chamber. He was deprived of this appointment in 1507, under the pretext that he had become superannuated, and immediately resumed his practice as an advocate. He was again promoted, but to an inferior judicial station, in 1512, and died in 1524. He was twice married, and had families by both wives; by the second, to whom he was united after he had passed his sixtieth year, he had three children. One of his descendants, at least, was alive in 1782.

The most important works of Matteo d'Afflitto are — "Decisiones S. R. C. Neapolitani apud J. Antonium de Caveto Papiensem. 1509, fol.; Venetiis, 1552, 1564, 1570, &c.; Lugduni, 1543; Francofurti, 1573, 1616; Neap., 1719." "Singularis Lectura super omnibus sacris Constitutionibus Regnorum utriusque Siciliæ, edita per utriusque Juris Monarchum D. Matthæum de Afflicto, patricium Neapol., &c. Tridini, 1517; Mediolani, 1523; Venetiis, 1538, 1562, 1580, 1588, 1606; Francofurti, 1603; Neap., 1677." "Commentaria super Tribus Libris Feudorum. Venetiis, 1543; Lugduni, 1548, 1560; Francofurti, 1598, 1608, 1629." "Tractatus de Jure Protimiseos, sive de Jure congrui. Venetiis, 1555" (and in the Venetian collection

of law tracts, known by the name of "Tractatus Tractatuum," xvii. 2.). "Brevis Enumeratio eorum Privilegiorum quæ sibi Fiscus sumit ex optimis quibusque Auctoribus collecta," printed along with the "De Usurpatione Legum Principis" of Giacomo Omfelio, at Basle, in 1550. "Lectura super VII Codicis;" in a collection of law tracts published by Gabriello Saraina at Lyon in 1560. Others of his tracts are to be met with in other collections. His "Consilia Legalia," said to have been collected to the number of 500, do not appear ever to have been printed; and a similar fate would seem to have befallen his "Commentaria super Institutionibus," "De Consiliariis Principum," and "De Officialibus eligendis ad Justitiam regendam, ac eorum Qualitatibus et Requisitis."

The "Tractatus de Jure Protimiseos" is a lecture on a constitution of the Emperor Frederic on that subject. It is a brief and lucid exposition of the law, well calculated to be understood and remembered by the student. The "Lectura super omnibus Constitutionibus Regnorum utriusque Siliciæ" is said to indicate that the author was deficient in historical knowledge, but alleged, at the same time, to have served as a model to Bartolemæus Casaneus in his "Commentary on the Coutûmes of France." Regarding the "Decisiones S. R. C. Neapolitani," there seems to be good ground to suspect that Afflitto has in some cases, when the majority of his colleagues dissented from his views, substituted his individual opinion for the real decision of the court. Panziroli says "that he was a man more distinguished by industry than by acuteness." A devotional tone runs through all his writings; and in accordance with it is his attempt to trace his pedigree to an ascetic saint, upon whom the epithet "de afflictis" had been conferred; and his publication of "Officium Translationis Corporis S. Januarii." (Lorenzo Giustiniani, *Memorie Istoriche, &c.*; Mazzuchelli, *Scrittori d'Italia*; Guido Panziroli, *De claris Legum Interpretibus*; *Tractatus Tractatuum*, xvii. 2.) W. W.

AFFLITTO, MATTEO IGNAZIO D', born at Rocca Gloriosa, in February, 1710; vicar general of the Principato Citra in the kingdom of Naples; afterwards Doctor in Theology, and apostolic protonotary; died insane in July, 1771. He published, in 1746, a new edition of the "Tractica ecclesiastica de' Sacramenti de' Giudizii civili, criminali, e d' Apellazione del Dottor Rosario Riccio Pepoli," in two volumes folio, with additions, which was long regarded as an authority in the Neapolitan courts. (Giustiniani, *Memorie Istoriche, &c.*) W. W.

AFFLITTO, TO'MASO, born at Santa Agata, in the kingdom of Naples, in 1570; took the vows in the order of the Theatines in 1604 at Florence; was called to Rome, where he lectured for some time on philosophy, as a staunch adherent of St. Thomas Aquinas, and subsequently received several lucrative and honourable appointments: he died in 1645. The historians of his order give him a high character for prudence, and are loud in their praises of his wonderful memory. A work of his, published after his death, is entitled "De Justitia et Jure Commentarium. Neapoli, ex Ædibus SS. Apostolorum, 1659." He is also said to have composed, at the request of Cardinal Alexander D'Este, a treatise upon pontifical law, and a compendious account of the Council of Trent. (Mazzuchelli, *Scrittori d'Italia.*) W. W.

AFFO', IRENE'O, born at Busseto, in the duchy of Parma, in 1741, studied at Bologna, and entered the Franciscan order. In 1767 he was appointed professor of philosophy in the convent of the Minori Osservanti at Parma. In 1768 the Duke of Parma, by the advice of his librarian, the learned Paciaudi, appointed Father Affo to the chair of philosophy in the public school of Guastalla, from which the Jesuits had just been removed. During his long residence at Guastalla, Affo ransacked the archives of that town, for the purpose of illustrating its history, both civil and ecclesiastical; and in 1774 he published "Antichità e Pregj della Chiesa Guastallese;" and shortly after, "Memorie Istoriche di Guastalla dall' Origine sua fino al 1519," which he afterwards recast and enlarged in his "Storia della Città e del Ducato di Guastalla," which he brought down to his own times. Guastalla had been a distinct principality, under a branch of the Gonzaga family of Mantua, several of whose princes distinguished themselves for their patronage of learning. About the same time he published a curious dissertation concerning St. Francis of Assisi, the founder of his order, in which Affo, though a Franciscan friar, refutes the assertion of some of his brethren, who, in their zeal for the honour of their founder, had attributed to him the additional merit of being one of the earliest, if not the earliest, of Italian poets. Affo proved that the hymns ascribed to St. Francis were not composed by him, and that one of them, called "Cantico del Sole," was written originally in prose, and not in verse: "Dissertazione de' Cantici volgari di S. Francesco d'Assisi. Guastalla, 1777." In the same year Affo published a "Dizionario, precettivo, critico, e istorico, della Poesia volgare," which was well received. In 1778 he presented to the duke the MS. of a biography of Pier Luigi Farnese, first duke of Parma and Piacenza, which was not published until long after his death, probably because it was written with freedom, and not favourable to the memory of the founder of the Farnese dynasty. Shortly after this, Affo was removed from Guastalla, being appointed sub-librarian of the ducal library at Parma, which had been created in great measure by his friend Paciaudi. Affo was now in his proper element, and he pursued

his philological and historical studies with renewed zeal. In 1780 he published various biographies — "Vita di Luigi Gonzaga detto Rodomonte;" "Vita di Vespasiano Gonzaga Duca di Sabbioneta;" "Vita dal Cavaliere Bernardino Marliani Mantovano," and "Memorie de Taddeo Ugoleto," a native of Parma, and a meritorious philologist of the 15th century, who was employed by Matthias Corvinus, king of Hungary, in collecting and copying MSS. for his library at Buda, and who afterwards published scholia to Plautus, in 1510. In the year 1781 Affo visited Rome, where he was well received by Pope Pius VI., and by several cardinals and other distinguished men. He also paid a visit to Naples, to examine the rich Farnese library, which had been removed from Parma to that city by Don Carlos when he became king of Naples. On his return to Parma, Affo resumed his professional labours, and published the following works: "Vita di Monsignore Bernardino Baldi da Urbino primo Abate di Guastalla, Parma, 1783;" and "Vita di Francesco Mazzola detto il Parmigianino. Parma, 1784." In February, 1785, Paciaudi died, and Affo succeeded him as head librarian of the ducal library, notwithstanding the insinuations of several jealous or ill-disposed persons, who sneered at the coarse tunic of a poor Franciscan friar, as being unfit for princely halls and repositories of learning. In the same year, 1785, Affo published the first volume of his enlarged history of Guastalla, "Istoria della Città e Ducato di Guastalla," which he completed in 1787, in 4 vols. 4to. He at the same time published "Vita di Monsignore Giangirolamo Rossi Vescovo di Pavia, 1785." Bishop Rossi, a native of Parma, and a man of learning and a distinguished poet of the sixteenth century, enjoyed the favour of Leo X. and of Clement VII., who made him bishop of Pavia. He was afterwards imprisoned by Paul III. on some charges, which, however, were disproved after the death of that pope. Affo had found many letters of Rossi in the archives of Guastalla. In 1787 he published "Memorie di trè celebri Principesse della Famiglia Gonzaga," and in 1788 a work on the coins and coinage of Parma, "La Zecca e Monete Parmigiane illustrate," in folio. In 1789 he published the first volume of his biographical work of the writers and learned men of Parma, "Memorie degli Scrittori e Letterati Parmigiani," in 4to., of which four more volumes appeared before his death. The work has been since continued by Pezzana.

In 1791 Affo published "Saggio di Memorie sulla Tipografia Parmense del Secolo xv." and, in 1792, the first volume of his history of Parma, "Storia della Città di Parma," of which three more volumes were published afterwards.

In 1794 he published a biography of Cardinal Pallavicino, the historian of the council of Trent: "Memorie della Vita e degli Studj del Card. Sforza Pallavicino."

Affo happened to be at Bologna in the spring of 1796, when the French, under General Bonaparte, invaded the state of Parma, and took away several valuable paintings and other works of art from the ducal gallery. The ducal library, however, was spared. In the following year, 1797, having repaired to his native town of Busseto to visit a convent of his order, he caught the typhus fever, and died in the month of May, much regretted for his virtues as well as for his literary merit. He ranks among the most distinguished philologists and critics that Italy produced in the eighteenth century. He was a true lover of literature, warm-hearted, honest, and indefatigable; and he has done more than any other writer to illustrate the history of his native country, Parma, in all its branches. Besides the works above mentioned, he wrote a number of memoirs, dissertations, and other minor works, some of which have been published since his death. Pezzana, one of the successors of Affo in the office of librarian of the Parma library, has written an elaborate biography of Affo, in continuation of the "Memorie degli Scrittori e Letterati Parmigiani," in which he gives a catalogue of all his works, printed and not printed, which amount to more than one hundred, and among which, besides those already mentioned, the following, which are unpublished, deserve notice: "Proemio alle Lettere Arabiche originali di Muleasse Rè di Tunisi à Don Ferrante Gonzaga." This introduction, as well as the original letters of Muley Hassan, whom Charles V. reinstated as king of Tunis, are in the Parma library. 2. "Memorie dei Gonzaghi che coltivarono la volgar Poesia." 3. "Vita del Cardinale Ercole Gonzaga." 4. "Vita di Ludovico Gonzaga Vescovo eletto di Mantova," — besides several lives of saints of the Franciscan order, &c. His "Memorie storiche di Colorno" were published after his death. He also edited "Frammenti di antica Cronica Parmigiana anonima, dal 1325 al 1329. The life of Pier Luigi was published in 1821, by Count P. Litta at Milan: "Vita di Pier Luigi Farnese primo Duca di Parma." In his earlier years he had written Italian poetry, and he published, under an assumed name, some satirical sonnets, "Sonetti pedanteschi di Don Polipodio Calabro Pedagogo." (Pezzana, *Memorie degli Scrittori e Letterati Parmigiani del Padre Ireneo Affo, continuate da Angelo Pezzana*, vol. vi.) A. V.

AFFONSO. [ALPHONSO.]

AFFRY, FRANCIS, of a noble family of Fribourg, was lieutenant-general of the Swiss in the military service of Louis XV. He served in the campaign on the Po against Austria, and fell at the battle of Guastalla, in September, 1734. H. G.

AFFRY, LOUIS AUGUSTE AUGUS-

TIN D', son of Francis, was born at Versailles in 1713. He was bred to the profession of arms, and was a captain of the guards at the battle of Guastalla, where his father was killed. He served under Marshal Saxe in the war which followed the death of the emperor Charles VI., and in 1748, during the campaign which preceded the treaty of Aix-la-Chapelle, he obtained the rank of camp-marshal. In 1755 he was sent as French minister to the Hague, where he resided for some years, first as envoy and afterwards as ambassador. In the year 1762, upon the rupture of the negotiations for the neutrality of France in Germany during the seven years' war, Affry served as lieutenant-general in the army of Hesse. He became colonel of the Swiss Guards to Louis XVI., and was at Versailles in that capacity on the occasion of the attack on the palace in October, 1789. He had offered his services to the National Assembly; but was arrested after the attack on the Tuileries in August, 1792, and thrown into the Conciergerie. He narrowly escaped the general massacre of the prisoners in September of that year, and being released, he retired to the castle of St. Barthelemy, in the Pays de Vaud, in 1793. He died in 1798.

H. G.

AFFRY, LOUIS AUGUSTIN PHILIP, COUNT D', landammann or first executive officer of the Helvetic confederacy upon its re-construction in 1803, was son of Louis Affry, and was born at Fribourg in 1743. He attended his father during his embassy to the Hague, to which he was attached. After entering the military service of France, he rose quickly to the rank of lieutenant-general. He held a command on the Upper Rhine in the outbreak of the Revolution. Having lost a brother in the massacre of the Swiss in 1792, he quitted France and retired to his native city of Fribourg. In 1798, when the French invaded Switzerland, he assumed a military command, at the invitation of Fribourg and the other aristocratic cantons; but the irresistible force of the French army leaving no hope of defence, he saved the city of Fribourg from the barbarities of military licence by a capitulation. He became a member of the provisional government when the canton was occupied by French troops; but upon the establishment of the new Helvetic constitution, he was excluded from any share in the administration. In 1802 the insurrection of the democratic cantons, followed by a civil war in Switzerland, furnished Bonaparte with a pretext for that imperious mediation, which was begun by General Rapp at Lucerne, and which was followed by a deputation from the Swiss cantons to the First Consul. Of this deputation Affry was a member; and he arrived in Paris at the close of the year 1802. In February, 1803, after long conferences with Bartelemy and Fouché, Bonaparte presented to him the act of mediation, and invested him with provisional powers until the Swiss diet assembled, and the constitution was remodelled. The Swiss factions had now assumed a form in many respects similar to those which arose in Holland and America after a like explosion, that of federalists and anti-federalists; and as each contained an infusion of French partisans, they were the more easily laid open to the conciliation of an officer named by Bonaparte. Affry, a man of ordinary talents and moderate acquirements, brought to this task no other qualifications than good sense and good temper. The place of landammann, assigned him by Bonaparte, was one of dignity more than of power under the new Helvetic constitution: his functions were to prevent the collision of the aristocratic cantons with Uri, Schwyz, and Unterwalden, and to hold together the fabric of the new government. Affry, himself a federalist, took the part of a mediator from the time when he became chief magistrate of the cantons; and, by a temperate sway, he was able to curb the obstinate mountaineers who had broken up the former confederacy. Upon the coronation of Bonaparte in 1807, Affry headed a deputation of compliment from Switzerland. In 1807, he negotiated the affair of the Swiss neutrality with the emperor of Austria, when he renewed the war with France. In 1810, a second Helvetic deputation congratulated Bonaparte on his marriage, and Affry again proceeded to Paris on that mission, when he received the ensign of the Legion of Honour. On his return to Berne, when about to give a report of his mission to the diet, he was struck with apoplexy, and died 26th June, 1810. (Thibaudeau, *Hist. du Consulat et de l'Empire.*)

H. G.

AFRANIA GENS. The Gens Afrania does not appear in Roman history until the second century B. C.; and it is not easy to assign the different persons who bear the name to one family, or the families to one gens. Thus the T. Afranius, who, in the Marsic war (B. C. 90-1), defeated Pompeius Strabo, and fell in a second engagement with him, cannot be identified with the family of L. Afranius, consul in B. C. 60. The name occurs frequently under the emperors; for instance, Afranius Burrus, prætorian prefect under Claudius and Nero (Tacitus, *Ann.* xii. 42. xiii. 20.); and Afranius Dexter, consul in A. D. 98, under Trajan. (Pliny, *Ep.* v. 14.; Martial, *Epig.* vii. 27.)

W. B. D.

AFRA'NIO, born at Pavia, was canon of Ferrara in the middle of the sixteenth century. On the authority of the canon Albonesio, he is stated to have been the inventor of the bassoon. (Albonesio, *Introductio in Chaldaicam Linguam*, &c.)

E. T.

AFRA'NIUS, LU'CIUS, a Roman orator and comic poet, usually considered contemporary with the old age of Statius Cæcilius and Terence, that is, about B. C. 165; but

more properly referred to about B. C. 94. Little more is known of his life than that his morals were indifferent, and that he frequently drew from his own practice the wit and humour of his scenes. He excelled in the Roman comedy of low life (comœdia togata, tabernaria), and was remarkable for his terse and pointed dialogue. He imitated and freely borrowed from Menander and the later Athenian comedy, and honestly avowed his obligations to them. His plays were acted as late as Nero's reign. Aulus Gellius, who wrote in the age of the Antonines, commends him for saying, in his comedy of "Sella," or "The Chair," that "wisdom," that is, worldly prudence, "was the daughter of experience and memory;" and Ausonius (A. D. 309—392), Epigr. 71., mentions him as a writer not even then obsolete. From the fragments of nearly fifty comedies, of which little more than the titles have been preserved, chiefly in the citations of scholiasts and grammarians, it is impossible to form an accurate notion of the literary character of Afranius. (Cicero, *Brutus*, 45.; Quintilian, *Inst. Or.* x. 1.; Bähr, *Römisch. Literat.* i. p. 23. 111. 2d edit.; Dunlop's *Hist. of Rom. Literat.* i. "Afranius;" the fragments are contained in Bothe's *Poetæ Scenici Latini*, v. 156—200.) W. B. D.

AFRA'NIUS, LU'CIUS. The parentage of Afranius and the date of his birth are both uncertain. Cicero, indeed, in the first book and the twentieth letter of his Epistles to Atticus, calls Afranius the "son of Aulus," but the phrase is ironical, and equivalent to the "son of nobody." Afranius early attached himself to the fortunes of Cneius Pompeius. In B. C. 77 he accompanied him into Spain, [SERTORIUS,] and was present at the battle on the Sucro (Sicoris). In B. C. 72 Afranius destroyed, with circumstances of peculiar atrocity, Calagurris on the right bank of the Ebro, now Calahorra in New Castile. In the third Mithridatic war, while Pompeius was on his march towards the Caucasus, Afranius remained with a division of the army in Armenia (B. C. 66); and in B. C. 65 occupied Gordyene. Severe cold and want of provisions nearly destroyed the detachment of Afranius in upper Mesopotamia (B. C. 64), and they were only rescued by the timely aid of the Macedonian colony at Carrhæ. In B. C. 61, notwithstanding a fierce opposition from the senate and the partisans of Lucullus, Afranius was nominated consul for the ensuing year. In B. C. 60 Afranius was consul with Q. Cæcilius Metellus Celer. The Pompeians hoped to obtain through this appointment the confirmation of the acts of Cneius during his administration of Asia in the Mithridatic war. But Cicero remarks, "Pompeius might have spared his trouble and expense, for Afranius was no consul at all;" and says, "He was only a blemish (*ὑπώπιον*) to his patron." In B. C. 59 Afranius was governor, apparently as proconsul, of Cisalpine Gaul. The movements of the Transalpine tribes, which in B. C. 58 called for the military genius of Cæsar, were already the subject of alarm at Rome; but Afranius, according to Cicero, (who, however, at a later period, when it suited his purpose, styles him a "consummate general,") does not seem to have relished a war that required for its conduct something beyond ordinary military skill. A triumph of Afranius, which is nowhere else recorded, is mentioned by Cicero in his speech against Piso. Afranius supported in the senate the various schemes of Pompeius to obtain a perpetual dictatorship. In B. C. 55, when Pompeius and Crassus, for the second time, shared the consulship, Afranius dictated a decree of the senate, by which their appointment was secured against the attempts of the senatorian party to declare it void. In the same year the Trebonian law gave the province of Spain to Pompeius; and towards the close of the year, Afranius, M. Petreius, and subsequently M. Varro, were sent thither as his lieutenants. In the civil war, Afranius and Petreius, after some partial successes over Cæsar's lieutenants, and by the help of extraordinary floods, which reduced Cæsar himself to great difficulty and distress, were in turn compelled by him to surrender, 2d of August, B. C. 49, and dismissed on their promise not to bear arms for the remainder of the campaign. Afranius, in his Spanish campaign, had evinced such irresolution, that the Pompeians accused him of treachery, and his colleague Petreius compelled him to renew his oath of adherence to Cneius. Anxiety for his son, a hostage in the camp of Cæsar, may have shaken the firmness of Afranius, yet was he false to Cæsar rather than to Pompeius. He fought a second time against Cæsar at Dyrachium and at Pharsalia, B. C. 48, and the advice he gave, to make Rome the centre of operations, and to employ the fleet rather than the legions against Cæsar, if followed at the right moment, would probably have materially changed the event of the war. On the rejection of his counsel, Afranius expressed his surprise that time should be lost in engaging an enemy who fought with gold alone; a sarcasm probably prompted by the charge against himself of having sold the army in Spain. After the defeat at Pharsalia, Afranius could no longer expect the indulgence of Cæsar; he therefore accompanied Cato to Africa, and was present at the battle of Thapsus early in April, B. C. 46, in which Cæsar again completely defeated the Pompeians. After laying waste the territory of Utica, Afranius and Faustus Sulla attempted to join the Pompeians in Spain. But on their march through Mauritania they encountered P. Sittius, and nearly their whole division, about 1500 horse, was killed or captured. Faustus and Afranius were taken alive, but, a few

days afterwards, were put to death by the soldiers during some disturbances in the camp. (Cæsar, *Bell. Civ.* i. 37, 38. iii. 83.; Ernesti's *Clavis to Cicero*, in "Afranius;" Plutarch, *Pompeius, Cæsar, Cato Minor;* Dion Cassius, xxxvii. 5. 41, 42. 49, &c.; *Afranius*, in Drumann's *Geschichte Roms*, i. 35—39.)

W. B. D.

A'FRASIA'B, the ninth king of Persia, of the Peshdádian dynasty. He was by birth a Turkoman, but descended in a direct line from Ferídún, one of the most celebrated sovereigns of ancient Persia. Ferídún had a rebellious son, named Túr, who, being defeated in his designs on his father's kingdom, fled to Tartary, by the Persians called Turán, of which he became king. Túr was succeeded by his son Pashang, who was apparently the father of A'frasiáb. In the "Rozat us Saffa," a Persian historical work, it is merely stated that A'frasiáb was a descendant of Túr, and consequently laid claim to the throne of Persia, then occupied by Minúchihr, the grandson and direct successor of Ferídún. As soon as A'frasiáb arrived at the age of manhood, he commenced a most destructive war against Minúchihr, by whom his grandfather Túr had been slain in battle. In this inroad A'frasiáb and his Tartars gained several advantages, and so harassed the Persians that Minúchihr was compelled to sue for peace, which was granted on condition that thenceforth the river Oxus should form the boundary between the two empires. This treaty seems to have been observed on both sides till the death of Minúchihr, who was succeeded by his son Naudar, a weak and capricious tyrant, under whom the Persians became disaffected and divided into factions. The aged Pashang saw the favourable opportunity, and suggested to his warlike son A'frasiáb that "now was the time to invade and subdue the empire of Persia." A'ghrirás, one of A'frasiáb's brothers, recommended caution and delay; but the aged king spurned his advice. "There is no time," said he, "better than the present. Minúchihr took vengeance for the blood of his father; so ought A'frasiáb to avenge his grandfather's death. The grandson who hesitates to do this act of justice is unworthy of his family." The father of Minúchihr, Irij, the favourite son of Ferídún, had been murdered by his brothers, Túr and Sílím, a few weeks before Minúchihr was born. In the course of time Minúchihr had succeeded in defeating and slaying both the fratricides, his own uncles, to avenge whose death A'frasiáb now invaded Persia. But his real object undoubtedly was the conquest and permanent subjection of that empire. Accordingly, with 30,000 men, he commenced his march; and, after two engagements, defeated the Persians, and slew Naudar with his own hand, in the seventh year of that king's reign. In the "Rozat us Saffa" it is stated that during the engagement "the clouds on a sudden became so darkened that the day was rendered more gloomy than the midnight hour."

After the death of Naudar, A'frasiáb became king of Persia, which he ruled with a rod of iron for twelve years. Having seized all the chief nobles, he determined to put them to death; but he was diverted from his cruel purpose by his brother A'ghrirás, who persuaded him to be satisfied with confining them in the strong fortress of Sari, in Mázanderán. At length, when the cruelty and oppression of A'frasiáb had (according to Mir Khávind) "passed the ordinary limits," such of the leading men of Persia as had escaped the tyrant's fetters took counsel together, and said, "Our woes are to be averted only by the agency of the sword and spear." They found a faithful and brave leader in Zál, the son of Sám, the son-in-law of Mihráb, king of Kábul. Under this heroic patriot the revolt became irresistible, and the usurper was driven once more beyond the Oxus. The people and nobles gratefully offered the crown to Zál, their deliverer; but he rejected the offer, and raised to the masnad Záb, the son of Tahmasp, a descendant of Ferídún. "It is necessary," said he, "to place on the imperial throne a scion of the auspicious royal line." Thus, Zál, by his disinterested conduct, re-established the legitimate succession of Persia's ancient kings, and repaired the breach formed by A'frasiáb's usurpation.

During the successive reigns of Záb, Kaikubád, Kaikaús, and Kai Khusrú, A'frasiáb appears to have made several fruitless attempts for the recovery of Persia. At length, Kai Khusrú assumed the offensive, and having defeated Shídah, the son of A'frasiáb, in the plains of Kh'árizm, he marched his victorious army to Kunk, the residence of A'frasiáb, which he besieged and captured. A'frasiáb himself escaped, and after wandering for some time as a fugitive, he was seized in Azerbiján, and deprived of life by one of Kai Khusrú's generals.

It is difficult to fix the precise period at which A'frasiáb lived. The Persian historians generally follow the poet Firdousi, whose poem of the "Sháhnáma" is believed to have been composed from authentic documents then extant; but, as may be expected, without any dates whatever. The Greek historians seem to have known little or nothing of the Peshdadian, or oldest dynasty of Persia. Perhaps the best authority is the "Taríkhi Tabari," or Chronicle of Tabari, who lived two centuries before Firdousi, and states that A'frasiáb was the contemporary of Solomon, king of the Jews. (*Sháhnáma*; *Rozat us Saffa*; and *Taríkhi Tabari.*)

D. F.

AFRICA'NER, CHRISTIAN, a Namaqua chief of South Africa, was a member of a Hottentot family in the colony of the Cape of Good Hope, and lived for a considerable

time, with his father and brothers, in the service of a Dutch boor, named Pinaar, on the Elephants' River. Pinaar frequently employed the Africaner family on marauding expeditions against the natives of the interior, by which means they became accustomed to the use of fire-arms and the perpetration of acts of violence. In consequence of a quarrel, in which Pinaar was killed by the Africaners, they were compelled to leave the colony; and the subject of this notice, who was then called Jager, became the chief of a band of savage marauders in Great Namaqualand, beyond the Great Orange River. The depredations and murders committed by this band upon the boors of the colony, as well as upon the neighbouring tribes of Namaquas, rendered the name of Africaner a terror to the inhabitants of a great portion of South Africa, and induced the government of the Cape colony to offer a reward of a thousand rix-dollars to any one who would capture or shoot him. Among other acts of violence, he entirely destroyed a Namaqua settlement which had been formed by the agents of the London Missionary Society at Warm Bath. In 1812 the late Rev. John Campbell, of Kingsland, visited South Africa on the affairs of the society; and, having occasion to cross from the eastern to the western side of the continent, he found the inhabitants of every town trembling lest Africaner should pay them a visit. Having accomplished his journey in safety, Mr. Campbell addressed an expostulatory letter to him, and offered to send a missionary to teach him and his people, if they should be willing to receive Christian instruction. After some difficulty in finding a person willing to convey this letter, it was sent, and was most favourably received. Africaner answered, by one of his brothers, who was able to write, that he had long wished for a teacher, and should be very glad to receive an English missionary. His letter miscarried; but Africaner sent a messenger to the missionary station at Pella, in consequence of which the Rev. Mr. Ebner proceeded to Africaner's kraal, or settlement, where he remained for more than two years. In January, 1818, the Rev. Robert Moffat succeeded Mr. Ebner in this station. The colonists who saw him on his journey predicted that he would assuredly come to some dreadful end. He was, however, kindly received; and so great was the change effected by the reception of Christianity, upon Africaner, his family, and his savage followers, that they entirely ceased to disturb the peace of the neighbourhood. The change of character in Africaner himself was truly wonderful. Mr. Moffat states that during the whole period of his residence with him he does not remember having occasion to be grieved with him, or to complain of any part of his conduct. He exerted himself with assiduity for the improvement of his people, and spared no exertion to reconcile the differences of his neighbours, and to prevent discord and bloodshed.

Having occasion to visit Cape Town, Mr. Moffat wished Africaner to accompany him. The proposition was startling to Africaner; for the reward still remained for his apprehension, and the farmers who had suffered so much from him were incredulous as to the reality of the great change in his character. It was at length determined that he should go, but in disguise. The particulars of the visit are related in the twelfth chapter of Mr. Moffat's work. Africaner was introduced to the governor, Lord Charles Somerset, who was so gratified by the interview that he presented to him a valuable waggon; and his appearance naturally excited much interest, as his name had been known and feared for more than twenty years. He shortly returned to his tribe without Mr. Moffat, who was appointed to another station; and he continued to exert himself for the religious instruction of his people, and to conduct himself in a manner highly creditable to his Christian profession, until his death, which took place early in the year 1823. The beneficial effects of Christian instruction have continued to be apparent among the family and people of Africaner. (Campbell's *Travels in South Africa*, 1815, p. 534., and *Life of Africaner*, published by the Religious Tract Society; Moffat's *Missionary Labours and Scenes in Southern Africa.**) J. T. S.

AFRICA'NUS, SEXTUS CÆCI'LIUS, was the contemporary of the jurist Salvius Julianus, though he was probably somewhat younger, and may have been his pupil. Africanus is supposed to be the same person as the distinguished jurist Sextus Cæcilius, whom Aulus Gellius introduces (*Noct. Attic.* xx. 1.) as discussing the subject of the Twelve Tables with the philosopher Favorinus. But the time of this discussion is fixed at an epoch nearly 700 years after the laws of the Twelve Tables were enacted, which creates some difficulty in identifying this Sextus Cæcilius with the Sextus Cæcilius Africanus to whose question Julianus gave an answer (Dig. 25. tit. 3. s. 3. § 4.), if the words "nearly seven hundred years" are to be taken strictly. Julianus was at the height of his reputation in the time of Hadrian, who died A. D. 138, whereas the number 700 would carry us beyond the time of Alexander Severus, who died A. D. 235. But Gellius himself is said to have died at the beginning of the reign of Marcus Aurelius (A. D. 161), which shows that if "seven hundred" is the right reading in Gellius, it can mean no more than something above 600. Africanus is cited by Paulus and Ulpian. He wrote nine books of Quæstiones, from which there are many excerpts in the

* By the courtesy of the publisher, we have been allowed to refer to the proof sheets of this work, which is now (April 1842) in the press.

Digest. These excerpts often relate to very subtle questions of law, which Cujacius has illustrated with an ample commentary (Cujacius, *Opera*, tom. i. Tract. 9.) Africanus makes frequent mention of the Opinions (Responsa) of Julianus, and it is probable that Julianus is intended by the words "ait," "respondit," ("he said," "he answered,") when no name is mentioned. The Responsa of Africanus are often cited in the Digest.

Ulpian (Dig. 30. s. 39.) quotes Africanus as consulting Julian (Africanus libro vicesimo epistolarum apud Julianum); but the meaning is somewhat doubtful. It seems probable that Ulpian is quoting an epistle addressed by Africanus to Julian, contained in a collection of letters addressed to Julian; thus the second book of the Epistles of Proculus is quoted (Dig. 28. tit. 5. s. 69.), where the epistle referred to is an epistle addressed to Proculus, to ask his legal opinion.

Lampridius (*Alexand. Sever.* c. 69.) speaks of Africanus as a jurist living in the reign of Alexander Severus; but this cannot be the contemporary of Salvius Julianus. G. L.

AFRIC'ĂNUS, SEXTUS JULIUS, a Christian writer in the third century, was probably a native of Emmaus in Palestine, though some have supposed, from his name, that he was born in Africa. Suidas (v. Ἀφρικανός) calls him a philosopher of Libya. The town of Emmaus having been destroyed by fire, Africanus was sent as envoy to the Emperor Elagabalus to solicit its restoration. In this mission he was successful; the town was rebuilt, and named Nicopolis (A. D. 221–2; Eusebius, *Chronic.* sub anno). He went to Alexandria in Egypt to hear the philosopher Heraclas, then a presbyter and catechist, and afterwards bishop of Alexandria. The date of this visit is not known. Heraclas did not succeed Origen as head of the catechetical school till 231 A. D.; but he had then been Origen's colleague for some years. Africanus is supposed to have died at an advanced age, in the year 232.

His writings prove him to have been a man of extensive learning. Socrates names him, with Origen and Clement of Alexandria, as an interpreter of Scripture, and as "skilful in all learning." (Socr. *Hist. Eccles.* ii. 35.) It appears from his letter on the history of Susannah that he understood Hebrew, which was a rare accomplishment among the early Christians.

His chief work was a "History," or "Chronography" (Πεντάβιβλον χρονολογικόν), in five books, containing the annals of the world from the creation to A. D. 221, a period of 5723 years, since he fixes the creation at 5499 years B. C., and the birth of Christ three years earlier than the vulgar æra. The æra thus established was much used in the Eastern churches, and is known as the historical æra, or the æra of the Alexandrian historians. The work itself is lost, but considerable fragments of it are preserved in the Chronicons of Eusebius, Syncellus, Theophanes, and Cedrenus, and in the "Chronicon Paschale." The "Epitome" which Eusebius quotes was part of the "Chronography."

He wrote "A Letter to Origen about Susanna," which is still extant, in which he argues against the authority of that book, and to which Origen replied. This letter, with Origen's answer, was published by Wettstein, Basle, 1674, 4to. It is also in Origen's works, edit. De la Rue, i. 10—12.

Eusebius (*Hist. Eccles.* i. 7.) has preserved a great part of "A Letter to Aristides," in which Africanus attempts to reconcile the genealogies of our Saviour in Matthew and Luke, by reference to the law of levirate marriages.

There is also attributed to him a curious miscellany, entitled "Cesti" (κεστοί, from κεστός, the girdle of Venus, on which were represented all kinds of beautiful devices. Homer, *Il.* xiv. 214.), dedicated to the Emperor Alexander Severus. It consisted, according to Syncellus, of nine books, but according to Photius, of fourteen; and contained information upon medicine, physics, agriculture, chemistry, military affairs, and other subjects. Fragments of this work are preserved in the "Geoponica" of Cassianus Bassus, relating to agriculture, wine-growing, &c. Among these is a direction for preventing wine from turning sour, by writing on the vessel containing it the eighth verse of the thirty-fourth Psalm, "Taste and see that the Lord is good;" and other matter of a similar kind. These and other fragments are collected in Thevenot's "Mathematici Veteres," Paris, 1693, folio; but they are mixed up with passages both from earlier and later writers. Manuscripts of the fifth and sixth books of the "Cesti" exist in several libraries, but they are for the most part very corrupt. A manuscript in the royal library at Paris, on the art of war, contains several valuable passages from the "Cesti." This work has been translated into French by Guischard, in the third volume of his "Mémoires Critiques et Historiques sur plusieurs Points d'Antiquités Militaires," 4 vols. 4to. and 8vo., 1774.

It has been doubted by Valesius and others whether the author of the "Cesti" was the same person as the historian. Jerome does not mention the "Cesti" in his list of the works of Africanus, but Eusebius ascribes it to him. It is thought to contain many things unworthy of him; but this is no great difficulty, considering that it was a commonplace book written in a very credulous age. Ebed Jesu, in his list of Chaldee works (No. 15.), asserts that there existed in his time (13th and 14th centuries) "Commentaries on the New Testament," and a "Chronicon," by Africanus, bishop of Emmaus.

He is also quoted in the "Catenæ;" and his critical labours are spoken of in Origen's "Reply to his Letter on Susanna." There are other works attributed to Africanus, but on no very good authority. (Eusebius, *Hist. Eccles.* vi. 31.; Hieronymus, *De Vir. Illust.* c. 63.; Photius, *Myriobiblon*, cod. 34.; Fabricius, *Biblioth. Græc.* iv. 240.; Lardner's *Credibility*, part ii. c. 37.) P. S.

AFZE'LIUS, ADAM, a Swedish botanist, was born at Larg in West Gothland, in October, 1750. He was the eldest of three brothers, one of whom, John, was professor of chemistry in the university of Upsal. Adam received his early education at a gymnasium, and in 1768 commenced his studies at Upsal. He studied under Linnæus, and was one of his last surviving pupils. In 1776 he took his degree of "magister philosophiæ," and in 1777 was appointed reader in oriental literature. In 1785 he was appointed demonstrator of botany at Upsal, and in this year, in conjunction with Waldstrom, he published a work on Swedish botany, entitled "De Vegetabilibus Suecanis Observationes et Experimenta," 4to. Upsal. The first part only of this work appears to have been published. In 1789 he visited England and Scotland, and whilst in Great Britain, was offered the appointment of naturalist to the embassy of Lord Macartney to China. This, however, he declined, having accepted the appointment of botanist to the Sierra Leone Company. In 1792 he left London for Africa; and having visited Guinea and Sierra Leone, he returned to London in 1794. In the appendix to the report of the directors of the Sierra Leone Company, is the substance of two reports on the natural productions of Sierra Leone, which were furnished by Afzelius. During his residence in Africa, he made collections of the plants in the districts he visited, most of which came into the possession of Sir Joseph Banks and Sir James Edward Smith. Before going to Africa, he published a paper, in the first volume of the "Transactions of the Linnæan Society of London," on "the Botanical History of Trifolium alpestre, medicum et pratense," 1791. On his return, he contributed a second paper to the fourth volume of the same Transactions, giving an account of a new insect, entitled "Observations on the Genus Pausus, and Description of a new Species." In both these papers the author displays his learning and accurate knowledge.

In 1797 he was appointed secretary to the Swedish embassy in Great Britain, and the same year received from the faculty of medicine of the university of Upsal their diploma of doctor of medicine. The following year he was elected foreign member of the Royal Society of London; and in 1799 returned to his native country, after an absence of ten years. In 1812 he was appointed professor of materia medica and dietetics in the university of Upsal, a position which he occupied till his death, on the 30th of January, 1836.

Most of the contributions of Afzelius to natural history are in the form of papers in the "Transactions of the Royal Academy of Stockholm," or of disputations or theses presented by students on the occasion of their graduating at the university of Upsal. Among the latter are a series of papers on Swedish roses, "De Rosis Suecanis Tentamen, 4to. Upsaliæ, 1804–13;" and also several on the medicinal plants of Guinea, which were the first notices given of the medical botany of this part of the world. These were published at Upsal, from 1804 to 1817, at various times, and entitled "Remedia Guineensia;" "Genera Plantarum Guineensium revisa et aucta;" "Stirpium in Guinea Medicinalium Species novæ." His last work was a notice of the life of Linnæus, with extracts from his diary, entitled "Egenhändiga Anteckningar af Carl Linnæus om sig sjelf. Med Anmärkningar och Tillägg," 4to. Upsal. Of this work a translation by K. Lappe appeared at Berlin in 1826, with the title "Linné's eigenhändige Anzeichnungen über sich selbst, mit Anmerkungen und Zusätzen von Afzelius, 8vo." (*Kongl. Vetens. Acad. Handlingar för Ar* 1836; *Address of the President of the Royal Society*, 1837; Bischoff, *Lehrbuch der Botanik.*) E. L.

A'GA' MOHAMMED KHA'N. [MOHAMMED KHA'N.]

AGABI'TI, PIE'TRO PA'OLO, an Italian painter of the Umbrian school of the beginning of the sixteenth century, was born at Sassoferrato, where, in the church of Sant' Agostino, is a picture by him, dated 1514. Some of his works have been attributed to Masaccio. He was still living in 1531. (Colucci, *Antichità Picene*, vol. xx.; Lanzi, *Storia Pittorica*, &c.) R. N. W.

A'GABUS (Ἄγαβος), a Christian prophet in the apostolic age. He went with other prophets from Jerusalem down to Antioch, while Paul and Barnabas were teachers of the church there, before their mission to convert the Gentiles, and foretold a famine which was about to come upon "all the world;" or rather, as the context indicates, "all the land" of Judæa, using that name in its widest application. (Schleusner, *Lexicon in N. T.*, in voc. οἰκουμένη). The prophecy induced the Christians at Antioch to make a collection for the benefit of those at Jerusalem, and to send it by Barnabas and Paul. The prophecy and the commencement of the famine probably occurred A. D. 44. (Lardner, *Credibility*, part i. book i. ch. xi.)

Agabus is again mentioned in connection with Paul's last recorded journey to Jerusalem (A. D. 58). He came down from Judæa Proper to Cæsarea, after the apostle had arrived, and warned him, by a striking sym-

bolical action, taking the apostle's girdle or sash, and binding his own hands and feet, and explicitly by words, of his impending imprisonment at Jerusalem. He failed, however, to shake the apostle's purpose of proceeding thither. Agabus has been supposed, but without scriptural authority, to have been one of the seventy disciples. (*Acts*, xi. 27—30. xxi. 8—12.) J. C. M.

AGAME'DES and TROPHO'NIUS (Ἀγαμήδης, Τροφώνιος), two brothers, are the most ancient Greek architects on record. They are said to have lived before the time of Homer, and, as is the case with all the very ancient artists of Greece, their history is blended with mythology. They are said to have been the sons of Erginus, a king of Orchomenus in Bœotia, and a contemporary of Hercules. They are always spoken of together, and are noticed by many ancient writers; Pausanias has mentioned several of their works. After the destruction of the third temple of Apollo at Delphi, by an earthquake or otherwise, a fourth was built of stone by Agamedes and Trophonius, which, according to Pausanius, was the same that was destroyed by fire in the first year of the 58th Olympiad, 548 B.C. They constructed also, of oak, a temple to Neptune, in Arcadia, near Mantinea; and a treasury for Hyrieus, king of Hyria in Bœotia, about which Pausanias relates a strange story. In the wall of the building the architects had ingeniously contrived to arrange a moveable stone, so that they could pass in and out without detection, and carry away the king's treasure. Hyrieus, however, soon became aware of the diminution of his store, and not being able to account for it, he placed a trap in the building, in which Agamedes was caught. Trophonius, not being able to release his brother, was about to cut off his head and carry it away, to avoid detection, but the earth is said to have immediately opened and swallowed them up, leaving a great chasm, which was afterwards designated the cave of Trophonius, and became the site of a celebrated oracle. Herodotus tells a similar story of two Egyptian brothers, but the fate of the principal actor was more fortunate.

The end of these architects is related in a different way by Cicero. He says that, having completed the temple of Apollo at Delphi, they prayed to the god that he would grant them as a reward whatever might be most beneficial for them. They were answered that their wish would be gratified upon the third day ensuing, and when the time arrived they were both found dead. From this it was inferred that death was the best thing that could befall men. (Pausanias, ix. 37. x. 5. viii. 10.; Herodotus, ii. 121.; Æschines Socraticus, *Axiochus*; Cicero, *Tusc. Quæst.* i. 47.) R. N. W.

AGAME'MNON (Ἀγαμέμνων) was, according to Apollodorus, the son of Pleisthenes and Aërope, and the grandson of Atreus, king of Mycenæ; but, according to Homer and others, he was the son of Atreus, the grandson of Pelops, and the great-grandson of Tantalus. According to the same authorities, he was a brother of Menelaus. Agamemnon and his brother were brought up in the house of their father, together with Ægisthus, the son of Thyestes, and his daughter Pelopeia, whom Atreus, the brother of Thyestes, had taken into his house, and whom he treated as his own son. When Agamemnon and Menelaus had grown up to manhood, they were sent by their father in search of Thyestes, who had seduced Aërope, the second wife of Atreus. They found him at Delphi, and took him to Atreus, who threw him into a dungeon, and commanded his own son Ægisthus to slay him. But at the moment when Ægisthus was about to kill Thyestes, he was recognised by his father, for he wore the same sword which Pelopeia, the daughter of Thyestes, had taken from him, and concealed under the pedestal of a statue of Pallas, on the night in which she had conceived by her father without knowing who he was. Pelopeia was called in to witness the recognition of father and son, and, on hearing in what relation she stood to them, she killed herself with the sword of Ægisthus. Ægisthus carried the bloody sword to Atreus, whom he found offering a sacrifice on the sea-shore, and killed him with it. He also expelled Agamemnon and Menelaus from the kingdom, which he and his own father Thyestes usurped. Agamemnon and his brother for a time wandered about the Peloponnesus until they came to Tyndareus of Lacedæmon. Agamemnon married Clytemnestra, a daughter of Tyndareus, who bore him three daughters, Iphianassa (Iphigenia), Chrysothemis, and Laodice (Electra), and a son, Orestes. Menelaus married Helena, the sister of Clytemnestra. The two brothers, who now acquired powerful friends, expelled Thyestes and Ægisthus, and Agamemnon took possession of his inheritance of Mycenæ, while Menelaus inherited from Tyndareus the sovereignty of Lacedæmon. Some traditions give to this story a version which would seem to imply that Agamemnon peaceably succeeded to the throne of Thyestes. Agamemnon increased his dominions by the conquest of Sicyon, and became the most powerful chief in Greece, for, according to Homer, he ruled over Mycenæ, Corinth, Cleonæ, Orneia, Aræthyrea, Sicyon, Hyperesia, Gonoessa, Pellene, Ægion, Ægialus, Helice, and the islands of the Saronic and Argolic gulfs. When Homer calls him king of Argos, we must not thereby understand the city of Argos, which was governed by Diomedes, but the Peloponnesus, or at least the greater part of it. When Helena, the wife of Menelaus, had been carried off by Paris,

Agamemnon and Menelaus called upon the Greek chiefs to assist them in chastising the Trojans for the insult. The Greek chiefs assembled at Argos in the palace of Diomedes, and Agamemnon was elected commander of the forces against Troy, either on account of his superior power, or, as Dictys Cretensis says, on account of the splendid presents which he distributed among the assembled heroes.

After various preparations, which lasted for two years, the chiefs assembled with their soldiers and vessels in the port of Aulis in Bœotia. Agamemnon had sent to Delphi to consult the oracle about the issue of the great expedition, and the god of Delphi had declared that Troy would fall when the two most distinguished among the Achæans should quarrel. When the forces were assembled, a considerable delay took place before they could set sail, and during this time Zeus (Jupiter) sent various signs indicating the event of the war. Among others, a snake crawled up a tree, while a sacrifice was performed underneath it, and devoured a nest with eight young birds and their mother. Another memorable occurrence is said to have taken place during this delay, which by some traditions is even represented as the cause of the delay itself. It is not mentioned in the Homeric poems, and yet subsequently it was made a story of great celebrity by the Greek dramatists. The fleet of the assembled Greeks was detained at Aulis by a calm, or by storms, and the plague was also raging in the camp. Agamemnon was regarded as the cause of this misfortune, because he was supposed to have provoked the anger of Artemis by killing a hind in her sacred grove, and by irreverential words. Calchas, the seer, therefore declared that the anger of the goddess could only be appeased by the sacrifice of Iphianassa (Iphigenia), the daughter of Agamemnon. Ulysses and Diomedes accordingly brought her to the camp, under the pretext that she was to be married to Achilles. But as she was on the point of being sacrificed at the altar of Artemis, the goddess carried her away in a cloud, and conveyed her to the country of the Tauri (the Crimea). She put in her place a hind, or, according to others, a bear, a bull, or an old woman. Iphigenia became a priestess of Artemis among the Tauri. Dictys Cretensis represents Iphigenia as having been saved by Achilles.

The fleet of the Greeks, consisting of nearly 1200 vessels, now sailed to the coast of Troy. Of the first nine years of the siege of Troy there is no connected narrative, but the events of the tenth are described in the "Iliad," and at this time we are again enabled to resume the story of Agamemnon. He had made Chryseis, the daughter of Chryses, a priest of Apollo, his prisoner, and refused to set her free, notwithstanding the ransom offered by her father. Apollo therefore sent the plague into the camp of the Greeks, and at last Agamemnon was compelled to surrender his fair captive; but at the same time he demanded Briseis, the captive of Achilles, as a compensation. Achilles reluctantly yielded, and from that time he refused to take any part in the war. [ACHILLES.] In consequence of a promise which Zeus made to Thetis, the mother of Achilles, that he would avenge the wrongs of her son, he persuaded Agamemnon in a dream to lead the Greeks to battle. Agamemnon, however, first tried the disposition of the Greeks by proposing to them to return home; and the Greeks were eager to go, not knowing his real intention; but Ulysses persuaded them to stay and continue the war. When Hector challenged the noblest of the Greeks, Agamemnon offered to fight with him, but his place was taken by Ajax. After the Grecian camp was fortified, the contest with the Trojans was renewed, but the Greeks were so unsuccessful, that Agamemnon, in despair, proposed to return to Greece. Nestor and Diomedes opposed his views, and advised the king to conciliate Achilles, to whom messengers were sent for this purpose, but without any success. Agamemnon, in the mean time, took counsel with the Greek chiefs, and after Diomedes and Ulysses had been sent out to reconnoitre, the Greeks were again led to battle. Agamemnon at first drove back the Trojans, and slew several of their chiefs, but he himself was wounded, and obliged to withdraw to his tent. Hector now advanced with his Trojans, and Agamemnon, seeing many of his friends wounded, again proposed to return home. The contest, however, was persisted in, and Agamemnon was encouraged by Poseidon (Neptune), who appeared to him in the form of an old man. The fall of Patroclus at length roused Achilles, and from that moment the Greeks were successful. Achilles was reconciled to Agamemnon, and in the funeral games which Achilles celebrated at the pyre of his friend Patroclus, Agamemnon gained the first prize in throwing the spear.

In the "Iliad," Agamemnon does not play so prominent a part as Achilles; he is indeed distinguished above all the Greeks by the dignity and majesty of his appearance; he is likened to Jupiter, Mars, and Neptune; but the poet does not dwell upon his character with affection, as he does on that of Achilles. The emblem of the power and majesty of Agamemnon is his sceptre, the work of Hephæstus (Vulcan), who gave it to Zeus, from whom it passed to Pelops, and descended in his family to the hands of Agamemnon.

When Agamemnon sailed for Greece, he took with him Cassandra, the daughter of Priam, who had come into his possession at the taking of Troy, and by whom he is said to have had two sons, Teledamus and Pelops.

On arriving at Mycenæ, he found that great changes had taken place during his absence. Ægisthus, who had remained at home, had seduced Clytemnestra; and in order to get rid of the husband, he invited him to a feast, when the king and his friends were murdered. Clytemnestra also murdered Cassandra. According to Homer, the murder of Agamemnon appears to have taken place at Mycenæ, or at least in Argolis. The posthomeric traditions represent the murder of Agamemnon with various modifications. According to Æschylus, he was killed by Clytemnestra, who was instigated by jealousy of Cassandra; she is described as throwing a net over her husband and killing him with three strokes. The Scholiast on the "Hecuba" of Euripides adds that this took place while Agamemnon was in a bath. Sophocles and Euripides represent Clytemnestra as taking vengeance upon her husband for having, as she believed, sacrificed her child Iphigenia. The place of the murder is likewise differently stated by later poets. Menelaus is said to have erected a monument to his brother on the river Ægyptus; and according to Pausanias, another monument existed at Mycenæ. In later ages Agamemnon was worshipped as a hero, and statues were erected to him in various parts of Greece, as at Amyclæ and Olympia. (Homer; Hyginus, *Fab.* 88, &c.; Apollodorus, iii. 2.; Thucydides, i. 9.; Strabo, viii. 373.; Dictys Cret. i. 15.; Æschylus, *Agamemnon*; Euripides, *Iphigenia in Aulis*; Sophocles, *Electra*; Pausanias, ii. 6. 4. ix. 40. 6. ii. 16. 5. & 18. 2. iii. 19. 5. v. 25. 5, &c.) L. S.

AGANDURU-MORIZ (by some called simply Moriz) RODRI'GO DE, a barefoot friar of the order of St. Augustine. He was delegated by his order to convey to Pope Urban VIII. the account of their success in converting the tribe of Tagales in the Philippine islands. Antonio de Leon y Pinelo, in his "Epitome de la Bibliotheca Oriental y Occidental," &c. printed at Madrid in 1629, mentions a MS. history of the Philippine islands, composed by Moriz. Nicolao Antonio, in his "Bibliotheca Hispana," says that he wrote, during his residence in Rome, "Conversion de las Filipinas y Japon de Augustinos descalzos; y obediencia que en nombre de aquella Christiandad dio a la Santa Sede, gobernandola Urbano VIII.;" and that the work was preserved in MS. in the library of Cardinal Francesco Barberini. As Antonio takes no notice of this second narrative, it was probably composed after his epitome had been published. We have sought, in vain, for other incidents in the life of Moriz, or any more precise indications of the period at which he lived, than are supplied by his having been sent to Rome in the time of Urban VIII. (1623–44), and one of his works having been written prior to 1629. (Nicolao Antonio, *Bibliotheca Hispana Nova*; Antonio de Leon y Pinelo, *Epitome de Bibliotheca Oriental y Occidental*, &c. Madrid, 1629.) W. W.

AGAPE'TUS (Ἀγαπητός), an ancient Greek physician, whose remedy for the gout is preserved by Alexander Trallianus (lib. xi. p. 620. ed. Giunt.) and Paulus Ægineta (lib. vii. cap. 11. p. 96. ed. Paris, 1532). Nothing is known of his life; but as Alexander Trallianus probably lived about the end of the fifth century after Christ, Agapetus must have lived before that time. W. A. G.

AGAPE'TUS (Ἀγαπητός), deacon of the principal church at Constantinople, is known to posterity by a single work. It was addressed to the Emperor Justinian, about the time of his ascending the throne, A. D. 527, and contains many judicious precepts, religious, moral, and political, sullied by no adulation. It is divided into seventy-two chapters, consisting of a few lines each, unconnected with each other, except by the spirit which pervades them all. "Above all the ornaments of royalty (cap. 15.) is the crown of piety. Wealth and popularity pass away, but the glory of a righteous government extends to everlasting ages, and lives beyond the regions of oblivion." . . . "As it is the office of the sun to enlighten the world with his beams, so is it the virtue of a prince to have compassion on the destitute. . . . ." It was entitled by the author Ἔκθεσις Κεφαλαίων Παραινετικῶν σχεδιασθεῖσα παρ' Ἀγαπητοῦ Διακόνου, whence it became commonly known as Σχεδὴ Βασιλική, or, in Latin, as "Scheda (more properly than "Charta") Regia." It was highly valued at the time, and esteemed among the best preceptive works of the age. We have no records of the life of the author. It was first printed at Venice, by Zachary Calliergi, in 1509, 8vo., and afterwards more correctly by Banduri, in the "Imperium Orientale," Paris, 1711, 2 vols. folio, and again at Leipzig in 1733, in 8vo., with a Latin translation. It is also in the "Bibliotheca Patrum," Paris, 1624, tom. ii. p. 363.; and in the "Bibliotheca Veterum Patrum," by Gallandius, Venice, 1776, tom. ii. p. 225. It was translated into French by Louis XIII. in early life, and has passed through several editions in that language. There is an English version by Thomas Paynell, without any date, which was printed at London by Thomas Berthelet; the title is, "The Preceptes teachyng a Prynce or a Noble Estate his Dutie, written by Agapetus, in Greke, to the Emperor Iustinian, and after translated into Latin, and nowe into English." Another translation is mentioned: "Introduction to Wisedome, Banket of Sapience, and Precepts of Agapetus: London, printed for Abraham Veal;" and the same title appears to a book bearing date 1550, printed at London by Thomas Berthelet. We are not aware whether these are all one translation or different translations. (Fabricius, *Biblioth. Græc.* viii. 36.) G. W.

AGAPE'TUS I., a native of Rome, and an archdeacon of that city, was raised to the see of Rome on the death of John II., the 4th of May, A. D. 535. He died in the following year; but the circumstances of the time have thrown some celebrity on his short reign. Italy was then subject to the Ostrogoths, under the sceptre of the weak and irresolute Theodatus. Justinian was on the point of invading that country, and the armies of Belisarius were already advancing. Theodatus negotiated; and the bishop of Rome undertook the pacific office of ambassador or mediator; and it is recorded that he was compelled to raise the funds for his journey by pledging the sacred vessels of the church of St. Peter. In his progress through Greece he is related to have performed a miraculous cure through the efficacy of the host; and on Feb. 2. 536, he arrived at Constantinople. Little mention is made of his political exertions, which had no result; but he engaged with great zeal and success in the ecclesiastical controversies then especially prevalent in the East. Anthimus, though inclined to Eutychianism, and ill affected towards the council of Chalcedon, had been very recently, through the influence of the Empress Theodora, appointed patriarch of Constantinople. Agapetus procured his immediate deposition, and consecrated Mennas as his successor, — the first instance of such direct interference, on the part of the Bishop of Rome, in the affairs of the Eastern church. Zealous for the purity of the Catholic faith, the pope was pursuing his advantages, and urging the deposition of other heterodox prelates and priests, — Nestorian, no less than Eutychian, — when he was seized with illness, and died at Constantinople on the 22d of the following April. He was equally jealous of the Arians. At the beginning of his pontificate, when requested by Justinian to continue some Arian converts in their dignities, he replied, that he had no power to transgress the canons, and that the conversion of a heretic was held to be canonically insincere so long as he showed any marks of ambition. He is honoured as a saint both by the Greek and Latin churches. Some of his epistles remain; but one, addressed to Anthimus, according to Semler, is not genuine. (Basnage, *Annal. Polit. Eccles.* I. iii. 718. et seq.; Semler, *Hist. Eccles.* secul. VI. cap. v.; Gallandius, *Biblioth. Pat.* t. xii. p. 155.) G. W.

AGAPE'TUS II. succeeded Martin III. in the Roman see, A. D. 946, and held it for about ten years. Some events not quite unimportant occurred during his pontificate. In 948 he held the council of Ingelheim, at which his legate Marinus appears to have presided, and which degraded Count Hugo from the metropolitan see of Rheims, and restored Artaud, or Artaldus, who had been expelled from it. In 952, numerous assemblies were likewise held, both at Frankfort on the Main and Augsburg, the latter attended by many French and Italian as well as German bishops, by which many useful canons were enacted for the improvement of discipline and the reformation of the morals of the clergy. An epistle from this pope to Adalgar, bishop of Hamburg, confirmed the union of the sees of Hamburg and Bremen. He was involved also in some great political changes. On the death of Lothaire, Berenger obtained, in 950, the sceptre of Italy: in opposition to him, Agapetus, in 953, invited Otho I. into that kingdom; and from this epoch may be dated the origin of German sway or influence in Italy. Moreover, during this pontificate, Otho made the conquest of Bohemia, which led to the eventual prevalence of Christianity in that country, and caused the immediate conversion of many of the inhabitants. The domestic government of Agapetus was not disturbed by the crimes and troubles which have given notoriety to some of the popes of the tenth century, and the very obscurity surrounding his history may be esteemed fortunate, if not honourable, in a pontiff of that much stigmatised period. (Fleury, *Hist. Eccles.* l. 55. s. xxxiv. et seq.; Semler, *Hist. Eccles.* secul. x. cap. ii.)

G. W.

AGA'PIUS (Ἀγάπιος), an ancient physician, who was born at Alexandria, and afterwards settled at Byzantium, where he acquired great reputation and wealth. He is highly praised by Photius (*Biblioth.* cod. 242.). and Suidas. His date is not known, but he must have lived some time before the end of the fifth century after Christ, as he is mentioned by Damascius, (ap. Phot. *l. c.*) who lived about that time. W. A. G.

AGA'PIUS, a native of Crete, whose real name was Athanasius Lando, which he changed into Agapius on embracing the monastic life and entering a monastery on Mount Athos. He lived about the year 1640, but no particulars of his life are known except that he travelled in Greece, and that he was an attentive observer of everything which came in his way, especially of agriculture and things connected with it.

Agapius is the author of several works, all of which are written in the vulgar Greek dialect, such as it was spoken at the time. His earlier works are of an ascetic character. The first among them, which bears the title Ἀμαρτωλῶν σωτηρία ("The Redemption of Sins") was printed at Venice, 1641, 4to., and has been translated into Arabic. A second work of the same class, entitled Νέος παράδεισος ("The New Paradise"), consists of the lives of saints, together with some other edifying stories. It was likewise printed at Venice, 1641, 4to. Fabricius mentions a third work of this kind by Agapius, called Θαυμάσια τῆς ὑπεραγίας Θεοτόκου ("Miracles of the Most Holy Virgin"); but other critics have remarked that this is not a separate

work, but only the third part of the "Redemption of Sins."

A third work, which, as Agapius himself says, was intended to do good service to the bodies of men, as his former works had done to their souls, bears the title Βιβλίον καλούμενον γεωπονικόν, &c., and contains, as its long title indicates, many admirable rules for planting and engrafting trees, and for the preservation of health. It also contains numerous remedies for diseases, compiled from the works of the most eminent physicians of ancient and modern times, advice for various occasions of human life, and a calendar of all the festivals of the year. The book is dedicated to a physician of the name of Jacobus Medici, and contains a vast mass of interesting information on the habits and private life of the Greeks during the seventeenth century. The first edition was printed at Venice, 1643, 8vo.; the second appeared in the same place, 1646, 8vo.; the last edition appeared at Venice in 1779. (Fabricius, *Biblioth. Græca*, xi. 396. x. 132. viii. 23, &c.) L. S.

AGAPTUS, AGNAPTUS, AGNAMPTUS (Ἄγαπτος, Ἄγναπτος, Ἀγναμπτος), an architect of Elis, of uncertain age. He built a portico in Altis, the sacred grove of Olympia, which, according to Pausanias, was by the people of Elis designated, after the name of the architect, the Agaptus Portico (Ἀγάπτου στοά); it was probably of a peculiar construction. (Pausanias, v. 15. vi. 20.)

R. N. W.

AGAR. [ABRAHAM.]

AGAR, JAQUES D', a French painter, born at Paris in 1640, painted at first history, but at last exclusively portraits, in which he was very successful. He visited Copenhagen, where he was much noticed by the king, Christian V., who appointed him his court painter, and gave him the rank of chamberlain. He sent, by the king's request, his own portrait by himself, to Florence, where it is still preserved in the gallery of painters' portraits, bearing the date of 1693. At the death of Christian, in 1699, D'Agar was confirmed in his rank and office by his successor, Frederick IV., by whom he was also much employed. By the permission of this king, D'Agar visited London at the commencement of the eighteenth century, and painted several portraits of the nobility and other distinguished persons of Queen Anne's reign, as the Duchess of Montague, the Countess of Rochefort, the Countess of Sunderland, Thomas Earl of Strafford, and others. He returned to Denmark, and died in Copenhagen in 1716. He left a son, who was also a painter, and is probably the Dagar mentioned by Walpole, who, he states, visited England when young, and died in 1723, aged 54, for there is too great a discrepancy in the dates for the father to be alluded to. Yet it is singular that Walpole should omit to mention both D'Agar and his works, which appear to have been numerous, and to have had merit. (*Museum Florentinum*; Fiorillo, *Geschichte der Mahlerey*, vol. v.) R. N. W.

AGARDE, ARTHUR, a celebrated archivist in the reign of Elizabeth, was the son of Clement Agarde, of Foston (not Toston) in Derbyshire, and his birth may be referred to about the year 1540. He was brought up to the practice of the law, but being appointed one of the deputy chamberlains in the Exchequer in 1570, he had the charge of a considerable body of the national records, and he seems from that time to have devoted himself to historical and antiquarian studies, in which he was supposed by his contemporaries to have made such proficiency, that Camden, when he notices his death in his "Diary of Events in the Reign of James the First," styles him "Antiquarius insignis."

He was a member of the Society of Antiquaries which was formed in the reign of Elizabeth, and author of several of the papers which were communicated by the members to each other, and published long after by Hearne, in his volumes entitled "A Collection of curious Discourses, written by eminent Antiquaries." These are the chief existing monuments of Agarde's learning. The notes respecting "Domesday Book" in the Cottonian library (Vitellius, C ix.) are slight, and of small value. The compendium which he formed of the records preserved in the Chapter House at Westminster, in 1610, is also slight. It was printed in 1836, by the commissioners on the public records, as part of the work entitled "The antient Kalendars and Inventories of the Treasury of His Majesty's Exchequer," in which work it fills only 24 pages. He prepared also a calendar, which has not been printed, of the foreign leagues and treaties contained in the same depository.

He was a friend of Sir Robert Cotton, who is said to have possessed his manuscript collections after his decease; but they are not pointed out distinctly in the printed catalogue of the Cottonian manuscripts.

Agarde died on August 21. 1615, and was buried in the cloisters of Westminster Abbey, near the door of the Chapter House. A small monument was erected to his memory near the place, the inscription on which had nearly perished in 1722. On the same monument was commemorated Margaret, his wife, who was a daughter of George Butler, of Sharnbrook. (Hearne, *Curious Discourses*, ii. 421.; Camden, *Annalium Apparatus*, p. 13.; *Antiquities of St. Peter's, Westminster*, ii. 181.; *Kalendar of the Exchequer*, ii. 311.; *Cottonian Catalogue*; *Harl. MS.*, 1537.) J. H.

AGAS, RADULPH, who is more commonly called Ralph Aggas, was a land-surveyor who practised in England in the latter half of the sixteenth century. He resided

chiefly at Stoke, near Nayland, in Suffolk, and was accustomed to visit London in term time to obtain orders. Among the Lansdowne MSS. in the British Museum (vol. clxv. folio 95.), is preserved a printed handbill issued by Agas, which sets forth in a curious way the qualifications necessary in a land-surveyor, and states that Agas had been "practised in survey more than forty years;" but it bears no date.* Finding such advertisements, which appear to have been pasted to posts, (whence the name "posting-bills,") too perishable, he wrote a small quarto pamphlet of twenty pages, entitled "A Preparative to platting of Landes and Tenements for Surueigh," which was published in London by T. Scarlet, in 1596. Of this very rare tract there was a copy in the Heber collection, whence it was transferred to that of Mr. Bolton Corney, who styles it an admonitory essay, and states that Agas projected a technical treatise. A curious MS., addressed by Agas to Lord Burghley, and dated (though not by the writer) Feb. 22. 1592–3, is preserved among the Burghley Papers. (*Lansdowne MSS.* vol. lxxiii. No. 29.) It is entitled "A Noate for the Perfection of Lande Measure," &c., and explains the great defects of the common practice of land-surveying, and the diversity of methods in use. After enumerating the instruments then commonly used, Agas explains his improved method of surveying, in which he used a "theodolite of some twenty ynches in diameter, with a protractor of one foate at the leaste," and a measure "of steele wier, toe pole longe, lincked foote by foote, except the halfe foote at either ende," instead of a "starched, seared," or "goomed" line, the length of which varied with changes of weather. Another letter in the same collection (vol. lxxxiv. No. 32.), dated 1597, shows that Agas was engaged in operations for improving the Fens. A MS. survey by him, bearing date the 34th of Elizabeth, is preserved in the Sloane collection. (*Addit. MSS.* 2505.)

Agas published plans of Oxford and Cambridge, the dimensions of which are three feet by four. Ames could not read the title of the latter, but has preserved that of the former, which is as follows: "Celeberrimæ Oxoniensis Academiæ Aularum et Collegiorum, Ædificiis totius Europæ magnificentissimis, cum antiquissima Civitate conjunctæ, elegans simul et accurata Descriptio. Radulpho Agaso Autore. Anno Domini 1578." The plan of Cambridge was published about the same time. Agas made also a MS. plan of the town and boundaries of Dunwich, in Suffolk, with its churches, adjacent villages, &c., dated 1589. Vertue saw this plan, drawn upon a large sheet of vellum. The principal published work of Agas appears to have been his large plan or view of London, with the Thames and adjacent parts, which was engraved upon several blocks of wood, and measures 6 feet 3 inches by 2 feet 4 inches. Gough gives some curious particulars respecting this plan. Vertue re-engraved it upon pewter or copper in 1737, and marked it, "CIVITAS LONDINUM, Ano. Dni. *circiter* MDLX." The original is printed on six sheets and two half-sheets. Vertue conceived the above to be the true date, from various circumstances; but some others have supposed that it was done in the time of Henry VIII. or Edward VI.; and Mr. Herbert, keeper of the Guildhall library, conceives that 1574 is probably nearer the true date. Even in Vertue's time, prints of the original blocks were extremely rare, they having, he states, been "put up against walls in houses, therefore in length of time all decayed or lost." Of Vertue's engraving there is a copy in the print room of the British Museum (Pennant's *London*, vol. xiii.); and of the old engraving a copy has been recently purchased for the City of London library at Guildhall, but it is not an original copy. It bears the arms of James I. instead of those of Elizabeth, and contains the Royal Exchange, both of which are evidently alterations after its original issue. Many of the contradictory statements which have appeared respecting this curious plan, or rather bird's-eye view, of London, arise from the circumstance that it was evidently altered from to time by the insertion of new buildings, and the modification of the short letter-press inscriptions; so that there were, in fact, many editions of the original engraving.

The spelling we have adopted is that generally used by Agas himself. Walpole supposes that he was in some way related to Edward Aggas, the bookseller, and that probably Robert Aggas or Augus, landscape and scene painter, who died in 1679, aged sixty years, was descended from one of these. (*Gent. Mag.* Oct., Nov., and Dec., 1839; *Lansdowne MSS.*, vol. lxxiii. No. 29.; Gough's *British Topography;* Ames, *Typographical Antiquities;* Walpole, *Anecdotes of Painting*, and *Catalogue of Engravers.*)

J. T. S.

AGA'SIAS (Ἀγασίας), a sculptor of Ephesus, the son of Dositheus. He was the author (according to an inscription on the trunk of the tree which supports the figure) of the well-known marble statue commonly called the Fighting Gladiator. This fine specimen of ancient art was discovered in the beginning of the seventeenth century, among the ruins of a palace of the Roman emperors at Capo d'Anzo (the ancient Antium), where also the Apollo Belvedere was found. It was for many years in the possession of the Borghese family at Rome; but it is now preserved in the gallery of ancient sculpture in the Louvre, having been purchased, with

* This paper is reprinted in the "Gentleman's Magazine" for December, 1839.

other works, for the museum at Paris. The statue is life size and entirely naked. It was found in a state of perfect preservation, with the exception of the right arm, which was added by Algardi. The action of the figure is one of great energy. The body is thrown forward, and the left arm, which bears marks of having borne a shield, or some similar defence, is raised as if warding off a blow from above. The execution of this work is throughout most careful and elaborate; and the sculptor has exhibited in it a thorough acquaintance with the anatomy of the human figure. It is generally agreed that the title of a gladiator has been incorrectly given to this figure, and that it should rather be called a fighting hero. The establishment of the date of this work has caused much discussion. Some have supposed Agasias to be the same person as Hegesias, and that this sculptor lived between 500 and 400 B.C., the date at which the Hegesias alluded to by Pliny and Quintilian lived. But the style of art exhibited in this work is quite sufficient to contradict this supposition. It is much more probable that the statue is of a later and more advanced school; and that, although there are great difficulties in fixing a precise date, Agasias lived not earlier than the fourth century B. C. It certainly is very remarkable that there is no allusion whatever in any writer of antiquity to Agasias, in connection with a work possessing such high claims to critical notice.

There was another sculptor of Ephesus called Agasias, the son of Menophilus.

R. W. jun.

A'GATHA, SAINT, a virgin martyr of Sicily in the third century, and the first of the four principal female martyrs of the West, the history of whose life and miracles is related, with scarcely any important difference, by several Latin writers, and by St. Methodius and Simeon Metaphrastes in Greek. It is disputed whether she was born at Palermo or Catana, and the arguments on each side occupy ten closely printed folio pages of the sixty-two which are devoted to St. Agatha in the "Acta Sanctorum." Her martyrdom took place at Catana in the third consulship of the Emperor Decius, A. D. 251. She was apprehended by order of Quintianus, proconsul of Sicily, whose motives, we are told, were, to gratify his pride by showing that, though a man of low extraction, he had power over a lady of noble family; his lust, because the beauty of Agatha had excited his desires; his avarice, because he wished to lay his hands on her property; and his impiety, because he could not bear to hear the name of Christ. Before bringing her before his tribunal, he had her detained for a month in the house of a noble matron named Aphrodisia, whose manners were depraved, and whose nine daughters, being as shameless as herself, made their residence, according to the old biographers, seem rather a brothel than a palace. Butler, in his "Lives of the Saints," mentions this Aphrodisia as "a most wicked woman, who, with six daughters, all prostitutes, kept a common stew." When it was found that her persuasions had no effect upon St. Agatha's mind, Quintianus ordered her to be brought before him, and enraged at the firmness of her answers, demanded of her to tell him, before she was taken to the torture, why she despised the worship of the gods? "Say not, of the gods," she replied, "but, of the devils. May your wife," she continued, "be such as your goddess Venus was, and you such as your god Jupiter!" The enraged proconsul ordered her to be struck on the face, and reproached her for insulting him, on which he received the just rebuke, "that it could not be an insult to wish him to be like his gods." On the next day, after subjecting her to the rack and other tortures, he commanded her breasts to be cut off; on which she only said, "Impious and cruel tyrant, are you not ashamed to destroy in a woman that which you sucked in your mother?" The wounds were all healed, we are told, the following night, by a miracle of St. Peter, who visited her dungeon in the shape of a physician. Quintianus, unmoved by the circumstance, ordered her, four days afterwards, to be rolled naked over burning coals mixed with potsherds. An earthquake immediately followed, the people rose in revolt, the affrighted proconsul fled, and St. Agatha, being carried back to her prison, at length expired. Quintianus, who still remained unconverted, was drowned on a journey to take possession of her estates. The 5th of February is St. Agatha's day; she occupies a conspicuous position in the Greek and Roman calendars, and still retains a place in our own. The churches and monasteries in her honour are numerous and widely scattered; but she is considered as the more peculiar patroness of Sicily, and her veil has the credit of having several times averted the eruptions of Mount Ætna from the walls of Catana. (*Acta Sanctorum*, Febr. i. 595—656.; Baillet, *Vies des Saints*, ii. 98—102.; Butler, *Lives of the Saints*, ii. 56—59.)

T. W.

AGATHA'NGELUS, a gem engraver. A finely executed gem by this artist represents the portrait of a Roman. Winckelmann thought that it might be Sextus Pompeius, but other antiquaries have questioned this opinion. Nothing is known of the history, nor the place nor time of birth, of Agathangelus. (Winckelmann, *Cab. de Stosch.*)

R. W. jun.

AGATHA'NGELUS, the son of Callistratus, was a native of Armenia. His period is unknown, but there is extant by him a life of S. Gregorius, entitled "Vita et Martyrium S. Gregorii Armenii," which is printed in Greek and Latin in the "Acta Sanctorum,"

tom. viii. p. 320, &c. Several MSS. of this work exist in the royal library of Paris, and in the Medici library of Florence. (Fabricius, *Biblioth. Græca*, x. 232. xi. 554.)

L. S.

AGATHA'RCHIDES (Ἀγαθαρχίδης), or AGATHARCHUS (Ἀγάθαρχος), as he was sometimes called, a native of Cnidos, was a grammarian, who lived in the time of Ptolemy VI. (Philometor) of Egypt, and under his successors. Ptolemy Philometor became king in 181, and died in 146 B.C. Agatharchides was reader to Heraclides Lembus, and afterwards guardian of the young king of Egypt, as he informs us in the first book of the treatise on the Red Sea. This king is conjectured to be Ptolemy Soter II., who became king of Egypt B.C. 117. If this conjecture is correct, the treatise on the Red Sea was written early in the reign of Soter II., when the author was growing old.

Photius enumerates the following works by Agatharchides: — A work on Asia in ten books; a work on Europe in forty-nine books, and a work on the Erythrean or Red Sea. Photius enumerates other works by Agatharchides, but adds that he had never seen them. He commends his style and his judgment. Agatharchides imitated Thucydides: in the elevation of his language he was not his inferior, and he was superior to him in perspicuity. He also had reputation as a grammarian, and well deserved to be numbered even among rhetoricians. Strabo, who says that he was of the Peripatetic sect, was acquainted with the work on the Red Sea. (Strabo, p. 779., Casaub.) Agatharchides wrote in the Attic dialect.

Photius has preserved some considerable extracts from the first and fifth books of the treatise on the Red Sea. In the fifth book, Agatharchides describes the mode of working the gold mines in the mountains near the Red Sea within the limits of Egypt. This curious passage has been transcribed by Diodorus (iii. 12.). Agatharchides also describes the mode of life of the Ichthyophagi, or the nations that lived on fish; the manner of hunting the elephant; and he speaks of the rhinoceros and its habits, and of the camelopard (καμηλοπάρδαλις). At the conclusion of the treatise he refers to his works on Europe and Asia, and alleges, as an excuse for not writing more, his advanced age and the troubled state of Egypt. The work on the Red Sea doubtless contained much valuable matter.

The extracts of Photius were first printed by H. Stephens, Paris, 1557, 8vo., with the fragments of Ctesias and Memnon, and some parts of Appian. The Latin translation of L. Rhodomannus was published at Paris, 1594, 8vo. The extracts are also printed in the first volume of Hudson's Minor Greek Geographers, Oxford, 1698, 8vo., with the translation of Rhodomannus.

Plutarch quotes the Persica of Agatharchides of Samos, but it is not known who is meant, and the reading may be corrupt. (Photius, *Myriobibl.* cod. 213. 250.; Fabricius, *Biblioth. Græca*, iii. 32.; Clinton, *Fasti Hellenici.*)

G. L.

AGATHARCHUS (Ἀγάθαρχος), a Greek painter, the son of Eudemus, and a native of Samos: he lived about B.C. 420, and was contemporary with Alcibiades and Zeuxis. He is said by Plutarch to have boasted of the facility and rapidity with which he painted in the presence of Zeuxis, who reproved him by simply stating that he (Zeuxis) painted very slowly. Alcibiades is said to have confined Agatharchus in his house until he had executed certain paintings there; and then to have dismissed him with many presents. Andocides gives rather a different account of the matter.

Agatharchus, who painted a scene for Æschylus, mentioned by Vitruvius, is evidently a different person from the painter just spoken of, whom he must have preceded by at least half a century. Vitruvius says, that when Æschylus was exhibiting tragedies at Athens, Agatharchus made a scene and left a treatise upon it. With the assistance of this treatise, Democritus and Anaxagoras wrote on the same subject, showing how the extension of rays from a fixed point of sight should be made to correspond to lines according to natural reason, so that the images of buildings in painted scenes might have the appearance of reality; and, although painted upon flat vertical surfaces, some parts should seem to recede, and others to come forward. Although Vitruvius here says that Agatharchus made a scene, the context shows that a painted perspective scene is signified, and not a stage as some have supposed; but this kind of scene-painting, or scenography as the Greeks termed it, was perhaps not generally practised until after the time of Æschylus, for Aristotle attributes its introduction to Sophocles. (Plutarch, *Pericles*, 13. *Alcib.* 16.; Andocides, *Orat. in Alcib.* c. 7.; Vitruvius, vii. *Præf.*; Aristotle, *Poët.* c. 10.)

R. N. W.

AGATHARCHUS. [AGATHARCHIDES.]

AGATHE'MERUS (Ἀγαθήμερος), the son of Orthon, is the author of a small geographical treatise entitled Ὑποτύπωσις τῆς γεωγραφίας ἐν ἐπιτομῇ, "A Sketch of Geography in Epitome." This sketch is dedicated to his pupil Philon. It consists of two books: the first book contains some brief general principles, and a list of those persons who had done service to geography. The author says that Anaximander, the pupil of Thales, was the first person who attempted to represent the inhabited world on a tablet, in which opinion he is supported by Strabo and Diogenes Laertius; he then mentions Hecatæus, Damastes, Democritus, Eudoxus, and other geographers. The second book treats of special geography, of the divisions of the earth, seas, and islands. In this book there

are many extracts from Ptolemy ; and much that is in the first book is repeated. The work has some small value.

The time of Agathemerus is unknown ; but as he cites Ptolemy, who lived in the first half of the second century of our æra, he is of course not earlier than that writer. He mentions the wall built across North Britain, in the time of Septimius Severus, of which Spartianus (*Severus*, c. 18.) speaks, whence it is inferred that he lived about the time of Septimius Severus, who died A.D. 211.

The first edition of Agathemerus, accompanied by a Latin version, was by S. Tennulius, Amsterdam, 1671, 8vo. Agathemerus is also printed in the second volume of Hudson's Minor Greek Geographers, which contains Dodwell's Dissertations on Agathemerus. L. Holstenius had collated five MSS. for an edition of Agathemerus ; these MSS. contain many good readings, but they were not used by Hudson, whose text is that of Tennulius.

The name of Agathemerus and Agathemer occurs several times in inscriptions. One of the name was a physician. (Fabricius, *Biblioth. Græc.* iv. 615. G. L.

AGATHE'MERUS, CLAUDIUS (Κλαύδιος Ἀγαθήμερος), an ancient Greek physician, whose epitaph is preserved in the "Marmora Oxoniensia," (p. 77.) and the "Greek Anthology," (ii. 827.) ed. Jacobs. Reinesius remarks (*Syntagma Inscript. Antiq.* p. 610.) that this is the same person who is mentioned in the life of Persius, that goes under the name of Suetonius, where he is called Claudius Agaternus, and is said to have been a physician of Lacedæmon, and a pupil of the philosopher Cornutus, who lived in the first century after Christ. To account for the prænomen of Claudius being given to a Lacedæmonian, it may be remarked that the Spartans were the clients of the Claudia Gens. (Suetonius, *Tiberius*, c. 6. ; C. G. Kühn, *Additam. ad Elench. Medic. Vet. à J. A. Fabricio, in Biblioth. Græca exhibit.*) W. A. G.

AGA'THIAS (Ἀγαθίας), was a native of Myrina in Æolia in Asia Minor, whence he has the surname Asianus, in the Greek Anthology. He lived about the middle of the sixth century of the Christian æra. His father Memnonius was a rhetorician, and his mother Periclea, whom he lost at the age of three years, is praised as a woman of great piety. As she was buried at Constantinople, it appears that Memnonius had removed thither with his family. Agathias studied at Alexandria, and received a very liberal education. In A. D. 554 he returned to Constantinople, and, as the course of study of a young man of his class generally terminated at the age of eighteen, we may suppose that the year of his birth was somewhere about 536. After his return, he commenced the study of the law, on which he appears to have spent about five years, and he frequently appeared as an advocate in the courts : such advocates were then called in Greece "Scholastici" (Σχολαστικοί), whence his name is sometimes accompanied by this epithet. The profession of the law, however, although he gained reputation, and was considered one of the most eloquent orators, was not to his mind, and he only practised it for the sake of a living. His favourite occupation was the study of ancient poetry. He first wrote a great number of small love poems in nine books, which he called "Daphniaca" (Δαφνιακά). This collection was followed by several other poetical compositions, and some epigrams, many of which are still extant, and show that the author possessed a considerable degree of taste, wit, and elegance. Subsequently, he collected a kind of anthology, containing poems of earlier writers, together with works of several living poets of high rank. This anthology bore the title of "Cyclus" (Κύκλος), and consisted of seven books, which were dedicated to Theodorus the Decurio. He appears to have been anxious to gain the favour of the great of his time, such as Paulus Silentiarius, and Macedonius, many of whose epigrams were embodied in his "Anthology." Of this collection nothing is extant except the introduction written by Agathias.

It was on the suggestion of Paulus and one Eutychianus, that, after the death of Justinian, he was induced to undertake the history of his own time. He appears to have made a long preparation for this task, but the work itself was never completed, being interrupted by his death, which probably took place shortly before the year 582. The work breaks off abruptly in the fifth book, and only comprises the history of the short period from 553 to 559.

It has sometimes been doubted whether Agathias was a Pagan or a Christian, but some of his epigrams show that he was a Christian. The style of his historical work is far from possessing the purity of the ancient Greek : his language is a mixture of nearly all Greek dialects, but the prevailing is the Ionic ; and the whole is interspersed with numerous words and expressions borrowed from the early epic poets. The spirit which pervades the whole work is that of a good man and an honest and impartial historian, but he shows little judgment ; his knowledge of Italy is very confused ; and in all political and military affairs his knowledge is much inferior to that of Procopius, of whose work that of Agathias is a continuation.

The extant epigrams of Agathias, amounting to ninety-five, are in the "Anthologia Græca" (tom. iv. p. 3, &c. ed. Jacobs ; see the Prolegomena in tom. vi. p. 50, &c.), and also in the two principal editions of his History, which bears the title, Περὶ τῆς Ἰουστινιανοῦ βασιλείας or Ἱστοριῶν τόμοι ε'. The Greek

text, with a Latin translation, was edited by Bonaventura Vulcanius, Leyden, 1594, 4to. This edition was reprinted in 1660, in the folio edition of the "Byzantine Historians." A new edition of all the extant works of Agathias, with a Latin translation and the notes of Bonav. Vulcanius, was edited by B. G. Niebuhr, Bonn, 1828, 8vo., which forms the third volume of the "Corpus Scriptorum Historiæ Byzantinæ," now in course of publication.

The principal source of information for the life of Agathias, is his own history. (Compare the dissertation prefixed to Niebuhr's edition, *De Vita Agathiæ eiusque Libris Historiarum*, p. xiii.—xx.) L. S.

AGATHI'NUS (Ἀγάθινος), an eminent Greek physician, who lived towards the end of the first century after Christ. He was born at Sparta, was a pupil of Athenæus, the founder of the sect of the Pneumatici, and tutor to the celebrated Archigenes, who is said to have cured him of an attack of delirium, brought on by too much study, accompanied by want of sleep, by fomenting his head with a great quantity of warm oil. (Aëtius, *Lib. Med.* Tetr. i. serm. 3. c. 172. p. 156. ed. H. Steph.) Agathinus did not adhere to the doctrines of his master, but sought to unite the opinions of different medical sects, and to reconcile their differences. For this reason he gave to the sect which he founded the name of Episynthetici (from ἐπισυντίθημι, to heap up together). They seem to have been a branch of the Methodici, and to have agreed almost exactly with the Ecleetici. Little is known of the peculiar tenets of this sect, or of its founder, as his writings have all perished, with the exception of a few fragments preserved by Galen, Oribasius, Aëtius, &c. He adopted nearly the same theory on the subject of the pulse as the sect of the Pneumatici, and his definition of it was equally subtle. He attributed the full pulse to the greater quantity of spirit (πνεῦμα) which was contained in the artery, and which distended it with greater force. He distinguished the *pulse* (σφυγμός) from a *vibration* (παλμός), and recognised this latter phenomenon in the hidden arteries. Contrary to the opinion of all the ancients, he considered the semi-tertian intermittent fever to belong to the same species as the tertian, from which it differed only in the length of the paroxysm. He disapproved of the use of warm baths, which was then so popular, and recommended cold bathing instead. (Le Clerc, *Hist. de la Méd.*; Fabricius, *Biblioth. Græca*, xiii. 41.; Haller, *Biblioth. Medic. Pract.* i. 197.; Sprengel, *Hist. de la Méd.* ii. 73.; C. G. Kühn, *Additam. ad Elenchum Med. Vet. à Fabricio exhibit*; Isensee, *Gesch. der Medicin.*) W. A. G.

AGATHOCLE'A (Ἀγαθόκλεια), a mistress of Ptolemæus Philopator, king of Egypt. She and her brother Agathocles were introduced to the voluptuous king by their own mother Œnanthe, who thus gratified both her ambition and avarice. After the king had put to death his wife Eurydice, Agathoclea was his favourite, and her brother became the most powerful person at the court of Alexandria. With the assistance of their cunning mother, the brother and sister kept the king in a state of complete dependency, and exercised, in reality, the sovereign power. Ptolemæus died in B. C. 205, leaving behind him a son only five years old. Agathoclea and her friends kept the event secret, that they might be able to plunder the royal treasures; and when their avarice was satisfied, they formed a conspiracy with the meanest persons about the court, with a view of raising Agathocles to the throne. Agathocles made himself and Sosibius the guardians of the young king, and ruled in his name; and he endeavoured to establish himself firmly by putting to death the most distinguished persons from whom he had anything to fear. He raised his friends and creatures to all the high offices at court, and gave himself up to the most unbounded licentiousness. He was scarcely ever sober, and no woman in the capital was safe from him. The people submitted very reluctantly to this tyranny, and only waited for an opportunity to throw off the yoke. Agathocles employed every means that baseness and falsehood could suggest to pacify the people and to destroy Tlepolemus, on whom they placed their only hope. He continued his usual mode of life, and added crime to crime, until at last the Macedonians of Alexandria, who were readily joined by the Egyptians, resolved to rid themselves of the usurper. Tlepolemus placed himself at the head of the insurgents. In the night the palace was surrounded by crowds, whose shouts roused Agathocles from his sleep. In the morning he attempted to capitulate, and promised to retire to private life; but the Macedonians, who were already in possession of the outer buildings of the palace, refused all negotiation with him. Agathocles and his sister now implored the mercy of the Macedonians, and surrendered the young king to them. But the people forced their way into the palace, and Agathocles was killed by his friends, that he might not fall alive into the hands of his enemies. Œnanthe had taken refuge in a temple, but she was dragged from it, as her daughter was from the palace, and in a state of nakedness they were led to the stadium, where they were literally torn to pieces by the infuriated multitude. All those who had had any share in the murder of Eurydice, were likewise put to death. (Justin, xxx. 1, 2.; Polybius, v. 63. xiv. 11. xv. 25—34; Athenæus, vi. 251. xiii. 576.; Plutarch, *Cleomenes*, 33.) L. S.

AGATHOCLES (Ἀγαθοκλῆς), a Greek historian. He was a native of Cyzicus, and appears to be the same person as the Agathocles whom Athenæus in two passages calls a Babylonian; for each is called the author of a history of Cyzicus (Περὶ Κυζίκου), of which the third book is mentioned by Athenæus. Cicero and Pliny were well acquainted with this work, but we now possess only a few fragments of it preserved by Athenæus and some other writers, who are mentioned below. The time when Agathocles lived is uncertain. The scholiast on Apollonius mentions Memoirs (ὑπομνήματα) by one Agathocles, who is generally believed to be the same as the author of the history of Cyzicus. (Athenæus, i. 30. ix. 375. xii. 515. xiv. 649.; Stephanus Byzant. v. Βέσβικος; *Schol. ad Hesiod. Theog.* 485.; *Etymol. Mag.* v. Δίκτη; *Schol. ad Apollonium Rhodium*, iv. 761.; Cicero, *De Div.* i. 24.; Pliny, *Hist. Nat.*, Elenchus of books iv., v., and vi.; Solinus, *Polyhist.* 1.; Festus, v. *Romam.*)

There are several other ancient writers of the name of Agathocles, of whom nothing is known beyond the name and the titles of some of their works. One Agathocles, a native of Chios, is mentioned by Pliny and Varro as a writer on agriculture; another, of Miletus, wrote, according to Plutarch, a book on rivers; a third wrote a work on the constitution of Pessinus; and a fourth, a native of Atrax, is mentioned by Suidas as the author of a work on fishing (ἁλιευτικά). (Fabricius, *Biblioth. Græca*, iii. 456. 459. vi. 354.) L. S.

AGATHOCLES (Ἀγαθοκλῆς) was tyrant of Syracuse from B.C. 317 to 289. In this, as in many other cases, legends have been invented to embellish the humble origin of a powerful man. The early history of Agathocles is thus told by Diodorus. He was the son of Carcinus, a Rhegian, and was born in the Carthaginian town of Thermi in Sicily. Warned by omens that the boy about to be born would be the cause of great evils to Carthage and Sicily, Carcinus exposed him in the fields. His mother however succeeded in preserving his life, and intrusted him to an uncle, by whom he was brought up to the age of seven; at which he was made known to, and adopted by, his father. Accounts differ as to the date of his birth: the statement of Diodorus, that he died at the age of seventy-two, would fix it about B.C. 360. After the battle on the Crimissus, B.C. 339, in which Timoleon defeated the Carthaginians, both father and son, with all others who wished, were admitted to be citizens of Syracuse, where they thenceforth resided, and where Agathocles was bred to the trade of a potter. Being remarkable for bodily strength and beauty, he gained the favour of a rich man named Damas, by whose interest he obtained the military rank of chiliarch. Damas dying, Agathocles married his widow, gained possession of his fortune, and thus became one of the wealthiest citizens of Syracuse. He had been remarkable as a soldier for strength and skill in military exercises; as an officer he was distinguished, not only for bravery, but for readiness and impudence in public speaking. In an expedition against Crotona, he quarrelled with Sosistratus, who then had the lead in Syracuse; and he retired in consequence to Italy. After various adventures as a soldier of fortune, he returned to Syracuse on the expulsion of the party of Sosistratus; and in ensuing contests with the exiles, who were backed by Carthage, he gained both credit and influence as a brave soldier, and one fertile in resources. During the generalship of Acestorides the Corinthian, a plot was laid against his life, as dangerous to the commonwealth. Having escaped however, and fled to the interior, he raised a force strong enough to render himself formidable both to the Carthaginians and to his own countrymen: and he was in consequence invited to return to Syracuse; where he had not long been before he destroyed, by a military massacre, all the men of note, and made himself, in the Greek phrase, tyrant (B.C. 317). It is observed by Polybius (ix. 23.), that having gained his power most cruelly, he was afterwards, in the use of it, most mild and gentle: a statement singularly at variance with the atrocious cruelties recorded of his after life. See Diodorus, xix. 107. xx. 42. 71, 72. for particulars.

It appears, without the facts being clearly related, that by the year 314 Agathocles had extended his power so far over the minor states of Sicily, as to induce Agrigentum, Gela, and Messene, to ally themselves against him. Acrotatus, the son of Cleomenes king of Sparta, came to help the league; but nothing of consequence was done, and peace was concluded by the mediation of Hamilcar, the Carthaginian general, on condition that Carthage should retain Heraclea, Selinus, and Himera, and that all other cities should be independent, Syracuse still retaining the Hegemonia (ἡγεμονία), a word capable of being stretched into anything. Accordingly Diodorus adds, that Agathocles, finding Sicily now clear of hostile armies, readily reduced most of it under his power. At this time, besides the native force of citizens, he had of armed mercenaries 10,000 foot and 3050 horse. In B.C. 311 the Carthaginians sent over a powerful army under Hamilcar, to contest the supremacy. A great battle was fought near Gela, which Agathocles lost. He then retired into Syracuse, finding that the Carthaginian force was too strong, and their cause too popular, to be resisted in the open field; and he then conceived and executed the bold design of transporting the war into the enemy's country, a resolution avowedly imitated by Scipio Africanus, when he invaded Africa in the second Punic war,

Leaving Syracuse well provisioned and garrisoned, under his brother Antandrus, he put to sea with a large army, the destination of which was kept profoundly secret; and having baffled the pursuit of the Carthaginian fleet, he landed safely in Africa. He then addressed the army to the effect that, while in danger from the enemy's fleet, he had vowed to burn his own ships in honour of Ceres and Proserpine, the tutelary goddesses of Sicily, if by their means he might obtain delivery from that urgent peril; and he exhorted the soldiers to discharge the obligation, himself meanwhile applying the first torch. The example was followed with acclamations. All hope of retreat however being thus cut off, as had been the object of the general, a gloomy despondency ensued; which Agathocles hastened to counteract by marching through a rich and pleasant country towards Carthage, to which he laid siege after gaining a battle, and reducing, with little trouble, the open country and most of the towns. Meanwhile he sent an embassy to Ophellas, formerly one of Alexander's officers, then prince of Cyrene, promising to resign Africa to him as the price of his help. Ophellas consented, and crossed the deserts with an army more than 20,000 strong: when, having been at first kindly received, he was unexpectedly attacked by Agathocles on a forged charge of treachery, overcome, and slain, B. C. 308. His army was then incorporated with that of the victor. Syracuse meanwhile held out; but of the other Sicilian cities, most had taken advantage of Agathocles' absence to assert their independence. Feeling his presence necessary at home, he left his son Archagathus to command in Africa; and returning to Sicily, at first gained some important successes over the revolted cities. But Dinocrates, a Syracusan exile, collected a force too great to be resisted in the field; and while fortune proved adverse in Sicily, things went worse in Africa, where the Carthaginians had recovered their spirit during his absence, and had defeated Archagathus, enclosed him in his camp, and reduced him to difficulty for provisions. Agathocles returned to Africa; but even his presence was unavailing to regain his former superiority. Unable for want of a sufficient fleet to withdraw his army by sea, he himself attempted to fly; but the intention being discovered, he was seized and put in chains by his troops. In the confusion which ensued, however, he escaped on board ship, leaving in the camp two of his sons, Archagathus and Heraclides. His sons were immediately put to death by the exasperated soldiers, who then made terms with the Carthaginians, by which a settlement was granted to them in the city of Selinus in Sicily. Here Diodorus remarks on the Divine vengeance, by which Agathocles lost both his sons and his army, on the same day and month in which he had treacherously murdered Ophellas, and got possession of his troops, the year before. (xx. 70.)

He landed at Egesta (B. C. 307), where, to raise money, he practised such horrible barbarities as wholly to depopulate the city, which he assigned to new-comers. At Syracuse, to revenge himself on the citizens who had composed his African army, he exterminated their whole families and connections; so that no one dared even to bury the dead, lest they should be suspected of friendship or relationship to the mutineers. Meanwhile Dinocrates again collected an army, and reduced Agathocles to such difficulties, that he offered to resign the tyranny, on condition of having two fortresses, with the lands thereto attached, assigned to him. But Dinocrates merely attempted to gain time by the negotiation; until Agathocles, perceiving, as he should at first have known, that he had no safety but in sovereignty, concluded peace with the Carthaginians, at the expense of restoring to them all their Sicilian cities. He then marched against Dinocrates, and with inferior forces (5000 foot and 800 horse) gained a decisive victory (B. C. 305). Of the defeated army, several thousand surrendered on promise of being dismissed to their several cities; and were then slaughtered, unarmed, and in cold blood. Dinocrates himself, by a singular instance of confidence, Agathocles received into his friendship, and employed him thenceforth in the most important affairs.

Of the rest of his life we have only scattered notices. He made war, with various results, on the southern nations of Italy; and he meditated a second invasion of Africa, on the plan of raising his naval power to a height sufficient to ensure the dominion of the sea, and to stop the supplies of corn which the Carthaginians drew from Sicily and Sardinia. His death cut short these schemes, and the circumstances of it, as told by Diodorus, are singular. His grandson Archagathus, son of him who was slain in Africa, a young man of courage and great bodily prowess, aspired to the succession; which, however, Agathocles destined to his own son, named also Agathocles. Suspecting this, Archagathus put his uncle, the younger Agathocles, to death, and corrupted a favourite of his grandfather, named Mænon, who after supper, handing to him as usual a tooth-pick, gave him a poisoned one, by the use of which his mouth was incurably gangrened. Being past speech, he was placed on the funeral pile, and burnt, yet alive, B. C. 289, in his seventy-second year. The story inclines to the marvellous, and is quoted by Diodorus as an instance of the just judgment of Heaven; Vulcan, the fire-god, being a deity whom Agathocles had specially offended by certain sacrilegious transactions in the Lipari islands. Justin gives a different account of the circumstances of his death.

Polybius (xv. 35.) has recorded that Scipio Africanus, being asked whom he considered to be most remarkable for skill in the conduct of business (πρακτικωτάτους) and for mental daring, replied, Agathocles and Dionysius. (Diodorus, xix. xx. &c.; Justin, xxii.)

A. T. M.

AGA'THOCLES. [AGATHOCLEA.]

AGATHODÆMON (Ἀγαθοδαίμων). There are several MSS. of the Geography of Ptolemy which are particularly remarkable for the maps which they contain: one of these MSS. is at Vienna, and the other at Venice. The MS. of Vienna is of a large form, and of parchment; the maps with few exceptions occupy a double leaf, with a space equal to about a finger's breadth between them. There are twenty-seven maps: one is a general map, there are ten maps of Europe, four of Africa, and twelve of Asia. The maps are coloured; the water is green, the mountains dark yellow, the land white, and the direction of the mountains is indicated by lines: the names are carefully written. On the east side of the margin are marked the climates, parallels, and the hours of the longest day; on the north and south sides of the maps the meridians are marked. The outline of the land is rude, but tolerably accurate; the writing of the names is generally correct. At the end of the MS. there are the following words: Ἐκ τῶν Κλαυδίου Πτολεμαίου Γεωγραφικῶν βιβλίων ὀκτὼ τὴν οἰκουμένην πᾶσαν Ἀγαθοδαίμων Ἀλεξανδρεὺς ὑπετύπωσε (From or according to the eight books of geography of Claudius Ptolemæus the whole habitable world Agathodæmon of Alexandria delineated). There are said to be exactly the same words at the end of the Venice MS.; and it is also said that the name of Agathodæmon occurs in other MSS.

Nothing is known of this Agathodæmon; and there is no evidence either that he was a contemporary of Ptolemy, as Heeren conjectures, or that he was the Agathodæmon the grammarian to whom Isidore of Pelusium addressed certain letters that are extant. Heeren however has some small foundation for his hypothesis in the fact that Ptolemy appears to have had maps to accompany his Geography, for he mentions (lib. viii. c. 1, 2.) tables or maps (πίνακες) which he had designed to accompany the parts that treat of Europe, Libya (Africa), and Asia, and these tables are the same in number and distribution as those in the MSS. (Heeren, *Commentatio de Fontibus Geograph. Ptolemæi Tabularumque iis annexarum, &c.*; Fabricius, *Biblioth. Græc.* v. 272.) G. L.

A'GATHON (Ἀγάθων), a native of Athens, and a distinguished tragic poet. He was a contemporary and friend of Plato, Euripides, Aristophanes, and other eminent men. The last investigations of Ritschl render it highly probable that he was born about 448 B.C., and that he died at the age of forty-seven, about 401 B.C. Agathon thus lived at the time when Athens reached the summit of her greatness, but, at the same time, sank rapidly in public and private morality. The sophists, whose doctrines were injurious to philosophy and poetry, had their influence upon Agathon. He was a handsome and wealthy man, and rather notorious for his luxurious mode of living. He was a disciple of the sophists, and spent much time upon the study of oratory, the consequences of which were sufficiently visible in his tragedies. Aristophanes, in the "Thesmophoriazusæ," ridicules him severely for his affected grandiloquence, his sophistical niceties, and his fondness for antitheses. The justice of this censure is warranted by several other writers, and especially by the manner in which he is introduced in the "Symposium" of Plato, and by the words put into his mouth by the philosopher, who lays the scene of the "Symposium" in the house of Agathon. Notwithstanding these defects, Agathon was a tragic writer of no mean order, for Plato, Aristotle, and Aristophanes in his "Frogs," speak highly of him, and in 417 B.C. he gained the prize in tragedy at the festival of the Lenæa. It is on this occasion that he is represented by Plato as having given the entertainment described in the "Symposium." The time subsequent to this event he spent at the court of Archelaus, king of Macedonia. Aristotle and Plutarch mention some innovations which he introduced into tragedy, from which it appears that he intended to strike into a new path; but we are not able to form an exact idea of his innovations, as none of his pieces are preserved. There are only a few fragments of some of his tragedies extant, and the titles of five,—Aërope, Anthus, Thyestes, Mysi, and Telephus. His fragments are found in all the collections of the remains of the Greek dramatists. Some writers have thought that Agathon also wrote comedies, or, at least, that there was a comic writer of this name; but this opinion has been refuted by Bentley. (Athenæus, v. 187. 211. x. 445. xiii. 584. xii. 528. x. 454.; Plutarch, *Sympos.* iii. 1.; Plato, *Sympos.* 195, &c., *Protag.* p. 220.; Aristotle, *Poet.* 18., *Rhetor.* ii. 24.; Ælian, *Var. Hist.* xiv. 13.; Aristophanes, *Thesmoph.* 58, &c.; *Ran.* 83, &c.; Lucian, *Rhetor. Præcept.* 11.; Fabricius, *Biblioth. Græc.* ii. 281, &c.; Bentley, *Dissertation upon the Epistles of Euripides*, p. 417.; F. A. Wolff, *Proleg. in Plat. Sympos.* p. xliv. &c.; and more especially Fr. Ritschl, *Commentatio de Agathonis Vita, Arte et Tragœdiarum reliquiis*, Halæ, 1829, 8vo.)

From Agathon the dramatist we must distinguish Agathon the Samian, of whom nothing else is known, except that he wrote a work on Scythia, and another on rivers, of which a few fragments are preserved in Plutarch and Stobæus. (Plutarch, *Parallela*, p. 314, &c.; *De Fluv.* p. 1156. 1159, &c. ed.

Frankf.; Stobæus, *Florileg.* tit. 100. 10 ed. Gaisford.) L. S.

A'GATHON, a native of Sicily and a monk, was raised to the pontificate on the 26th of June, A. D. 679. It is asserted that chiefly through his influence the sixth general council, or the council in Trullo, was assembled by Constantine Pogonatus. It is certain that his legates, having been previously well instructed in their duties, assumed a prominent position in the conduct of that great meeting, and displayed the most ardent zeal for the purity of the orthodox faith. The council met in 680, and, after many deliberations, pronounced its condemnation of the heresy of Eutyches. It closed in September, 681; but scarcely had the good pope achieved his triumph when he died. The Roman church celebrates his memory on the 10th of January, the day of his sepulture. It appears that an agreement was made at that time between the emperor and the legates, according to which the fees due to the former at the ordination of a pope were reduced, on condition that such ordination should thenceforward, in every instance, be preceded by the imperial consent; an arrangement destructive, so long as it lasted, of the independence of the Roman see. (Fleury, *Hist. Eccles.* l. 40. s. II. xxviii.) G. W.

A'GATHON, a priest of the church of St. Sophia at Novgorod, who in the year 1540 compiled a complete table of the times at which Easter would fall for 8000 years, accompanied with explanations which show a considerable knowledge, for his time, of mathematics and ecclesiastical chronology. A copy of it is preserved in the library of St. Sophia. (Grech, *Opuit krathoy Istorii Ruskoy literaturui*, p. 59.) T. W.

AGAZZA'RI, AGOSTINO, a noble Sienese, and a musician of eminence. He studied under Viadana, at Rome, upon whose model his style of church music was formed. After visiting the court of the emperor Matthias, he returned to Rome, and was appointed director of the Capella Apollinaria. The later years of his life were spent at Siena, where he died about 1640. His compositions — consisting of Madrigals for five and six voices; 44 Latin Motets for four, five, six, seven, and eight voices; Masses for four, five, and eight voices; and Psalms for eight voices — were printed at Venice, and reprinted at Antwerp and Frankfort on the Main. His principal, probably his only, published theoretical work was printed at Siena, in 1638, entitled "La Musica Ecclesiastica dove si contiene la vera diffinizione della Musica come Scienza non più veduta, e la sua Nobiltà." He was one of the first writers who used a figured bass in music; concerning which he thus speaks: —

"It is not enough that a performer on a bass instrument understand counterpoint, without he have some signs affixed to his part, from which he may learn the harmony that is to accompany it. In order to indicate this in the simplest manner, the following plan may be adopted; — place above the bass line, figures, whenever the chords are not natural to the note" [naturali del tono].

"The bass instrument being much used at Rome, in the new mode of singing called recitative, a score or tablature will be rendered unnecessary if the bass be thus marked. The player will be freed from the necessity of reading a score, which often occasions his giving incorrect harmonies *all' improviso*; and the use of this system will also supersede the necessity of multiplying the number of scores." (Gerber, *Lexicon der Tonkünstler.*) E. T

AGE'LADAS (Ἀγελάδας, Γελάδας), a sculptor of Argos, especially celebrated as having been the master of Myron, Polycletus, and Phidias. His own works, several of which were seen by Pausanias, appear to have been held in high estimation, and justly place him among the most eminent artists of Greece. He seems to have worked exclusively in bronze, as no mention occurs of statues by him in any other material. At Ægium, in Achæa, there were two statues by Ageladas: one was of Jupiter as a child; the other, of a beardless Hercules. He also made a statue of Jupiter, which was placed in the citadel at Ithome. This work was executed for the Messenians of Naupactus. At Delphi, there were some fine statues of horses by Ageladas, which had been presented to the temple by the inhabitants of Tarentum; likewise some statues of captive women. A muse, by this sculptor, is honourably mentioned in the "Greek Anthology." Ageladas is stated also to have made the statue of Anochus, who conquered in the games of the sixty-fifth Olympiad; and the votive chariot dedicated in commemoration of the victory of Cleosthenes of Epidamnus, in the sixty-sixth Olympiad. He likewise made the statue of Timasitheus, a conqueror in the games, who was condemned to death by the Athenians in the second year of the sixty-eighth Olympiad, or B.C. 507. The date at which these three last-mentioned works are supposed to have been executed, namely, soon after the success of the different victors, and that assigned to Ageladas by Pliny, who places him in the eighty-seventh Olympiad, and by those who would attribute to him a statue of Hercules after the plague of Athens, have occasioned considerable difficulty in fixing the age of Ageladas. The seeming discrepancy has led to the supposition that there were, at least, two sculptors of the name, who were living nearly at the same time. This is the opinion of Thierseh, although Müller and others dispute it. It may be urged in favour of there being only one artist so called, that the three earlier works referred to, and which chiefly occasion the difficulty that oc-

curs, may not have been executed till some time after the victories they were intended to commemorate; and that Ageladas may have been the author of them, and still living at the advanced date at which we find him mentioned by Pliny. The second difficulty arises out of the fact of Ageladas having made the statue of Hercules which, according to the scholiast on Aristophanes (*Frogs*, 504.), was placed in the temple at Melite, in Attica, after the great plague. If this work were made expressly for this purpose, and after, or even during, the plague, there cannot be any other way of reconciling the difficulty of date than by admitting a second Ageladas. But the statue may have been executed previously, and placed there either in gratitude for the cessation of the pest, or with the hope of arresting its further progress in that part of Attica. From the sixty-fifth to the eighty-seventh Olympiad, there are at least eighty-eight years. If the statues of the victors were erected soon after their triumph, and Ageladas allowed to have been only twenty years old when he executed the first, he would be, in the third year of the eighty-seventh Olmypiad (the date of the plague at Athens), 111 years old. Müller suggests that Ageladas lived only till the eighty-second, instead of the eighty-seventh Olympiad. The scholiast alluded to gives Eladas as the name of the sculptor of the Hercules of Melite (Ἑλάδου τοῦ Ἀργείου); but as these words "master of Phidias," (τοῦ διδασκάλου τοῦ Φειδίου,) are added, there can be no doubt that Ageladas is meant. (Pausanias, iv. 33. vi. 10. vii. 24. x. 10.; Pliny, *Hist. Nat.* xxxiv. 8.)

R. W. jun.

AGELET, JOSEPH PAUTE D', a French astronomer of talent and activity, who perished with La Pérouse; born near Montmedy, November 25. 1751. His two uncles, under the name of *Le* Paute, (and the article is generally added to D'Agelet's baptismal name) were celebrated watchmakers at Paris, and the wife of one of them was the auxiliary of Lalande in the computations by which he assisted Clairaut in the determination of the positions of Halley's comet. This lady recommended her nephew to Lalande as an assistant, an office which he commenced in February, 1768. In March, 1773, he accompanied Kerguelen in his voyage to the Southern Seas. He returned at the end of the following year, and was made professor of mathematics at the Ecole Militaire in 1777. From this time till 1785 he was fully occupied with his pupils and his observations: according to Lalande, six hours a day with the former, and seven hours at night with the latter, was his usual allotment. He began that immense catalogue of stars which Le Français Lalande (Lalande's nephew) completed, and which is now (1842) in course of reduction at the expense of the British Association. In 1785 he sailed with La Pérouse, and all that is known of his subsequent labours is contained in a few letters to Lalande. He sent home no observations: La Pérouse strictly forbade any communication of the kind, and consequently his labours are lost. This is the more to be regretted as Lalande had intrusted him with an invariable pendulum, which had been already used by La Condamine in America, and by others in Africa and Siberia. September 4. 1787, he wrote thus to Lalande, off Kamtchatka: "Since our departure from Manilla, we have surveyed with exactness more than six hundred marine leagues of coast: all our geographical points are rigorously laid down. We have got so accustomed to lunar distances, that we verify the chronometers without uncertainty. We are a little proud of correcting the English; we find that the successors of Cook made mistakes, like other people, notwithstanding the *ton doctoral* which they assume." His last letter is dated March 1. 1788, from Botany Bay, where he had made acquaintance with the English astronomer Dove. Of course neither the time nor manner of his death can be stated.

He was elected member of the Academy of Sciences in 1785, and his works consist of scattered papers in their Transactions, and in the "Journal des Savans." Full references are given by Lalande (*Bibliographie Astronomique*, pp. 708—713.), from whence the preceding is taken.

A. De M.

AGELLI, or AJELLI, ANTONIO, bishop of Acerno, and one of the most learned men amongst the Theatins, was born at Sorrento, in the year 1532. When nineteen years of age he put on the habit of his order, and in the following year, 1552, made his profession in Venice, where he had passed his novitiate. Having displayed singular ability in the study of theology and languages, he was sent by the superiors of his order to Rome, and placed under the tuition of the celebrated Gulielmo Sirleto, who at that time superintended the theological studies of the young members. Here he speedily distinguished himself, and became thoroughly versed in the Latin, Greek, Hebrew, and Chaldee languages. On the introduction of his order into Genoa, he was chosen the first preposito, in 1572, in the Casa di S. Maddalena, which office he held for three years. The Council of Trent having recommended a revision of the Sacred Scriptures, Agelli was one of the learned men selected by Pius V. to whom this important work was confided. Their attention was first directed to the Septuagint version, on which Agelli was principally employed, and for which he collated a vast number of Hebrew and Greek manuscripts. This revised version was afterwards published at Rome, in 1587, in folio. He likewise had a great share in the Latin version of the Septuagint published by Flaminio Nobili, in 1588, in folio; and aided much in

the completion of the correction of the Vulgate published in 1592, in folio. He was also one of the six persons, called "scolastici," who presided over the Vatican press, and examined the works to be printed there, by comparing them with good manuscripts. In the midst of these literary labours he performed the duties of visitor in Rome and Naples, and the other places comprised within this district. Clement VIII. held him in such high esteem, that he entrusted to him the education of his grand nephew, Ippolito Aldobrandini, made him consultore of the Congregazione dell' Indice, and in the year 1593 bishop of Acerno, in the Campagna Felice. This dignity he retained until the year 1604, when, the service of the church requiring his constant residence in Rome, he resigned his bishopric, receiving from the pope for his maintenance an abbey, and apartments in the episcopal palace at Rome. Here he died, in the year 1608. In addition to his editorial labours mentioned above, he wrote the following works, which are described by Ughelli as most accurate, copious, and valuable:—1. "Commentarium in Lamentationes Hieremiæ ex Auctoribus Græcis collectum, cum Explicatione e Catena Græcorum Patrum ex ejusdem Versione; Romæ," 1585, 4to. 2. "In Habacuc Prophetam; Antverpiæ," 1597, 8vo. 3. "Commentarii in Psalmos et Divini Officii Cantica; Romæ," 1606, fol. It is said that Cardinal Bellarmino, who had written upon the Psalms, declared, in allusion to the commentaries of Agelli, that he never would have published his own work, unless compelled so to do by the general of his order, as Agelli had forestalled all the praise, and carried off the palm of honour. 4. "In Proverbia Salomonis Commentarius;" published by Novarini, in his "Varia Opuscula; Veronæ," 1649, fol. Part III. p. 109. 5. "Cyrilli Alexandrini Libri XVII. de Adoratione in Spiritu et Veritate, e Græco in Latinum translati et Scholiis illustrati; Romæ," 1588, folio. 6. "Cyrilli Alexandrini adversus Nestorii Blasphemias Contradictionum Libri V., e Græco in Latinum translati, cum Scholiis; Romæ," 1607, fol. This work of Cyrillus had never before been published. 7. "Procli Patriarchæ Constantinopolitani Epistola de Fide ad Armenos Antonio Agellio interprete," published in vol. xi. of the "Bibliotheca Patrum," Paris, 1654, fol. In addition to the above, the following works are preserved in manuscript in the Quirinal Library of the Regular Clerks:—

1. "Opusculum de Ponderibus et Mensuris."

2. "In Isaiam Prophetam, à cap. xxi. ad finem."

3. "In Danielem Expositio."

4. "In Duodecim Prophetas Expositiones."

5. "In Epistolas Pauli et Catholicas Annotationes, Græce et Latine."

6. "In Tria Priora Capita Apocalypsis."

7. "Selecta ex Rabbinorum Commentariis in Job."

8. "Rabbi Bravatellus in Habacuc, Latine."

9. "Scholia in Dionysium Areopagitam, Græce."

10. "Phraseologia Demosthenis et Nazianzeni, Græce."

He likewise assisted Mario Altieri in the correction of the Gallican Psalter, and by order of Clement VIII. made a strict criticism of the Talmud. Neither the corrections nor criticism have been published. The Jews endeavoured to induce him to abandon the latter work by the offer of large pecuniary bribes. (Ghilini, *Theatro d'Huomini Letterati*, ii. 23.; Ughelli, *Italia Sacra*, vii. 450.; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

AGE'LLIO, GIUSEPPE, an Italian painter, born at Sorrento, the scholar of Roncalli, excelled in landscape. He lived at Rome in the early part of the seventeenth century, and worked principally as an assistant to Roncalli and others, whom he greatly assisted in the figures as well as the landscapes of their pictures. He painted also from his own designs. He executed some of the frescoes in the churches of Santa Maria delle Grazie, and San Silvestro delle Monache; and Villamena has engraved a San Carlo Borromeo, from him. (Dominici, *Vite de' Pittori*, &c.) R. N. W.

AGE'LLIUS. [GELLIUS, AULUS.]

AGELNOTH, the twenty-ninth in the series of archbishops of Canterbury, lived in the time of King Canute, one of whose principal advisers he was. He appears to have been a popular prelate, as the epithet "the Good" has descended with his name. But little is known of him, and that little has been collected by Godwin, who is disposed to reject what Malmesbury has related of him, that he was at one time connected with the monastery of Glaston. Godwin's notion of his course of life is, that he was the son of a Saxon earl named Agelmar, and was in the earlier part of his life dean of the church of Canterbury. When elected archbishop, he went to Rome to obtain the pall, and while there he became possessed, for the sum of 100 talents of silver, of a remarkable relic. It was nothing less than one of the arms of St. Augustine, which he brought to England and presented to the church of Coventry. He took great care in rebuilding the church of Canterbury, which had been burnt by the Danes. He was archbishop for seventeen years, and died on October 29. 1038. (Godwin, *De Præsulibus*.) J. H.

AGER, NICOLAS, born at Isentheim in Alsace, in 1568, was professor of medicine and botany at Strassburg. He was contemporary and intimate with the two Bauhins, the most celebrated botanists of that time. He has left the following works:—"Theses Medicæ de Dysenteria, Argentorati," 1593, 4to. "Exercitatio Medica, Argentorati,"

1624, 4to. "De Infractibus Mesaræi, Argentorati," 1629, 4to. These three are on medical subjects, and were printed as theses at the graduation of students of medicine. He published two other works, on the department of natural history, which were also probably theses. These were entitled: "Disputatio de Zoophytis, Argentorati," 1625, 4to. "De Anima Vegetativa, Argentorati," 1629, 4to. He also edited an edition of an old German Pharmacopeia. He died in 1634. An extinct genus of plants, *Pœderota*, had a species named after him, *P. Ageria*. Adanson also gave the name *Ageria* to the genus now called *Prinos*, and *Ageria* is one of De Candolles' subgeneric divisions of this genus. (Jöcher, *Allgem. Gelehrten-Lexicon*; *Biog. Univ.*) E. L.

AGESANDER, of Rhodes, a sculptor commemorated by Pliny as one of the three artists ("Agesander, et Polydorus, et Athenodorus, Rhodii,") who executed a much admired group of Laocoon and his sons, which was in the palace of Titus at Rome. The well-known group of the same subject now preserved in the museum of the Vatican, in Rome, corresponds so exactly with that described by Pliny, that there scarcely can be a doubt that they are identical. The only difference is, that Pliny declares that the figure of Laocoon, the sons, and the serpents, are all made of a single block of marble, while the Vatican group is composed of various pieces. The position of the work, and the point from which it was viewed, may account for this slight inaccuracy; and, the other evidence considered, it need not affect our belief that the existing group is that which is recorded by the historian. Pliny states that it was in the house of the emperor Titus. The group now in the Vatican was found in the immediate neighbourhood of the ruins of the baths of Titus, at Rome. It was accidentally discovered, in the year 1506, by some workmen who were digging in a vineyard which occupied a portion of the ground on which this palace formerly stood. There is a curious letter extant, describing the circumstances attending this fortunate discovery; and which, from the celebrity of the artists mentioned in it, and the valuable testimony of their opinion, may with propriety be introduced here. It is from Francesco di San Gallo, son of the famous architect, to Monsignore Spedalengo, and is dated 1567. "It being told to the pope that some fine statues were found in a vineyard near S. Maria Maggiore, he sent to desire Giovanni di San Gallo to go and examine them; Michel Angelo Bonarotti being often at our house, San Gallo got him to go also; and so," says Francesco, "I mounted behind my father (in groppa a mio padre), and we went. We descended to where the statues were. My father immediately exclaimed, 'This is the Laocoon spoken of by Pliny.'" There has been much difference of opinion as to the date of the artist to whom this group is attributed. Winckelman considered it to be of the time of Lysippus, that is, between three and four hundred years B.C. A much later date is now assigned to it; and Agesander and his assistant sculptors are placed by Visconti, Sillig, and others, in the first century of our æra, and contemporary with the earlier Roman emperors. (Pliny, *Hist. Nat.* xxxvi. 5.) R. W. jun.

AGE'SICLES (more correctly *Hegesicles*) (Ἡγησικλῆς), or AGASICLES (Ἀγασικλῆς), the son of Archidamus, was one of the kings of Sparta, and the fourteenth in order, including the first king Aristodemus. He was of the house of the Proclids, and lived about B.C. 600. His colleague was Leon. Pausanias (iii. 7. 4.) records of him that his reign was one of peace; but it appears from Herodotus, that during his lifetime the Lacedæmonians waged an unsuccessful war against the people of Tegea in Arcadia. (Herodotus, i. 65.; Müller, *Dorians*. Appen. IX.; Clinton, *Fast. Hellen.* vol. i. p. 339.) R. W—n.

AGESILA'US (Ἀγησίλαος), a Greek historian whom Plutarch mentions among the writers on the early history of Italy (Ἰταλικά). From this work a considerable fragment is quoted by Plutarch (*Parallela*, p. 312. ed. Frankf.), and some smaller ones are preserved in Stobæus. (*Florileg.* tit. ix. 27. liv. 49. lxv. 10., ed. Gaisford.) L. S.

AGESILA'US (Ἀγησίλαος). There were two kings of this name. Agesilaus I. was the seventh Spartan king in order, including Aristodemus. Little is known of him except that, according to Pausanias, (iii. 2, 3.) the legislation of Lycurgus fell within his reign. It is probable, however, that Pausanias confounded the time of the legislation of Lycurgus with that of his regency during the first years of the minority of Charilaus, which might have coincided with the close of the reign of Agesilaus I. The legislation took place about 30 years afterwards (B.C. 817.), when Charilaus was grown up, and administering the government with Archelaus the son of Agesilaus I. as his colleague. (See authorities quoted by Clinton, as below.) The same author also states that Agesilaus I. reigned a very short time, contrary to the more probable account of Apollodorus, according to which he reigned forty-four years. He was of the house of the Agids, the kingly office at Sparta being in the hands of two persons, the successive representatives of the royal houses of the Agids and Proclids, as they were respectively called, from Agis and Procles, two of their members. (Pausanias, iii. 9. 4.; Clinton, *Fast. Hellen.* i. 143. 336. ii. 408.) R. W—n.

AGESILA'US II., one of the most distinguished of the Spartan kings, was of the house of the Proclids, and the twentieth in order, including Aristodemus. He became king in B.C. 398, and reigned for thirty-seven years in the

most eventful period of the history of Sparta. In the second year of his reign he was sent into Asia, ostensibly for the purpose of aiding the Asiatic Greeks in asserting their independence of Persia, but in reality with a view of anticipating an invasion of Greece, which was threatened by the Persians. The Persian satraps were completely beaten by him in generalship and address; and so satisfied was the Spartan government with his conduct that they honoured him with an unexampled mark of confidence, by placing a fleet at his disposal, and empowering him to nominate an officer to command it. In making the appointment, he consulted private feelings rather than the public interest, and nominated his wife's brother Pisander; an act of which he afterwards had reason to repent, when the Spartan fleet was defeated by the Athenians off the island of Cnidus (B. C. 392.)

The success which Agesilaus gained over the Persians was so great and so easily won, and the influence he had obtained among their subjects in Asia so extensive, that he was induced to form the design of overthrowing the Persian empire, by marching into the interior of the kingdom and detaching the different nations on his line of march from their allegiance to the Persian king. He had already, with much address, negotiated an alliance with Cotys, a prince of Paphlagonia at that time in rebellion against the Persian king, and was engaged in preparations for carrying his plan into execution, when he was summoned home to fight the battles of his country against a hostile confederacy of the Athenians, the Argives, the Corinthians, and the Thebans, formed at the instigation of Persian agents, and by the influence of Persian gold. His patriotism and fortitude were thus severely put to the test. A most brilliant career lay before him in Persia: in the language (perhaps somewhat overstrained) of his friend and biographer Xenophon, who accompanied him, "many nations were sending ambassadors; many were revolting; he was already ruler of many Orientals as well as Greeks; and everything promised success; still he obeyed the call of his country, just as if he had been at home, and in the council-chamber of the state." According to the same author, he had so won the hearts of the Asiatic Greeks by his courtesy and kindliness of disposition, that "they parted from him as a father and a friend, and some of them solicited to serve under his command in Greece." After crossing the Hellespont he marched to Thessaly in less than a month, by the same route which had taken Xerxes a year. He met and defeated the forces of the confederacy at Coroneia in Bœotia (B. C. 394), where he was severely wounded in the battle. He offered at Delphi a tithe of his Asiatic spoils, amounting to no less than 100 talents, a very great sum for those days. From this time to the death of Epaminondas (B. C. 362), a period of thirty-two years, he continued to possess the chief direction of affairs at Lacedæmon. Shortly after making his offering at Delphi, he undertook an expedition into Acarnania, where he displayed his usual skill, and obliged the people of that country to submit to his own terms. In B. C. 386, we find Agesilaus enforcing upon the Thebans the treaty of Antalcidas, one consequence of which was the restoration of Platæa. In B. C. 378 he was intrusted with the command of an expedition against Thebes, then at war with Sparta; and again in B. C. 377. On both these occasions, he ravaged Bœotia, but neither expedition was followed by any remarkable results, Agesilaus being baffled in his attempts to bring about a regular engagement. The Thebans, indeed, in one respect, profited by it. They gained military experience, and learned to shake off their terror of the Spartan discipline and courage, so that Agesilaus was even reproached by his countrymen for the lessons he had given them. On his return home from the second expedition, he ruptured a blood-vessel at Megara, a misfortune which laid the foundation of a long illness, and for some time kept him to his bed. After the battle of Leuctra (B. C. 371), in which he was not present, probably on account of ill health, his services were called into request, in defence of his country, against the Thebans, who had invaded Laconia, and advanced as far as Sparta (B. C. 369). The Theban forces were much superior in number and discipline to any which Sparta could bring against them, and the danger of the crisis was increased by disaffection among her citizens. In this emergency, all eyes were turned to Agesilaus; and his prudence and energy saved his country from foreign enemies and domestic conspiracy. When advancing years disabled him from service in the field, he went out as ambassador instead of general, and by his influence and address materially advanced her interests, both in other respects and also by procuring supplies of money for her use. It is probable that he was present at the battle of Mantineia (B. C. 362) as commander of the Lacedæmonian forces; though Xenophon makes no mention of his presence there. (Thirlwall, *Hist. of Greece*, v. 149.) In the same or early in the following year, when more than eighty years of age, he undertook an expedition to Egypt, at the request of Tachos, who had made himself king of that country, and who was meditating a war against Persia, the direction and command of which he promised to Agesilaus. But on his arrival, a rebellion broke out among the king's subjects: the king himself was obliged to fly; and two rival candidates having appeared for the throne, Agesilaus felt himself compelled to take part with one or the other. He did so; and, after aiding

Nectanabis, one of the two competitors, in gaining the throne, he set out on his return home in the middle of winter, and died on the passage, at a place called the harbour of Menelaus, on the coast of Africa.

The character of Agesilaus has been made the subject of unqualified eulogy by his friend and biographer Xenophon; but there were two incidents in his life to prove that he was not altogether deserving of it. The first was his justification of the seizure and retention of the Cadmeia or citadel of Thebes by the Spartans, not on the ground that it was right or just, but simply because it was advantageous to Sparta. Another, and in some respects similar case, was his protection of the Spartan general Sphodrias, when accused of having made an unauthorised attack on the Athenians. On this latter occasion, indeed, the interests of his country were sacrificed by him to private feelings. His own son Archidamus was on terms of affectionate intimacy with the son of Sphodrias; and hence Agesilaus, whose disposition seems to have been more amiable than that of most of his countrymen, was prevailed upon to intercede on behalf of the father. He did so successfully, and Sphodrias was acquitted.

His colleagues of the other house were Agesipolis I., Cleombrotus I., Agesipolis II., and Cleomenes II., in the tenth year of whose reign he died. He was succeeded by his son Archidamus III. (Xenophon, *Life of Agesilaus*, and *Hellenica*, lib. iii.—vii.; Plutarch, *Agesilaus*; Diodorus, xv.; Cornelius Nepos, *Agesilaus*; Polyænus, ii. 1.; Pausanias, iii. c. 9, 10.; Thirlwall, *Hist. of Greece*, vol. iv. and v.; Clinton, *Fast. Hellen.* ii. 213.)

R. W—n.

AGESIPOLIS I. (Ἀγησίπολις), the son of Pausanias, was the twenty-second king of Sparta of the Agid line, Aristodemus included. His accession to the throne took place in B.C. 394, when he was a minor, and he reigned fourteen years. The first remarkable event of his reign was a great victory gained, near Corinth (B.C. 394), by the Lacedæmonians and their allies, over the Argives and their confederates, the Thebans, the Athenians, and the Corinthians. Agesipolis being still a minor, the Spartan troops were commanded by his guardian, Aristodemus, his next of kin. On obtaining his majority, B.C. 390, he was intrusted with the command of an expedition against Argos. He was apprehensive that the Argives would avail themselves of a religious pretext to stop his march, and plead the celebration of some sacred festival (the time of which they could fix to suit their purpose) as a bar against hostile invasion. Accordingly, before setting out on his march, he consulted the oracles of Delphi and Olympia on the validity of such a plea. He received satisfactory answers, and then set out on the expedition. On crossing the borders of Argolis, he was met by two heralds, who announced to him the commencement of the sacred season, during which, as they alleged, their country had always been free from invasion. Being fortified with the answers of the oracles, Agesipolis paid no attention to their demands, but marched on, plundering and laying waste the Argive territory, till he had advanced further than Agesilaus had done on a similar expedition, and had driven the Argives within their walls. He had also intended to occupy permanently a post on the borders, as Agis, a former king of Sparta, had done at Decelein, near Athens, but he was deterred by the unfavourable appearance of the victims, and returned home without gaining any other advantage than a considerable amount of plunder. In B.C. 381 he was appointed to conduct the war in which the Lacedæmonians were then engaged against Olynthus, in Macedonia, with a council of thirty Spartans to advise and assist him. He invaded the Olynthian territory, and took Torone by storm. But shortly afterwards he was seized with a violent fever, of which he died (B.C. 380) in seven days. His body was steeped in honey, and so conveyed to Sparta for a royal burial.

Agesipolis was a colleague of the great Agesilaus, but differed much from him in his views and general principles. He was of a more peaceful and less enterprising disposition, and averse from the schemes of conquest by which Agesilaus sought the aggrandisement of his country, sometimes at the expense of justice. Still Agesilaus is reported to have sincerely regretted his death. Agesipolis appears to have been a man of considerable merit. He died without issue, and was succeeded by his brother Cleombrotus. (Diodorus, xiv. 89. xv. 19. 23.; Xenophon, *Hellen.* iv. 7. 2. v. 3. 19.; Pausanias, iii. 5. 7. 8.; Clinton, *Fast. Hellen.* ii. 212.; Thirlwall, *Hist. of Greece*, iv. 429. v. 21.

R. W—n.

AGESIPOLIS II., the son of Cleombrotus I., and the twenty-fourth king of Sparta of the Agid house, Aristodemus included, performed nothing worthy of record. He reigned only one year, and died B.C. 370. He also was a colleague of the great Agesilaus. (Diodorus, xv. 60.; Pausanias, iii. 6.)

R. W—n.

AGESIPOLIS III., the grandson of Cleombrotus II., was the thirty-second king of Sparta of the Agid house, Aristodemus included. He was a minor when declared king (B.C. 219) by the ephors, and his uncle, of the same name, was appointed to act as his guardian. The Spartans were at that time in a state of anarchy; and a usurper, named Lycurgus, though not even of royal blood, was, through bribery, nominated as his colleague. He soon deposed Agesipolis, and drove him from Sparta, and the latter prince afterwards joined the Roman general Quintius Flamininus (B.C. 195) in his attack upon Sparta, when under the tyranny of Nabis. Agesipolis was

murdered by pirates, about B.C. 183, on a voyage to Rome, as an ambassador on behalf of his brother exiles, when he was probably forty years of age. Pausanias does not include him among the Agid princes of Sparta; probably because he did not think him entitled to be considered as king. (Polybius, iv. 35.; and *Legat.* 49.; Livy, xxxiv. 26.) R. W—n.

AGESI'STRATE. [AGIS.]

AGE'TOR, a famous mechanician of Byzantium, lived probably in the first century before the Christian æra. Vitruvius has described a testudo or tortoise of extraordinary size and power, which was constructed by Agetor. Its length was 60 feet, its width 18, and it was of a great height; it contained a ram 106 feet long, which was worked by 100 men; it contained also a floor for balistæ and catapultæ, and was furnished with a parapet and battlements for storming. This immense machine was supported by eight wooden wheels, six feet and three quarters in diameter, and three in thickness, protected by cold wrought iron ties, and could be moved in six directions; it weighed 4000 talents, and, according to Vitruvius, was capable of knocking down a wall 100 feet in height. (Vitruvius, x. 21.) R. N. W.

AGGAS, RADULPH. [AGAS.]

AGGAS, ROBERT, commonly called Augus, an English landscape painter who lived in London during the reigns of James I. and Charles I. Graham, in his "English School," terms Aggas a good landscape painter, both in oil and in distemper, and skilful in architecture, in which he painted many scenes for the playhouse in Covent Garden, or rather the theatre in Dorset Gardens, which Walpole supposes to be meant. Aggas died in London, in 1679, aged about 60; he was probably descended from Radulph or Edward Aggas. Few of his works are extant; the best is a landscape presented by him to the Painter-stainers' Company, in whose hall it is still preserved. (Walpole, *Anecdotes of Painting in England.*) R. N. W.

AGGE'NUS URBICUS, a Latin writer whose works are contained in the collection entitled "Rei Agrariæ Auctores Legesque Variæ, &c. cura Willelmi Goesii," Amsterdam, 1674, 4to. The works in this collection which are attributed to Aggenus are—"Aggeni Urbici in Julium Frontinum Commentarium," which is a commentary on the treatise "De Agrorum Qualitate," which is attributed to Julius Frontinus; "Commentariorum De Controversiis Agrorum Pars Prior et Altera;" "In Julium Frontinum Commentariorum Liber Secundus qui Diazographus dicitur," which consists only of plans and sketches pertaining to the science of the agrimensor, and intended to illustrate the first book of his commentary on Frontinus, "De Agrorum Qualitate."

It is not known when Aggenus lived. He mentions the emperors Vespasian and Domitian, and he calls Vespasian by the appellation Divus, but Domitian by his name simply; whence one might infer that he wrote under Domitian. It is collected from an expression ("cum divino præsidio") in the Introduction to the first part of the commentary "De Controversiis Agrorum," that he was a Christian. He also says that "in Italy many persons, during the progress making by the most sacred Christian religion, have occupied and are cultivating profane groves or the grounds of temples (lucos profanos sive templorum loca)." There are other expressions from which it is collected that Paganism and temples still existed; whence it is inferred that Aggenus lived before Theodosius I., who reigned from A. D. 379 to 395. If the Frontinus on whom Aggenus commented is Sextus Julius Frontinus, who was curator of the aquæducts in the reign of Nerva, Aggenus was not earlier than the time of that emperor (A. D. 96–98). But all the works which pass under the name of Aggenus may not be by the same hand; and there appears to be no certain conclusion as to his time.

The commentary on Frontinus "De Agrorum Qualitate" appears to be very corrupt, but it is not without value. The commentaries "De Controversiis Agrorum" are in a better state, and throw much light on the Roman system of fixing the boundaries of lands, and on the legal questions connected with it. Aggenus describes the qualities of a good measurer (mensor): though his art is different from that of the lawyer (advocatus), he ought to have equal wisdom and integrity. His business is to ascertain facts by means of his art; and to maintain its integrity, and the boundaries of the old assignments of lands (ordo veteris adsignationis): but he could make no assignment, except by the order of the emperor. It appears that many questions were decided in a summary way by the mensores; and sometimes it was a question whether the decision of a dispute as to boundaries (alluvio, and the like matters) belonged to them or to the courts of law; or whether it should be decided by the principles of the lawyer's or the measurer's science. Florentinus (*Dig.* 41. tit. 1. s. 16.) says that in his time there was no "jus alluvionis," no right to acquire by alluvio, in the case of agri limitati, and that this question was settled by Antoninus Pius; the lawyers, it may be presumed, would be in favour of the acquisition by alluvio, and the mensores against it. It is supposed that this is the dispute to which Aggenus refers in a passage in the second part of his treatise "De Controversiis;" and as he says nothing of the emperor's decision, it has thence been concluded that he wrote before the time when it was made, which must fall somewhere between A. D. 138 and A. D. 161. G. L.

AGHLABITES is the name given to an

African dynasty founded by Ibráhím, the son of Aghlab, who, having been appointed governor of Eastern Africa by the Khalif Hárún Ar-rashíd, made himself independent in A.H. 284 (A.D. 897), and transmitted his dominions as an inheritance to his son Abú-l-'abbás 'Abdullah. [IBRA'HI'M IBN AGHLAB.] The dynasty of the Aghlabites lasted until A.H. 296, when Ziyádatullah, the tenth prince of the race of Aghlab, was put to death by Abú 'Abdillah the Shiite, and their vast possessions, extending from the frontiers of Egypt to the regency of Algiers, fell to the share of the Fátimites. [ABU' 'ABDILLAH, the Shiite.] (Ibnu-l-athír, *'Ibratu-l-oúali-l-abssár*, MS.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 192.; Conde, *Hist. de la Dom.* i. 390.)

P. de G.

A'GIAS (Ἀγίας), a native of Troezen and author of an epic poem entitled "Nostoi" (Νόστοι), that is, an account of the return of the Achæans from Troy, in five books. He was sometimes called Augias or Hagias. No particulars are known about him, but his work appears to have been of great importance for the mythical history of Greece; it is frequently referred to by ancient writers, but in most cases without the author's name. Fragments of it, and several statements derived from it, are contained in the "Chrestomathia" of Proclus, and in a great many other ancient authors. (Thiersch, *Acta Philolog. Monacensia*, ii. 583.; Bode, *Geschichte der Epischen Dichthunst der Hellenen*, p. 388, &c., who has endeavoured to give an outline of the contents of the Νόστοι of Agias.)

A comic poet of the name of Agias is mentioned by Pollux (iii. 15.). Athenæus (xiv. 626.) speaks of a musician of the same name, and in another passage (iii. 86.) he mentions Agias as the author of a work on the history of Argos (Ἀργολικά). L. S.

AGIER, CHARLES GUY FRANÇOIS, a French jurisconsult, born in the year 1753. In 1789 he was elected deputy to the States General by the Tiers Etat of the province of Poitou, and distinguished himself by his labours in the various committees. Although a reformer, he earnestly endeavoured to maintain the monarchy, while he urged the abolition of those institutions only which were opposed to civil liberty. He voted for the suppression of monastic orders, and procured the term "parish" to be altered to that of "commune." On the return of Louis XVI. from Varennes, in 1791, Agier successfully opposed Robespierre's proposition, that the king should be put upon his trial. His public labours ended with those of the Assemblée Constituante. During the reign of terror he was thrown into prison, having vigorously opposed the sanguinary measures of the revolutionists in Poitou, but he subsequently regained his liberty, and was appointed commissary of the government at the civil tribunal of Niort, and afterwards procureur du roi, at the same place. He died in June, 1828. (Rabbe, *Biographie Universelle des Contemporains*; *Le Moniteur*, 1828, p. 805).

J. W. J.

AGIER, PIERRE JEAN, president of the second chamber of the Cour Royale at Paris, was born in that city, in the year 1748, and was sent as one of the deputies to the National Assembly in 1789. In the month of December, 1790, he was elected judge of the second arrondissement of Paris; and in January, 1795, president of the revolutionary tribunal. Under his presidency, Fouquier-Tinville and his accomplices were condemned to death. By a consular decree, dated in April, 1800, he was appointed judge of the Criminal Tribunal of Paris, which office he declined, but accepted that of judge of the Tribunal of Appeal. He died on the 24th of September, 1823. M. Agier was the author of several works, theological as well as legal; the principal of which are — 1. "Le Jurisconsulte National; ou, Principes sur les Droits les plus importants de la Nation;" 1789, 8vo. 2. "Vues sur la Reformation des Lois Civiles;" 1793, 8vo. 3. "Du Mariage, dans ses Rapports avec la Religion et avec les Lois nouvelles de la France;" Paris, 1801, 8vo. 4. "Vues sur le Second Avénement de Jésus Christ; ou, Analyse de l'Ouvrage de Lacunza, Jesuite, sur cette importante Matière;" Paris, 1818, 8vo. 5. "Les Propheties concernant Jésus Christ et l'Eglise, éparses dans les Livres Saints, avec Explication et Notes;" Paris, 1819, 8vo. 6. "La France justifiée de complicité dans l'Assassinat du Duc de Berry;" Paris, 1820, 8vo. 7. "Commentaire sur l'Apocalypse;" Paris, 1823, 8vo. 8. "Les Prophéties, nouvellement traduites de l'Hébreu;" Paris, 1820, 8vo. 9. "Les Pseaumes, nouvellement traduits de l'Hébreu;" Paris, 1809, 8vo. (*Biographie des Hommes vivans*; Quérard, *La France Littéraire*; *Le Moniteur*, 1823, p. 1136.)

J. W. J.

A'GILA, or AGILAN, one of the Gothic kings of Spain in the sixth century. He was chosen by the nobles A.D. 549, to succeed Theudisel, who had been murdered at Seville by his nobles for his cruelty and lust. The reign of Agila, which lasted five years and three months, was marked by constant revolts and disturbances. His first expedition was against the inhabitants of Cordova, who refused to acknowledge his authority. They made an unexpected sally on his camp, routed his army, killed his son, and were only prevented from seizing him by the rapidity of his flight to Merida. The disaster is ascribed not only by St. Isidore, but by Mariana, to his having made use of the church of St. Asciscius, near Cordova, as a stable for his horses. From Cordova the rebellion spread, and Athanagild, who placed himself at the head of a party in Seville, applied for assistance to the emperor Justinian, and received

it on condition of putting into his hands a portion of Spain. The united armies of Athanagild and Liberius, the imperial general, met and defeated that of Agila on his march to Seville, and, to conciliate the conquerors, the unfortunate king was put to death by the chiefs of his own party immediately after at Merida, A. D. 554. (Mariana, *Historia de España*, libro v. cap. 9.; Masdeu, *Historia Critica de España*, x. 115.) T. W.

AGILES, RAYMOND D', lived in the eleventh century. He accompanied Raymond de St. Gilles, Count of Toulouse, and Adhemar, bishop of Le Puy, the pope's legate, in their expedition to the Holy Land, which formed part of the first crusade. He was chaplain to the Count of Toulouse, and was the intimate friend of Poince de Baladun (Pontius de Baladuno), a man of rank, and one of the friends of the Count of Toulouse. He was one of the chosen few present at the discovery of the holy lance. He was ordained priest in the course of the expedition, and on his return became canon of Le Puy. He wrote a history of the crusade, or rather of that part of it with which he was connected, being desirous, as he says in his preface, to make known what God had done for them, and to counteract the impression of the stories spread by those who forsook the expedition. This history is inserted in the collection entitled "Gesta Dei per Francos," 3 vols. fol. Hanoviæ (Hanau), A.D. 1611. It is headed, "Raimondi de Agiles, Canonici Podiensis Historia Francorum qui ceperunt Iherusalem," and is inscribed to the Bishop of Viviers. It commences with the march of the division under Count Raymond through Slavonia, in the winter of 1096, and ends with the return of the crusaders to Jerusalem, after their victory near Ascalon, 12th Aug. 1099. The Latin of Raymond is very good for the age in which he lived, and his descriptions lively and clear. (Notice of Raymond, in the preface to the first volume of *Gesta Dei per Francos*; and Raymond's own work.) J. C. M.

AGILULFUS was the Longobard duke of Turin under the reign of King Autaris, or Autarich. He is said to have been handsome, brave, and wise. After King Autarich's death (A.D. 590), the Longobard chiefs agreed to leave the regency in the hands of his young widow Theudelinda, a woman of great prudence, and suggested that she might associate with her any of the Longobard dukes. Theudelinda fixed her choice upon Agilulfus, whom she sent for, and having met him at Lomello, a few miles distant from Pavia, the queen ordered one of her attendants to pour out wine in a cup, and after sipping some, she gave the cup with the remainder to Agilulfus, signifying to him, at the same time, her selection of him as a husband. Paulus Diaconus, in his history of the Longobards, relates in a simple but affecting manner the particulars of this interview. Theudelinda was a princess of Boioaria, now Bavaria, and had been brought up in the Catholic or Nicene creed, whilst some of the Longobards were Arians, and part of them still heathens, and she induced Agilulfus to embrace the Catholic faith. This example was followed by the chief men among the Longobards, and by degrees the greater part of the nation became Catholic. Agilulfus, during his reign, restored many churches and monasteries, which had been stripped of their property by his Arian predecessors, and it was under him that Columbanus founded the afterwards celebrated monastery of Bobbio.

About the year 594, Romanus, the Byzantine exarch of Ravenna, being intent upon recovering for his master some of the territories which the Longobards had seized, prevailed upon Mauritius, Longobard duke of Perusia, to acknowledge the Eastern emperor, after which the exarch went to Rome, where he was received with the honours due to the lieutenant of the emperor, as the duchy of Rome was still under allegiance to the Byzantines. On his return to Ravenna, he took Sutrium, Orta, Tudertum, Ameria, and other towns of Umbria and Etruria, in the name of his master.

Upon hearing this, Agilulfus commenced a war against both the exarch and the Romans, and in the following year besieged Perusia, which he took, after an obstinate defence, when he put to death Mauritius, and advanced towards Rome, to the great alarm of Pope Gregory I., who, in one of his homilies, forcibly describes the terror occasioned at Rome by the approach of the Longobards. However, through the intercession of his wife, Theudelinda, Agilulfus concluded a peace with the pope and the duchy of Rome. Paulus Diaconus gives two letters of thanks from the pope, one to Theudelinda, and the other to Agilulfus, for the restoration of peace. In 599, Agilulfus concluded a truce with Callinicus, exarch of Ravenna, who had succeeded Romanus. Zoto, first duke of Beneventum, having died, Agilulfus appointed in his place Arechis, a relative of Gisulfus, duke of Forum Julii, or Friuli. He also put to death the Duke of Verona and the Duke of Bergamo, who had revolted; and after the death of Ewin, duke of Trent, he put in his place Guidobald, who was of the Catholic faith. In 603, Theudelinda was delivered of a son, called Adaloaldus, who succeeded to the crown of the Longobards. Shortly after, Callinicus, exarch of Ravenna, broke the truce with the Longobards, and a party of his men seized a daughter of Agilulfus (probably by a former wife), and her husband, at Parma, and carried them off prisoners. The Byzantines seem to have retained dominion, north of the Po, over part of the Venetia, and as far as Mantua and Cremona. Agilulfus having obtained a

reinforcement of troops from his ally, the kakan or king of the Avars, a Slavonian tribe, which had settled in Pannonia, attacked Cremona, took it, and destroyed the walls. He then attacked Mantua, the garrison of which capitulated on condition of being allowed to retire to Ravenna. Padua was also taken, and partly burnt. Agilulfus ravaged Istria, which belonged to the Eastern emperor, and he took also Brixellum, south of the Po, and other towns. In the year 606, the exarch Smaragdus, who had succeeded Callinicus, receiving no assistance from Phocas, who had usurped the throne of Constantinople, concluded a truce with the Longobards, which was renewed yearly during the reign of Agilulfus, the exarch paying a tribute to the Longobards of 12,000 golden *solidi*. Phocas himself sanctioned this agreement, and sent ambassadors to Agilulfus with presents. During the remainder of the reign of Agilulfus, there was peace between the Byzantines and the Longobards, and Italy enjoyed tranquillity, with the exception of an irruption of the Avars into Friuli, which was accompanied by fearful atrocities, according to the account of Paulus Diaconus; but his narrative is too confused, and his chronology too uncertain, to enable us to fix upon the precise date of this event, in which Agilulfus is not even mentioned.

Theudelinda fixed her residence on the site of the present Monza, which was then called Modicia, or Modoëtia, according to some, though Calco, the historian of Milan, derives the modern name of Monza from that of Oppidum Moguntiacum, found in an ancient inscription. She built there a splendid church, which she dedicated to St. John the Baptist, and a palace for herself, in which she caused several victories and other deeds of the Longobards to be painted, and it was from these pictures that Paulus Diaconus, nearly two centuries after, took his description (b. iv. ch. 23.) of the costume and appearances of his ancestors, which were in his time greatly changed. The collegiate church of Monza, built by Theudelinda, remains, and forms one of the most interesting monuments of the middle ages. In the treasury-room, among other curiosities, is a kind of toilet of Queen Theudelinda, containing her crown, her fan of red parchment, her cup made of sapphire, her comb, and other articles. In the same treasury was also kept the golden crown of Agilulfus, with an inscription, in which he was styled a glorious prince and king of all Italy. This crown, of which Frisi has given a description in his "Memorie della Chiesa Monzese," was carried off, with other valuables, by the French in 1799, and placed in the cabinet of medals annexed to the national library at Paris; but in 1804, it was stolen and melted down by some common thieves. The famous iron crown, however, remains at Monza. In a series of medallions painted round the vault of the church of Monza, are the portraits of all the kings of Italy that have worn the iron crown, from Agilulfus to Charles V., who was the last emperor crowned with it, previous to Napoleon. It would appear, however, that the iron crown was introduced for the coronation of the Longobard kings, at a later period than the reign of Agilulfus. Fontanini has written an historical dissertation concerning the iron crown, "De Corona Ferrea Longobardorum." Valéry, in his "Voyages Historiques et Littéraires en Italie," 1833, has given the latest account of the church of Monza.

About the year 616, King Agilulfus died, after a reign of twenty-five years, and his son Adaloaldus was proclaimed king in his place, but being only thirteen years of age, he was placed under the guardianship of his mother, Theudelinda. The reign of Agilulfus constitutes a remarkable period in the history of the Longobards and of Italy. The Longobards became Catholic: they also began to acquire a certain polish of civilisation; the residence of their kings assumed the appearance of a princely court, and their administration a greater degree of regularity. It was then that they first concluded diplomatic treaties with the Byzantine emperors, the popes, and the Frankish kings; it was then that the Italian populations were restored to something like tranquillity and security, to which they had been strangers for more than a quarter of a century, ever since the first invasion of the Longobards under Alboin. It seems undoubted that much of this happy change was due to the influence which Queen Theudelinda retained over the husband of her choice. (Paulus Diaconus, *De Gestis Longobardorum*; Sigonius, *De Regno Italiæ*.) A. V.

AGINCOURT. [SEROUX D'AGINCOURT.]

A'GIS (Ἄγις) of Argos, a Greek poet and a contemporary and flatterer of Alexander the Great. Q. Curtius says that the poems of Agis were, next to those of Chœrilus (of Iasus), the worst extant. This judgment however appears only to refer to the sentiments, and not to their poetic merits. There is one epigram by him in the "Anthologia Græca" (vi. 252.). (Comp. Q. Curtius, viii. 5.; Arrian, *Expedit. Alex. M.* iv. p. 262.)

Another person of the name of Agis is mentioned by Athenæus (xii. 516.), as the author of a work on cookery (ὀψαρτυτικά).

L. S.

AGIS (Ἄγις). There were four kings of this name at Sparta. Agis I. was the third king of Sparta in order, including the first king Aristodemus and the second of the house of the Eurysthenids, or Agids as they were called from him. He became king about B. C. 1060, and is supposed by Eusebius to have reigned only one year; but there are good reasons for assigning to him a reign of thirty-one years. The historian Ephorus, as quoted

by Strabo, relates of him that he reduced the Achæans, the old inhabitants of Laconia, from a state of political equality with the Spartans to the condition of vassals, depriving them of their rights of citizenship, and making them subject to Sparta. (Clinton, *Fast. Hellen.* i. 334.; Pausanias, iii. 2. 1.; Strabo, viii. 364.) R. W—n.

AGIS II. was of the younger house, or that of the Eurypontids, as they were sometimes called instead of Proclids, from Eurypon the grandson of Procles. He was the nineteenth Spartan king in order, including Aristodemus, and became king B. C. 427. He died B. C. 399, after a reign of more than twenty-eight years, continued through nearly the whole of the Peloponnesian war. He commanded the Spartan armies on several expeditions into Attica; once in B. C. 426, and again in B. C. 425. In B. C. 418 he invaded the territory of Argos, and so completely surrounded the Argive forces, that their situation was almost desperate. But instead of availing himself of the opportunity of reducing Argos to subjection, he made a truce on his own authority, and drew off his forces. This mismanagement was greatly condemned by the confederates, and also by his own countrymen, who imposed upon him a fine, and decreed that his house should be pulled down. The execution of this sentence was in the first instance deferred, and eventually remitted, on the earnest entreaties of Agis, that they would give him an opportunity of making amends by future services. But they passed a law by which a new council of war was appointed, consisting of ten Spartans, without whose sanction and authority he was no longer permitted to take the field. Shortly afterwards he redeemed his character by defeating the Argives, and their allies the Mantineans and Athenians, in a pitched battle at Mantineia, one of the greatest ever fought between Grecian states. In B. C. 413 he again invaded Attica at the head of the Spartan forces, and, after ravaging the plain of Athens, proceeded to fortify Deceleia, an eminence about fifteen miles north-east of that city. Its occupation by a Spartan force reduced Athens to the situation of a besieged town, and materially contributed to her ultimate subjection; Agis himself, acting as commandant, and directing the operations of the Spartan troops, according to his own judgment and discretion. In fact, his position at Deceleia enabled him to exercise an almost independent authority, especially with the Bœotians and other neighbouring states, who applied to him, in preference to sending so far as Sparta. (Thucydides, viii. 5.) From various passages in Thucydides and Xenophon's "Hellenics," it appears that he remained there till the end of the Peloponnesian war, laying waste the Athenian territory, and cutting off the supplies of the city, as opportunity offered. Shortly afterwards (B. C. 401), the Lacedæmonians were engaged in a war with the Eleans, which lasted three years. Agis was entrusted with the command of the Spartan forces; and after he had made two expeditions into the Elean territory, and garrisoned a strong position near Elis, the Eleans were glad to sue for peace (B. C. 399). On his return from Delphi, whither he had gone to offer up the tithe of the spoil which he had taken in the war, he fell ill at Heræa in Arcadia, and was conveyed to Sparta, where he died. Leotychides, who had previously passed for his son, was excluded from the succession on the ground of illegitimacy; Agis having once declared that he did not believe he was his own child. The general belief of his queen's infidelity strengthened the suspicion thus raised; and although on his deathbed he had recognised Leotychides as his son, still Agesilaus II., his half brother, was declared his successor. (Pausanias, iii. 8.; Thucydides, iii. 89. v. vii. and viii.; Xenophon, *Hellen.* i. c. 1. iii. 1—4.; Plutarch, *Lysander*, c. 22., *Agesilaus*, c. 3.; Diodorus, xii. 35.) R. W—n.

AGIS III., the elder son of Archidamus III., was of the house of the Proclids, and the twenty-second king of Sparta, including Aristodemus. He was a contemporary of Alexander the Great; B. C. 338 being the year of his accession to the throne, and B. C. 331 of his death. He is chiefly known from his connection with the attempt which the Spartans and their allies made to overthrow the Macedonian supremacy in Greece, during the absence of Alexander in Asia. With this view, and for the purpose of obtaining supplies for the war, Agis with a single trireme visited the Persian commanders in the Ægæan about the time of the battle of Issus (B. C. 333). Two years afterwards, when the Spartans took the field against the Macedonians, Agis was invested with the command, and gained a decisive victory over some troops which were brought against them by Corragus, a Macedonian general. He then laid siege to Megalopolis in Arcadia, and was on the point of taking it, when he was obliged to raise the siege by the approach of Antipater, whom Alexander had left as viceroy in Macedonia, with a superior army. The king endeavoured to compensate for his deficiency in numbers by taking up an advantageous position; but the Macedonians, after a hard-fought battle, were finally victorious. Agis himself was wounded early in the action, and carried out of the field; but when he found that his pursuers were on the point of capturing him, he gave orders that he should be set down, and then, resting on one knee, he fought to the last with true Spartan spirit. The battle of Arbela took place about the same time. (Diodorus, xvi. 63. 68. xvii. 62.; Arrian, ii. 13. iii. 198.; Æschines, *Against Ctesiphon*, 77; Quintus

Curtius, vi. 1, 2.; Justin, xii. 1.; Thirlwall, *Hist. of Greece*, vol. vi. c. 51.; Clinton, *Fast. Hellen.* vol. ii. p. 215. R. W—n.

AGIS IV., son of Eudamidas II., was the last king of the house of the Proclids, and the twenty-sixth king of Sparta, including Aristodemus. He became king in B. C. 244, and reigned four years, his colleague, during the first part of his reign, being Leonidas the Agid. He was not distinguished by any military achievements, though engaged in some expeditions, in one of which he was defeated by Aratus, the general of the Achæan league, probably in B. C. 243. Subsequently, in a war between the Achæan league, then in alliance with Sparta, and the Ætolians, he joined his forces with Aratus, the Achæan general. His reign, however, was in other respects remarkable. The Institutions of Lycurgus, the Spartan lawgiver, had become obsolete, and were altogether disregarded: luxury and wealth, the introduction of which into Sparta he had studiously provided against, prevailed to a great extent, with the accompanying vices of cupidity and meanness. The law which had secured to every Spartan head of a family an equal portion of land had been repealed, and the whole landed property of the country had accumulated in the hands of a few individuals, chiefly females. Agis IV. had shown from his very boyhood a predilection for the plainness and simplicity of the ancient Spartan discipline; and when he came to the throne he resolved to reform the evils of his time, in the hope of regenerating Sparta by a return to the institutions and habits of former ages. For this purpose, it was necessary to make very sweeping changes; and accordingly he resolved upon proposing to the Spartan senate a plan for the abolition of all debts, and an equal distribution of the landed property of the state. This was at that time possessed by one hundred citizens only, and therefore the scheme was favourably received by the great majority of the citizens, but opposed by the richer and older members of the community. Agis, however, succeeded in gaining over to his cause three of the most influential persons in the state, Lysander, Mandrocleides, and Agesilaus, the last of whom was a great landowner, but deeply in debt. He then laid before the council of thirty elders, the Spartan senate, a measure which provided for the abolition of debts and the division of the Spartan territory into two portions, one to contain 4500 and the other 15,000 equal lots; the latter for the Periœci or provincial subjects, the former for the Spartan citizens, whose number was to be increased, by admitting into their ranks some of the Periœci and respectable strangers. The measure was warmly contested in the senate, and Lysander, who, through the influence of Agis, had been raised to the ephoralty, at that time the most important office of the state, assembled the people and submitted it to them. After its other supporters had spoken in its favour, Agis offered, in proof of his sincerity, to present to the state all his landed property, together with 600 talents of money, and said that his mother and grandmother, relations and friends, the richest persons in Sparta, would do the same. His generosity was warmly applauded by the majority; but the ratification of the senate was necessary to the validity of the decrees of the assembly of the people; and the opposite party, with Leonidas the other king at their head, had so much influence that this ratification was refused, only, however, by one vote. Leonidas was shortly afterwards obliged to vacate the throne, on a charge brought against him by Lysander, and Cleombrotus, his own son-in-law, was appointed his successor. But the ephors of the following year were opposed to Agis and his measures, and accused Lysander and his friends of attempting to overthrow the laws. They took the alarm; and, seeing that there was no prospect of carrying their measures peaceably, they prevailed upon Agis and Cleombrotus to depose the ephors by force. Others were appointed in their place, and Leonidas fled to Tegea in Arcadia. Agesilaus had laid men in wait to murder him on the road; but Agis, on hearing of this, sent a trusty escort along with him, which brought him safe to his journey's end. Agis and his party thus gained the mastery; but he was persuaded by Agesilaus, that the most effectual means for carrying his scheme would be to commence with an abolition of debts; that in this way the landowners would be conciliated, and readily consent afterwards to the proposed division of their lands. The debts accordingly were cancelled; but Agesilaus and the other landowners found pretexts for delaying the division of their lands till Agis was sent out at the head of an army, to aid the Achæans against an invasion of the Ætolians. The king had no opportunity of distinguishing himself in action; but the spirit which he had infused into his troops, by precept and example, their willing obedience, and their excellent discipline, were the admiration of all who witnessed them. On his return home, he found that Agesilaus had ruined all his plans. After gaining his point by the abolition of debts, he had thrown off the mask, and his insolent conduct in the absence of Agis, coupled with the non-distribution of the lands, had so disgusted the people that they acquiesced in the recall of Leonidas, and his restoration to the throne. Agis fled to the sanctuary of the Brazen House, a temple of Pallas; and though urged by the solicitation of Leonidas to resume the kingly office, he refused to quit his refuge. He was at last betrayed by the treachery of pretended friends, and thrown into prison, where the ephors and some of the senators of the opposite party proceeded

to go through the mockery of a trial. They asked him whether he did not repent of what he had done? He replied, that though he should die for it, he could never repent of a noble and glorious enterprise. He was then condemned to death, and hastily executed, the ephors being apprehensive of a rescue. He met his death with the spirit which became his noble character. (B. C. 240.) He observed one of the attendants weeping at his fate, and said, "Do not weep for me: thus unrighteously and unjustly dying, I am superior to my murderers." He was the first Spartan king who was put to death by the ephors. His mother, Agesistrate, and his grandmother, the two wealthiest persons in Sparta, who had supported him in his plans of reform, were also strangled at the same time. Pausanias (viii. 10. 4.) gives a different account of the death of Agis; according to which he fell in a great battle against the Achæans and Mantineans. This author also repeats the assertion of his being slain in battle in another passage (viii. 27. 9.), where he describes an unsuccessful attack made by him on Megalopolis in Arcadia. But this account of his death is contrary to known facts. (Plutarch, *Agis and Cleomenes, Aratus*; Pausanias, vii. 7. 2.; Clinton, *Fast. Hellen.* ii. 217.)

R. W—n.

A'GIUS DE SOLDA'NIS, GIOVANNI PIETRO FRANCESCO, was born about the beginning of the eighteenth century, at Gozo. He took orders, and became apostolic prothonotary and canon of the collegiate church of Gozo. From the dedication to his Maltese grammar it may be gathered that he visited Naples in 1750, in company with Lord Charlemont, and, from the preface to his dissertation on the origin of the Maltese language, that he went to Rome in the same year, for the purpose of obtaining the indulgences of the jubilee. He occupied his leisure, while residing at Rome on this occasion, in the composition of the grammar already mentioned. In June, 1763, he was chosen librarian of the public library of Malta, then first established, by the liberality of the Bailli Tencin, who purchased the collection of Cardinal Portocarrero, and presented it to the public. In Borch's "Lettres sur la Sicile," written in 1777, he is spoken of as having been dead for some time. The most important work of Agius is that on the Maltese, or, as he calls it, the Punic language, "Della Lingua Punica presentemente usata da Maltesi;" Rome, 1750, 12mo. It contains two dissertations: the first on the origin of the language, which he endeavours to prove to have been introduced into Malta by the ancient Carthaginians; the second on the advantage of cultivating it. These are followed by a grammar, and a specimen of a dictionary, Maltese and Italian, and Italian and Maltese. The grammar was the first attempt to reduce this language to rule, or even to settle its orthography, and in neither does Agius appear to have been very successful. Vassalli, in his Maltese grammar and lexicon, speaks of Agius's grammar as imperfect, and his system of spelling as both imperfect and inconsistent; but it may be observed, that Vassalli himself, in the second edition of his grammar, published at Malta in 1827, found it necessary to make some alterations in his own orthography. The vocabulary furnished by Agius is very scanty; but he had projected and commenced a dictionary on an extended scale, which he left imperfect at his death, and the manuscript of which is preserved in the public library of Malta. Another work by Agius is his explanation of the speeches, in Punic, put by Plautus, in his "*Pœnulus*," into the mouth of Hanno: "Annone Cartaginese, cioè vera Spiegazione della I. Scena dell' Atto V. della Commedia di M. A. Plauto in Pœnulo, fatta colla Lingua moderna Maltese o sia l'antica Cartaginese;" Rome, 1757, 4to. The line of argument maintained by Agius on this subject appears to be only one degree less ridiculous than that of General Vallancey, who endeavoured to prove that the language used by Hanno was Irish. Gesenius observes, that with the same sort of reasoning by which Agius pretends to show that the language of the speeches in the "Pœnulus" is Maltese, he would undertake to prove it was German. The same critic remarks, that in the comparative criticism of languages, Agius shows himself utterly incompetent; that his knowledge of Hebrew appears to rest on some vague and often quite erroneous recollections of early instruction; and that still less value must be attached to his comparisons of the Maltese with the ancient Etrurian and "something that he calls Egyptian." Gesenius admits, however, that while his observations are of no value, his collections are of the utmost importance. Agius was also the author of a controversial pamphlet, "Discours Apologetique contre la Dissertation Historique et Critique sur le Naufrage de Saint Paul dans la Mer Adriatique," in which he attempts to prove, in opposition to the Abbé Ladvocat, that the Melita, on which St. Paul is mentioned as landing in the Acts, was the island of Malta. (Mifsud, *Biblioteca Maltese*, p. xxiv.; Borch, *Lettres sur la Sicile*, i. 204.; Vassalli, *Ktîb yl Klîm Mâlti sive Liber dictionum Melitensium*, p. 30.; Gesenius, *Versuch über die Maltesische Sprache*, p. vi.; article by Weiss, in the *Biographie Universelle*, Supp. i. 95.)

T. W.

A'GLAOPHON (Ἀγλαοφῶν). There were apparently two painters of this name: the elder, a native of Thasos, who lived about B. C. 500; and the younger of uncertain country, who was contemporary with Alcibiades. The elder Aglaophon was the father of Polygnotus and Aristophon. Quintilian is the only ancient writer who notices his style,

for, in the passage adverted to, it is very improbable that he alludes to the younger, who was the contemporary of Zeuxis, Timanthes, and Parrhasius; but he somewhat indiscriminately couples him with his son Polygnotus. Quintilian says that, notwithstanding the simple colouring of Polygnotus and Aglaophon, which was little more than a mere foundation of what was afterwards accomplished, there were those who preferred their style to the styles of the greatest painters who succeeded them; not, as he thinks, without a certain degree of affectation. To this Aglaophon probably should be ascribed the Winged Victory, spoken of by the scholiast on Aristophanes; the beautiful horse mentioned by Ælian was probably by the younger. The younger Aglaophon is conjectured by Böttiger to have been the grandson of the elder Aglaophon, and the son of Aristophon. We learn from Athenæus, that Alcibiades, after his return as victor from Olympia, dedicated at Athens two allegorical pictures of himself by Aglaophon: the one represented him crowned by Olympias and Pythias; the other, sitting or lying upon the knees of Nemea, with a face of extreme beauty. The latter picture is attributed by Plutarch to Aristophon, but this is supposed to be an error. Cicero remarks that Aglaophon, Zeuxis, and Apelles, though all different from each other, were yet all perfect in their several styles. (Suidas, Ἀγλαοφῶν; Quintilian, *Inst. Orator.* xii. 10. 3.; Athenæus, xii. 534.; Plutarch, *Alcibiades*, 16.; Cicero, *De Orat.* iii. 7.) R. N. W.

AGLIA'TA, BERNARDI'NUS, an advocate, descended from a noble family in Palermo, where he is said, by Mongitore, to have practised with considerable reputation. An argument in defence of the right of precedence claimed by the regular over the secular clergy, published at Palermo, in 1690, has preserved his name: the time at which he lived is now known only from the date of this work, which is entitled "Allegationes in Causa Precedentiæ, ad Intellectum Constitutionis LXXXIV. Gregorii XIII., aliorumque Apostolicorum Diplomatum ac S. R. C. Decretorum, super Materia de qua agitur emanatorum pro RR. PP. S. Mariæ Angelorum, cæterisque Regularibus contra Rev. Pat. S. Zitæ. Panormi ex typographia Jacobi Epiro, 1690," fol. (Mongitore, *Bibliotheca Sicula.* Panormi, 1708–14.) W. W.

AGLIATA, DA'ZIO, a Jesuit, of a noble family of Palermo. He joined the society in his seventeenth year, taught rhetoric at Palermo for several years, and was ultimately appointed rector of the Jesuits' college at Malta, where he died on the 21st of January, 1657. He published "Oratio in solemni Studiorum Lustratione habita in Aula Collegii Panormitani Soc. Jesu. Panormi apud Decium Cyrillum, 1636," 4to. "Geminæ Portus Sapientiæ ad Illustris. Senatum Panormitanum ipsius renascentis Anni literarii Feriis, Oratio altera. Panormi, apud Decium Cyrillum, 1640." (Mongitore, *Bibliotheca Sicula.*) W. W.

AGLIATA, GERARDO, was born at Palermo, in 1420. After obtaining his degree of Doctor of Laws, he practised as an advocate in his native town. King Alphonso appointed him protonotary of Sicily in 1450; and King John, at Agliata's request, conferred the reversion of the office on his son Mariano, in 1468. Cumia, in his "De Feudis," and Muta, in his "Consuetudines Panormitanæ," repeatedly quote the pleadings (allegationes) of Gerardo Agliata. The year of his death is unknown. (Mongitore, *Bibliotheca Sicula.*) W. W.

AGLIATA, GERARDO, son of Antonio Agliata, a Palermitan noble. The year of his birth is unknown; he was several times elected a member of the town council of Palermo; and died there, on the 30th of August, 1590. He composed Italian verses, some of which are preserved in the two volumes of the "Rime degli Accademici Accesi di Palermo," (of which society he was a member,) published in 8vo. at Palermo, in 1571 and 1573. (Mongitore, *Bibliotheca Sicula.*) W. W.

AGLIATA, GIOVANNI, an eminent lawyer, a native of Palermo, who after rising to be at the head of the Sicilian bar (in Sicilia primarius causarum patronus), was appointed, successively, judge in the supreme municipal court of Palermo; assessor in the royal court, and in the Court of Consistory; advocate of the royal treasury; president of the Court of Consistory; and president of the treasury. He died at Melazzo, (to which city the vice-regal court had transferred itself, on account of the war with France,) on the 6th of April, 1675; and was buried at Palermo, on the 29th of June following. He composed poems both in Italian and in the Sicilian dialect, some of which are printed in Galeano's collection. Mazzuchelli mentions having seen some of his verses in a MS. collection of Sicilian poetry belonging to Dr. Baldassarre Zamboni, professor of theology in the seminary of Brescia. (Mongitore, *Bibliotheca Sicula*; Mazzuchelli, *Scrittori d'Italia.*) W. W.

AGLIATA, JA'COPO, a senator of Palermo, who lived about the beginning of the seventeenth century. He compiled, with the assistance of Filippo Paruta, a chronological table of the magistrates of Palermo from 1282 to 1626 ("Notamento di tutti Capitani Pretori, Giurati e Governatori della Tavola della Città de Palermo, dall' Anno 1282, per tutto l' Anno 1626"), which has been printed by Auria, at the end of his Chronological History of Sicily. When the plague ravaged Palermo, in 1624, Agliata was a member of the board of health appointed on the occasion, and was indefatigable in the discharge of his duty. He also held for some time the office of city

treasurer (Panormitanæ tabulæ nummulariæ præfuit). Neither the year of his birth nor that of his death is known. (Mongitore, *Bibliotheca Sicula; Historia Cronologica delli Signori Vicerè di Sicilia, dall' Anno* 1409 *sino al* 1697 *presente*, composta dal Dottor Don Vincenzo Auria Palermitano, in Palermo, per Pietro Coppola, 1697.) W. W.

AGLIATA E PARUTA, FRANCESCO, a native of Palermo, born 25th April, 1629, son of the Prince of Villafranca and Sala, by Giovanna Lanza. He succeeded early in life to his father's title, but is best known by his Christian and surnames. He has the reputation of a respectable poet in his native dialect. Giuseppe Galeano has printed some of his verses in the second edition of his "Muse Siciliane overo Scelta di tutte le Canzoni della Sicilia," published at Palermo, in 1662. (Mongitore, *Bibliotheca Sicula.*) W. W.

AGLIO. [CORRADI'NO DALL' AGLIO.]

AGNEAUX, DEVIENNE. [DEVIENNE.]

AGNEAUX, ROBERT and ANTOINE LE CHEVALIER D', two brothers who are celebrated as the first translators of Virgil into French verse. They were born at Vire in Normandy, in the former half of the sixteenth century, and studied together, the one law, and the other medicine, at Paris, Poictiers, Montpellier, and Toulouse. After travelling together over great part of France, they retired to their native province, and gave themselves up to literature. In 1582 they produced their translation of the whole works of Virgil, which gained them a high reputation. It appeared at Paris, (4to.) with a dedication to Henry III., and was shortly after reprinted, accompanied with the Latin text. Modern critics have reversed the flattering judgment of their predecessors; but they attribute the defects of the work chiefly to the haste with which it was produced, the whole having occupied not more than two years. Vauquelin so greatly admired it, that he exclaims, in his "Art Poëtique,"

"Apollon même avoue
Qu'en eux se reconnoît le Cigne de Mantoue."

The success of their first production encouraged the brothers to undertake a version of the Odes of Horace, which appeared in 1588 (Paris, 8vo., also with a dedication to Henry III.); but their translation is distinguished only for its literal correctness, and is destitute of the beauties of the original. They must have died shortly after this period, as a volume of their posthumous poems was published by Pierre Lucas Salliere in 1591. From this work it appears that Robert, the elder brother, died first, at the age of forty-nine, and that Antoine survived him a very short time. The dedication to this volume is by André le Chevalier, the son of Antoine, and the poems which it contains are all originals: a passage in one of them, on the assassination of the poet's patron, King Henry III., is spoken of by Goujet as "energetic and full of fire." Besides their published works, the D'Agneaux composed a manual called "Le Gentilhomme François," on the rules of behaviour to be observed at court, and other points of etiquette. (La Croix du Maine and Duverdier, *Bibliothèques Françoises*, edit. of Juvigny, i. 32. ii. 380. iii. 104. v. 416.; Goujet, *Bibliothèque Françoise*, xv. 10.; Monfalcon, *Œuvres complettes d'Horace*, edit. Polyglotte, pref. p. clxxvi.) J. W.

AGNE'LLI, FEDERI'CO, a Milanese engraver who lived in the beginning of the seventeenth century. He engraved portraits, architecture, and emblematical subjects. He engraved the cathedral of Milan, on several large plates, which he marked FRIDERICUS AGNELLUS SCULP. CAROLUS BUTIUS ARCHITECT. ÆDIFIC. (Heineken, *Dictionnaire des Artistes, &c.*) R. N. W.

AGNE'LLI, GIUSE'PPE, an Italian Jesuit, the author of several works of ascetic theology, was born at Naples, in 1621. He entered the order of Jesuits in 1637, at Rome; was for five years teacher of moral theology, and was afterwards rector of the colleges of Montepulciano, Macerata, and Ancona. In 1676, when Father Southwell published his corrected edition of the "Bibliotheca Scriptorum Societatis Jesu," he was living at Rome. Neither Mazzuchelli nor Afflitto was aware of the date of his death, but it has been stated that he died in 1706. His principal work is "Il Catechismo Annuale," or "Annual Catechism," an exposition of the gospels, epistles, &c. read in the church service during the year. It was first published at Macerata, in two volumes, quarto, in 1657, and again at the same place in 1671; but in the third edition, which was printed at Rome in 1677, the title was changed to "Il Parrocchiano Istruttore," under which name it has passed through several editions. His other works are — "La Settimana consecrata a S. Giuseppe," or "The Week consecrated to St. Joseph," published anonymously, Macerata, 1671, 12mo.; four volumes on the "Arte di goder l'Ottimo," or "Art of enjoying the better Part, contained in the Spiritual Exercises of St. Ignatius," Rome, 1689—1695, 4to.; and "Verisimile finto nel Vero," or, "The Probable imaged in the True," thoughts suggested to a nun in her novitiate, who was discontented with her spiritual director, a work in two volumes. Rome, 1703, 4to. (Ribadeneira, *Bibliotheca Scriptorum Societatis Jesu opus recognitum à* Sotvello, p. 519.; Mazzuchelli, *Scrittori d' Italia*, i. 193, &c.; Afflitto, *Scrittori del Regno di Napoli*, i. 129, &c.) T. W.

AGNE'LLI, JA'COPO, was born of a noble family at Ferrara, in August, 1701. His father was Giovanni Agnelli, and his mother Lodovica Marchesini, of Modena. He was educated under the care of the

Jesuits, and in very early life gained great credit by the ability with which he sustained a philosophical disputation. He studied medicine, in which many of his ancestors had practised with success, and obtained the highest prize for proficiency in his seventeenth year. By the advice of his friends, he applied himself also to the classical languages, and obtained the professorship of Greek and Latin eloquence in the university of Ferrara. He also published a dissertation on Isocrates. He afterwards exchanged the chair of eloquence for that of medicine, and in both distinguished himself for the excellence of his official addresses. His philosophical judgment was not of the highest order; in his published dissertations on the systems of Descartes and Newton, he gives a decided preference to the former. It is however as a poet that he is most advantageously known. In accordance with a custom of the time, he wrote no less than three hundred Petrarchan sonnets to "an unknown Laura," who in reality, as was well enough known, was the Marchesa Fulvia Visconti Clerici. To these he added another series, on "the Wonders of Rome." His chief poems, however, are of a more serious cast, and were written as an occupation for his mind, when recovering from the blow inflicted by the death of his wife, Angela Paganelli, to whom he was deeply attached, and whom he lost in the prime of her life. The "Dio Redentore," and the "Dio Giudice," ("God the Redeemer," and "God the Judge,") are poems of great, but not of the highest merit. Each is in six cantos. Most of the Italian critics concur in praising them for harmony of versification and dignity of tone, but they pronounce them deficient in the highest requisites of invention and imagination. Besides his poems, Agnelli published various lives of saints, and dissertations on sacred subjects; among others, "Historical Notices of St. George;" the "Life of St. Clara of Assisi;" "Reflections on the Holy Passion;" on the "Assumption of the Virgin," the "Beheading of St. John," &c. He founded an academy of poetry and polite literature in his own house, which did much to promote the diffusion of a taste for letters among the Ferrarese; and he was also perpetual secretary of the Academy of the "Intrepidi," and a member of several others. He continued to practise medicine throughout his life, and filled various civic offices with credit. He died of fever, on the 3d of March, 1798, having attained the age of upwards of ninety-six years. He had four daughters and one son, but lost the latter at an early age, though not before he had shown that he inherited considerable poetical talents. (Life by G. B. Baseggio, in Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII.* iii. 133, 134.; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.* iii. 245, 246.) J. W.

AGNE'LLI, N., an Italian painter and native of Rome, lived in Turin about the beginning of the eighteenth century, where he was painter to the court. His style was compounded of the styles of Pietro di Cortona and Maratta. A saloon which he painted in the palace at Turin is designated by his name. (Lanzi, *Storia Pittorica*, &c.) R. N. W.

AGNE'LLO, GIOVANNI DELL', a merchant of Pisa, was sent, in 1363, by that republic, then at war with Florence, as envoy to Barnabo Visconti, lord of Milan, to ask for assistance. Barnabo aspired to extend his dominion over Tuscany, and it was agreed between him and Agnello that Barnabo should assist Agnello in usurping the supreme power at Pisa, whilst Agnello should favour the interests of Barnabo, to whom he persuaded the Pisans to give up the town of Pietra Santa. Having received money from Barnabo, Agnello, on his return to Pisa, being supported by the faction of the Rasparti, who wished to keep out the rival family of Gambacorti, who had been exiled as friendly to the Florentines, was proclaimed, in 1364, doge of Pisa, a new title in that state. In the mean time, peace was concluded at Pescia, through the mediation of the pope, between the rival republics of Pisa and Florence. Agnello abused his power, and became odious to his countrymen. When the emperor Charles IV. came into Italy with an army, in 1368, Agnello sent him envoys with presents, and invited him to come to Lucca, which was then under the dominion of Pisa, and he put into the emperor's hands the castle of L'Agosta, which commanded the town. Agnello repaired to Lucca to visit the emperor; but while he was, with others of the imperial party, on a balcony or scaffolding, looking at some games which were going on, the scaffolding gave way, and Agnello broke his leg by the fall. A report having reached Pisa that he was killed, the citizens rose in arms at the cry of "liberty," drove away the sons of Agnello, and restored the republican government. Shortly after, the emperor, by a diploma dated 8th of April, 1369, restored Lucca to its former independence, on payment of a large sum by the citizens. In 1370, Barnabo Visconti made an attempt upon Pisa, with a view of restoring his friend Agnello, and driving away the powerful family of Gambacorti, who were friendly to the Florentines, the enemies of the Visconti. Barnabo's men scaled the walls of Pisa in the night, near the church of St. Zeno; but, being discovered, they were driven back with loss. Agnello afterwards died an exile from his country. (Pignotti, *Storia della Toscana*; Bossi, *Storia d'Italia.*) A. V.

AGNE'LLUS, A'NDREAS, a presbyter of Ravenna, and an abbot, who lived in the second half of the ninth century, wrote a chronicle of that see, which was first pub-

ished by the learned Father Bacchini, a Benedictine, at Modena, in 1708, under the title "Agnelli qui et Andreas Abbatis S. Mariæ ad Blachernas et S. Bartholomæi Ravennatis Liber Pontificalis, sive Vitæ Pontificum Ravennatum; D. Benedictus Bacchinus Abbas S. Mariæ de Laeroma, Congregationis Casinensis, ex Bibliotheca Estensi eruit, Dissertationibus et Observationibus, nec non Appendice Monumentorum, illustravit et auxit, ac Serenissimo Raynaldo Estensi, Mutinæ, Regii etc. Duci, dedicavit." The see of Ravenna was at the time of Agnellus, and had been for a long time before, in a state of schism from the see of Rome concerning points of jurisdiction. The archbishops of Ravenna would not acknowledge the supremacy claimed by the bishops of Rome, who asserted their right of investing with the "pallium" the archbishop elect. The long dependence of Ravenna upon the Eastern empire had strengthened the alienation between it and Rome. Agnellus, in his book, supports the independence of his see, and speaks in a disparaging manner of several Roman pontiffs. It appears that Sergius, archbishop of Ravenna, and others of his clergy, among whom was an ancestor of Agnellus, about the middle of the eighth century, were taken prisoners to Rome, and detained by Pope Stephen II., whose power was supported by the strong arm of Pepin, king of the Franks, after Pepin had defeated the Longobards. Pope Paul I., who succeeded Stephen, A.D. 757, released the archbishop of Ravenna, who returned to his see, where he died in 759, but the ancestor of Agnellus is said to have died in prison at Rome.

The Latin of Agnellus is barbarous, and his credulity great. Still the work is valuable, as treating of a very important and very obscure part of ecclesiastical as well as civil history. This was the opinion of Father Bacchini, who, having found the manuscript in the Este library at Modena, took great pains in preparing it for publication, by adding an interesting prefaee concerning the aneient church of Ravenna, and several historical and critieal dissertations illustrative of the text, in which he refutes various statements and opinions of Agnellus concerning the Roman see. But the Inquisition of Rome, having heard of the intended publication, ordered the inquisitor at Modena to seize the manuscript, as dangerous, and likely to revive the ancient controversy about supremacy. Bacchini was obliged to go to Rome in 1705, and by showing Pope Clement XI. his own refutation of the obnoxious statements of Agnellus, and his defence of the rights of the Roman see, he obtained leave to publish his work, with some corrections. Agnellus the abbot has been often confounded with another Agnellus, archbishop of Ravenna, who lived in the sixth century, and who was the author of an epistle "De Ratione Fidei."

Muratori has inserted the "Liber Pontificalis" of Agnellus in his great collection of "Rerum Italicarum Scriptores," ii. 1. Amadesi speaks at length of Agnellus and his chronicle, in his dissertation on the church of Ravenna, published at Faenza, in 1783. (*Biography of Bacchini*, in Affo's *Scrittori Parmigiani*, vol. v.; Tiraboschi, *Storia della Letteratura Italiana*, vol. iii. part i. b. 3. c. 2.)

A. V.

AGNES, a German empress, was the daughter of Duke William of Aquitaine, who appears to have given her an excellent education. In 1043, Chunelinde, the wife of King Henry III. of Germany, died, and he chose Agnes for his second wife; and in 1047 she together with her husband received the imperial crown at Rome from the hands of Pope Clement II. By this marriage she had two sons, Henry and Conrad, and three daughters, Judith, Matilda, and Itta. Henry III. was anxious to consolidate the empire, for which purpose he did not fill up several duchies which had become vacant; and in 1056 he gave the duchy of Bavaria to his wife Agnes, whereby he intended to make it hereditary in his own family. His great plans, however, were frustrated by his death, which happened in the same year, and by the consequences that followed it. His son Henry, who had been appointed his successor, was now only five years old, and his mother Agnes was intrusted by the princes of the empire with the regency during the minority of her son, and with the superintendence of his education. The states of the empire even took the oath of allegiance to her. Agnes is generally praised for the manner in which during several years she discharged her duties, and it cannot be denied that her intentions were good; but her position required more. She wished to settle affairs of state by mild and gentle means, when nothing but manly vigour could prevent mischief, and maintain peace in the empire. For some time past, the bishops had exercised great influence in public affairs: to secure herself against their assumptions and usurpations, Agnes thought it necessary to place dukes in several duchies which had been left vacant by the late emperor; and she gave these duchies to men who had been hostile to her husband, in the hope of conciliating them. This policy of Agnes had important consequences; for in proportion as she contributed to establish the hereditary character of the German dukes, she diminished the possibility of making the empire hereditary, an object at which her predecessors had always been aiming, and towards the accomplishment of which her husband had done much. The manner in which she acted towards Count Rudolph of Rheinfelden is particularly remarkable. Soon

after the emperor's death, Rudolph carried off her daughter Matilda, then only eleven years old, who was receiving her education under the superintendence of the Bishop of Constanz. Agnes not only consented to the count marrying her daughter, but gave him the hereditary possession of the duchy of Swabia, and the administration of the kingdom of Burgundy. In Carinthia, Bavaria, and Lorraine, dukes were likewise restored. Otho of Nordheim, one of the most gallant and distinguished Saxon princes, who had received the duchy of Bavaria, instead of being a support to the empress, formed a conspiracy with Anno or Hanno, archbishop of Cologne, in 1062, for the purpose of getting the young king and the administration of the empire into their own hands. Agnes conducted the education of her son with great indulgence, and his character was spoiled from his infancy. None of the higher clergy were allowed to exercise any influence upon him, except Henry, bishop of Augsburg, who, although he was a haughty and ambitious man, enjoyed the confidence of the empress. The weakness which she displayed in the education of her son, as well as in the administration of the empire, while several of the provinces were suffering from famine and epidemic diseases, diminished the esteem of many princes, and some persons even ventured to spread a report that she had a criminal connection with the bishop of Augsburg; but this was done with a view to deprive this bishop of his influence. The young king himself was generally liked; but those who were not allowed to have any influence over him, such as Archbishop Siegfried of Mainz, Margrave Ecbert of Weimar, and Duke Gottfried of Lower Lorraine, determined to take the young king from the hands of his mother, and accordingly they joined the conspiracy of Anno. At Whitsuntide, in the year 1062, Agnes, with her son and the great personages of the empire, was celebrating a feast in an island of the Rhine, now called Kaiserswerth. Anno and his associates were of the party. During the dinner, Anno contrived to gain the confidence of the boy, and talked to him about his beautiful ship. Henry expressing a wish to see it, Anno and his friends accompanied him on board; and no sooner were they there, than the rowers pushed from shore into the middle of the river. The terrified boy jumped into the Rhine, and would have been drowned, if Ecbert had not, at the risk of his own life, brought him back to the ship. He was conveyed to Cologne. [HENRY IV.; ANNO; ADALBERT of Bremen.] On this event, Agnes resolved to withdraw from public affairs; but she yielded to the entreaties of her friends, and for a time she continued in the administration. Finding, however, that even the princes who had taken no part in the conspiracy would not assist her in recovering the guardianship of her son, and that Anno had the real power, she retired to a monastery in Italy, where she spent the last years of her life. She died in 1077. (Otto Frisingensis, vi. 32.; Adamus Bremensis, iv. 1, &c.; Lambertus Schaffnaburgensis, ad annum 1056, &c.; Pfister, *Geschichte der Teutschen*, ii. 197, &c.) L. S.

AGNES OF AUSTRIA was the daughter of Albert I., duke of Austria, (afterwards king of Germany,) and his wife Elizabeth. She was married to Andreas III., the last king of Hungary who belonged to the ancient family of Arpad. Her husband died in 1301, and she continued a widow. Agnes has acquired a name in history only through the savage cruelty with which, in conjunction with her mother and her brother Leopold, she revenged the death of her father, who was murdered in 1308, by a conspiracy which was headed by his nephew, Johannes Parricida. [ALBERT I.; JOHANNES PARRICIDA.] After the body of Albert I. had been placed in the imperial tomb at Spire, in 1309, and King Henry VII., the successor of Albert, had put the murderers under the ban of the empire, Agnes and her mother proceeded to Switzerland, and made the most rigid search to discover the assassins of Albert. But only one of the five conspirators fell into their hands, and was condemned to the wheel. This was Rudolph von Wart, the least guilty, who had himself taken no active part in the murder. His wife Gertrud in vain implored Agnes, on her knees, to inflict at least a less cruel death on her husband; but Agnes, instead of having him put to death in the usual way, ordered his limbs to be broken on the wheel in such a manner as not to cause immediate death. The unhappy man lived for three whole days after this torture, during which his wife was kneeling by his side in prayer. After his death she went to Basel, where she soon after died of grief. This is, however, only one of the innumerable instances of cruelty of which Agnes was guilty. The slightest connection which any person had with the conspirators or their families, and the slightest suspicion of having been accomplices in the crime, was a sufficient reason for Agnes to inflict a cruel death. At Fahrwangen, sixty-three knights, all of whom were probably innocent, were beheaded in her presence; and during the execution, she is said to have exclaimed, "Now we bathe in the dew of May." Above a thousand innocent persons, men, women, and children, were put to death by the order of Agnes; many of the noblest families in Switzerland became extinct, their castles were burnt, and their property confiscated. At last, when Agnes was satiated with blood, she and her mother built with the spoils of their victims the convent of Königsfelden, on the spot where King Albert had been murdered. In this convent Agnes herself spent the remaining fifty years

of her life. She died in 1359. During this long period, she never ceased to lament the death of her father, and she constantly subjected herself to the severest ascetic discipline. The monastery in which Agnes was buried, and from which her remains were subsequently removed to Vienna, still exists, but it has been converted into a lunatic asylum. (J. Müller, *Geschichte der Schweizerischen Eidgenossenschaft*, ii. p. 18, &c.; *The History of Switzerland*, in the *Library of Useful Knowledge*, p. 49.) L. S.

AGNES. [PHILIPPE AUGUSTE.]

AGNES SOREL, SUREL, SOREAU, LA BELLE AGNES, MADEMOISELLE DE BEAUTE', was born in 1409, at the village of Fromenteau, in Touraine. Her father was the Seigneur de St. Gérand, a gentleman attached to the house of the Count de Clermont. At the age of fifteen, she was placed as maid of honour to Isabel of Lorraine, duchess of Anjou, and accompanied this princess when she went to Paris in 1431.

At this period, Agnes Sorel was considered to be the most beautiful woman of her day. Her conversation and wit were equal to her beauty. In the "Histoire des Favorites" (part i. p. 103.) she is said to have been noble-minded, full of generosity, with sweetness of manners, and sincerity of heart. The same writer adds, that everybody fell in love with her, from the king to the humblest officers. Charles VII. became passionately attached to her; and in order to insure her constant presence at court, he placed her as maid of honour to the queen. The amour was conducted with secrecy; but the fact became manifest by the favours which the king lavished upon the relations of Agnes, while she herself lived in great magnificence amidst a very poor court. She was fond of splendour, and has been quaintly described by Monstrelet as "having enjoyed all the pleasures of life, in wearing rich clothes, furred robes, and golden chains of precious stones, and whatever else she desired." When she visited Paris, in attendance upon the queen, the splendour and expense of Agnes were so excessive that the people murmured greatly; whereupon the proud beauty exclaimed against the Parisians as churls.

During the time that the English were actually in possession of a great part of France, it was in vain that the queen (Mary of Anjou) endeavoured to rouse her husband from his lethargy. That the king was not deficient in energy and physical courage is evident from the manner in which he signalised himself on various occasions. At the siege of Montereau in 1437, (according to the Chronicle de Charles VII. par M. Alain Chartier, Nevers, 1594), he rushed to the assault, now thrusting with the lance, now assisting the artillery, now superintending the various military engines for heaving masses of stone or wood; but during the period above mentioned he was lost to all sense of royal glory, and had given himself up entirely to hunting and all sorts of pleasures.

He was recalled by Agnes to a sense of what was due to his kingdom. She told him, one day, says Brantome, that when she was a girl, an astrologer had predicted that she would be loved by one of the most valiant kings of Christendom; that when His Majesty Charles VII. had done her this honour, she thought, of course, he was the valiant king who had been predicted; but now, finding he was so weak, and had so little care as to what became of himself and his affairs, she saw that she had made a mistake, and that this valiant prince could not be Charles, but the King of England. Saying these words, Agnes rose, and, bowing reverentially to the king, asked leave to retire to the court of the English king, since the prophecy pointed at him. "Charles," she said, "was about to lose his crown, and Henry to unite it to his." By this rebuke the king was much affected. He gave up his hunting, left his gardens for the field of battle, and succeeded in driving the English out of France. This circumstance occasioned Francis I. to make the following verses, which it is said he wrote under a portrait of Agnes:—

"Plus de louange et d'honneur tu mérite,
La cause étant de France recouvrer,
Que ce que peut dedans un cloître ouvrer,
Close nonnain, ou bien dévot hermite."

The king lavished gifts and honours upon Agnes. He built a château for her at Loches; he gave her, besides the comté de Penthièvre, in Bretagne, the lordships of Roche Servière, of Issoudun, in Berri, and the Château de Beauté, at the extremity of the wood of Vincennes, that she might be, as he said, "in deed and in name the Queen of Beauty." It is believed that she never made a bad use of her influence with the king for any political purposes or unkind private feelings; nevertheless the Dauphin (afterwards Louis XI.) conceived an implacable jealousy against her, and carried his resentment so far, on one occasion, as to give her a blow.

She retired, in 1445, to Loches, and for nearly five years declined appearing at court; but the king's love for her still continued, and he took many journeys into Touraine to visit her. But eventually the queen, who had never forgotten her noble counsels to the king, which had roused him from his lethargy, persuaded her to return to court.

The queen appears to have felt no jealousy, but to have had a regard for her. It seems, also, that Agnes had become very popular, partly from her beauty and wit, partly because she was considered in a great measure to have saved France, and partly because she distributed large sums in alms to the poor, and to repair decayed churches.

After the taking of Rouen, and the entire expulsion of the English from France, the

king took up his winter quarters in the Abbey of Jumiège. Agnes hastened to the Château de Masnal la Belle, a league distant from this abbey, for the purpose of warning the king of a conspiracy. The king only laughed at the intelligence; but the death of Agnes Sorel, which immediately followed, gives some grounds for crediting the truth of the information which she communicated. At this place Agnes, still beautiful, and in perfect health, was suddenly attacked by a dysentery, which carried her off. It is believed that she was poisoned. Some affirm that it was effected by direction of the Dauphin; others accuse Jacques Cœur, the king's goldsmith (as the master of the treasury was then called), and others attribute it to female jealousy.

The account given of her death by Monstrelet is to the following effect: Agnes was suddenly attacked by a dysentery, which could not be cured. She lingered long, and employed the time in prayer and repentance: she often, as he relates, called upon Mary Magdalen, who had also been a sinner, and upon God and the blessed Virgin, for aid. After receiving the sacrament, she desired the book of prayers to be brought her, in which she had written with her own hand the verses of St. Bernard, and these she repeated. She then made many gifts, which were put down in writing; and these, including alms and the payment of her servants, amounted to 60,000 crowns. The fair Agnes, the once proud beauty, perceiving her end approaching, and now feeling a disgust to life proportioned to the fulness of her past enjoyment of all its gaieties, vanities, and pleasures, said to the Lord de la Tremouille and others, and in the presence of all her damsels, that our insecure and worldly life was but a foul ordure. She then requested her confessor to give her absolution, according to a form she herself dictated, with which he complied. After this, she uttered a loud shriek, and gave up the ghost. She died on Monday, the 9th day of February, 1449, about six o'clock in the afternoon, in the fortieth year of her age.

This account, though bearing every appearance of probability, is yet open to some doubts, from the manifestation of a tendency, on the part of Monstrelet, to give a colouring to the event, and to the character of Agnes Sorel. He even attempts to throw a doubt upon her having been the king's mistress, treating the fact as a mere scandal. He says that the affection of the king was attributable to her good sense, her wit, her agreeable manners, and gaiety, quite as much as to her beauty. This was, no doubt, the case; but it hardly helps the argument of the historian. Monstrelet finds it difficult, however, to dispose of the children that she had by the king: he admits that Agnes had a daughter, which she said was the king's, but that he denied it. The compilation by Denys Godefroy takes the same view, but nearly the whole account is copied verbatim from Monstrelet, without acknowledgment.

The heart and intestines of Agnes were buried at Jumiège. Her body was placed in the centre of the choir of the collegiate church of the Château de Loches, which she had greatly enriched.

Her tomb was in existence, at Loches, in 1792. It was of black marble. The figure of Agnes was in white marble; her head resting upon a lozenge, supported by angels, and two lambs were at her feet.

The writer of the life of Agnes Sorel in the "Biographie Universelle" having access to printed books and MSS. of French history which are not in the public libraries of this country, the following statements are taken from that work: the writer does not give his authorities.

The canons of the church pretended to be scandalised at having the tomb of Agnes placed in their choir, and begged permission of Louis XI. to have it removed. "I consent," replied the king, "provided you give up all you have received from her bounty."

The poets of the day were profuse in their praises of the memory of Agnes. One of the most memorable of these is a poem by Baïf, printed at Paris in 1573. In 1789 the library of the chapter of Loches possessed a manuscript containing nearly a thousand Latin sonnets in praise of Agnes, all acrostichs, and made by a canon of that city.

A marble bust of her was long preserved at the Château de Chinon, and is now placed in the Museum des Augustins.

Agnes Sorel had three daughters by Charles VII., who all received dowries, and were married at the expense of the crown. They received the title of daughters of France, the name given at that time to the natural daughters of the kings. An account of the noble families into which they married, together with the honours bestowed upon the brother of Agnes, will be found in Moreri's "Dictionnaire Historique." (Monstrelet, *Chroniques*, vol. iii. p. 25. Paris, 1595; Brantome, *Mém. des Vies des Dames Galantes*, t. ii. p. 310.; *Hist. de Charles VII. Roy de France*, par Jean Chartier, sous-chantre de St. Denys, et autres Auteurs du temps; mise en lumiere par Denys Godefroy, pp. 191. 349. 859, 860. Paris, 1661; *Biog. Universelle; Allgemeine Encyclopädie*, von Ersch und Gruber; *Histoire des Favorites*, Amsterdam, 1700, par. i. pp. 103. 157. R. H. H.

AGNES, ST., is said to have been a Roman virgin of noble family, who was put to death in the great persecution under Diocletian, A. D. 303 or 304. Her legend makes her to have been only thirteen when she suffered; but to have already by her beauty attracted numerous suitors, all of whom she rejected that she might devote herself to

religion. On her refusal to offer sacrifice to the ancient gods, she was condemned in the first instance to suffer prostitution; but her demeanour overawed all who approached her, with the exception of one audacious young man, designated the son of Simphronius, whose rudeness was punished by his being instantly struck blind and stretched half dead at her feet. She was prevailed upon, however, by the intercessions of his companions to restore him both to life and to the use of his eyes, which she did by praying to Heaven to have mercy on him. This incident has furnished the subject of a celebrated picture by Tintoretto, as her subsequent execution by being stabbed through the heart has that of another by Domenichino. There are two churches at Rome dedicated to St. Agnes; one without the walls, where she was buried, on the site of one originally erected by Constantine; the other in the place where she is said to have been prostituted, built in the time of Innocent X. St. Agnes is repeatedly mentioned by St. Ambrose, who was born within thirty years after her martyrdom; but a life of her which used to be attributed to Ambrose, and which is printed under the title of "Acta Sanctæ Agnetis," in most of the collections of lives of the saints, appears to be the work of a later writer. Her passion is celebrated by Prudentius (of the same age with Ambrose) in a poem of about 130 lines, written in Alcaic verse, being the fourteenth and last hymn of his "Peristephanion Liber." The old Latin martyrologies assign to St. Agnes both the 21st and 28th of January; the Greek, the 14th and 21st of January, and also the 5th of July. The 21st of January is now reckoned her day in the Roman church. (Bollandi et aliorum *Acta Sanctorum Januarii*, tom. ii. (Antwerp, 1643), pp. 350—364.; Sancti Ambrosii Mediolanensis Episcopi *Opera*, 8 tom. 4to. Venice, 1781-2, p. 10, &c. and viii. 192, &c.; Aurelii Prudentii *Opera*, 2 tom. 4to. Parmæ 1788, i. 296., where references are given to several additional sources.)

G. L. C.

AGNE'SE, abbess of Quedlinburg, was one of the most distinguished artists of her time, both in miniature painting and in embroidery. Some of her works are still extant. In one of her pieces of tapestry she worked the following Latin verses:—

"Alme Dei vates, decus hoc tibi contulit Agnes,
Gloria Pontificum, famularum suscipe votum."

She died A. D. 1205. (Fiorillo, *Geschichte der Zeichnenden Künste in Deutschland.*)

R. N. W.

AGNE'SI, MARI'A GAETA'NA, one of those prodigies of whom an ordinary biographical account is hardly credible. The President de Brosses, in his Letters on Italy, (where he travelled about 1740,) gives an account, which was translated in the "Monthly Review," (vol. xxxiii.) and thence copied into the translation presently noticed, to the following effect:—At Milan, he met a young lady, about eighteen or twenty years of age, the Signorina Agnesi, who understood a large number of languages, and would maintain a thesis in any one of the sciences against any one who would dispute with her. At a conversazione to which the traveller was invited, he found about thirty persons of different countries, and the young lady, with her sister, seated under a canopy. She was not handsome, but had a fine complexion, and an air of great simplicity, softness, and feminine delicacy. "I had conceived," says De Brosses, "when I went to this conversation party, that it was only to converse with this young lady in the usual way, though on learned subjects; but instead of this, my introducer made a fine harangue to the lady in Latin, with the formality of a college declamation. She answered with great readiness in the same language." Several disputations then took place on subjects of philosophy and mathematics; and the conversation afterwards becoming general, she spoke to every one in the language of his own country. "She is much attached to the philosophy of Sir Isaac Newton; and it is marvellous to see a person of her age so conversant with such abstruse subjects; yet I have been much more amazed to hear her speak Latin with such purity, ease, and accuracy, that I do not recollect to have read any book in modern Latin that was written in so classical a style as that in which she pronounced these discourses."

Maria Agnesi was born at Milan, March 16. 1718. Her father, though sometimes stated to have been a tradesman at Milan, (which may have been the case when she was born,) was in 1750 a professor at Bologna. His daughter certainly acquired something like the knowledge which might, without much magnifying, produce the preceding account; for in 1738, when she was twenty years of age, appeared at Milan her "Propositiones Philosophicæ, quas crebris disputationibus domi habitis coram clarissimis viris explicabat extempore et ab objectis vindicabat M. C. de Agnesiis." This work contains 191 heads of theses, on every branch of science, natural and moral; and, from the first words of the preface, it appears that much of the contents had been for some time in circulation. In point of rarity of early attainment, and sufficiency of evidence for it, this instance may rank with that of Clairaut. In 1748, Maria Agnesi published, at Bologna, her "Instituzioni Analitiche ad uso della Gioventù Italiana," (2 vols. 4to.), a well-matured treatise on algebra and the differential and integral calculus, inferior to none of its day in knowledge and arrangement, and showing marks of great learning and some originality. This work was partly translated into French in 1775, (by D'Antelmy, with notes by Bossut, says the "Bio-

graphie Universelle," but neither party is named in the translation,) and a complete English translation was made by Colson (died 1760), and was published in 1801 by Hellins, at the expense of Baron Maseres. Long as was the interval from 1748 to 1801, the authoress nearly survived it. In 1750 she obtained permission, during the illness of her father, to occupy his chair in the university of Bologna; and hence she is sometimes styled professor at that place. Shortly after this, but when we do not find, she retired into a convent of Blue Nuns, at Milan, in which she passed the rest of her life: in pursuance, apparently, of an early wish for such a life, for De Brosses says, in the letters above quoted, "I was sorry to hear that she was determined to go into a convent and take the veil, which was not from want of fortune (for she is rich), but from a religious and devout turn of mind." She died January 9. 1799. In the "Biographie Universelle" is mentioned an éloge of her by Frisi, translated by M. Boulard, which we have never seen. (*Biographie Universelle*; Preface to Colson's translation of the *Analytical Institutions*.)

Perhaps some of our readers may wish to judge of the Latin style of Maria Agnesi for themselves, and the following (Thesis No. 3.) will be an appropriate specimen: "Optime etiam de universa philosophia infirmiorem sexum meruisse nullus inficiabitur; nam præter septuaginta fere eruditissimas mulieres, quas recenset Menagius, complures alias quovis tempore floruisse novimus, quæ in philosophicis disciplinis maximam ingenii laudem sunt assecutæ. Ad omnem igitur doctrinam, eruditionemque etiam muliebres animos Natura comparavit: quare paulo injuriosius cum feminis agunt qui eis bonarum artium cultu omnino interdicunt, eo vel maxime, quod hæc illarum studia privatis, publicisque rebus non modo haud noxia futura sint, verum etiam perutilia." A. De M.

AGNO'DICE (Ἀγνοδίκη), an Athenian woman, who, if we may trust a very suspicious-looking story in Hyginus, (*Fab.* c. 274. p. 201.) was the earliest midwife among the Greeks. He tells us that the ancients had at first no midwives, and that the Athenians had passed a law forbidding slaves or women to study medicine. Agnodice, however, having disguised herself in man's clothes, and studied under a physician named Hierophilus, got so much practice in this branch of the profession, that the other practitioners accused her before the Areopagus of being a corrupter of the morals of her patients. The discovery of her own sex refuted this charge; upon which she was accused of having violated the law, but she escaped this second danger by the wives of the principal persons in Athens, whom she had attended, coming forward to assist her, and procuring the repeal of the law. This story is (as far as the writer is aware) mentioned by no other ancient author, and bears evident marks of being fabulous. It has also no date attached to it; for though it seems at first sight easy to alter Hierophilus into Herophilus, (as Sprengel has done,) yet Hyginus would hardly have called that celebrated anatomist "a certain Herophilus" (Herophilus quidam); besides, there does not seem to be any reason for supposing that Herophilus was ever at Athens, or Agnodice at Alexandria.

W. A. G.

A'GNOLO ANIE'LLO FIO'RE, a Neapolitan sculptor of the fifteenth century. He was very superior to most sculptors of his period; his works are not numerous, but there are two of considerable pretensions in design, in San Domenico Maggiore at Naples; a basso rilievo, with the date 1470, of the Annunciation, in the chapel of St. Thomas Aquinas, with the following inscription: "HUIC VIRTUS GLORIAM GLORIA IMMORTALITATEM COMPARAVIT. MCCCCLXX."; and one on the monument of Mariano Alaneo, count of Buchianigo, representing the Virgin and Child with two angels, which are well drawn. (Cicognara, *Storia della Scultura*.)

R. N. W.

A'GNOLO, BACCIO D', born at Florence in 1460 or 1461, was originally a carver in wood, in which branch of art he displayed great ability, and some of his productions of that kind, including the stalls of the choir of Santa Maria Novella, are spoken of by Vasari in terms of high commendation. The precise time of his visiting Rome is not known; but while there, he applied himself chiefly, if not entirely, to the study of architecture, and returned to his native city with such reputation for skill that he soon began to be employed on various important occasions. One of the first was the erection of several temporary triumphal arches to adorn the public entry of Leo X. into Florence. When Piero Soderini was gonfaloniere, Baccio was consulted, together with Cronaca, Giuliano da Sangallo, and other eminent architects, as to improving the great hall of the Palazzo Vecchio, but it does not appear that he did more than execute some of the carved work and embellishments, Cronaca's design (afterwards greatly altered by Vasari) being the one carried into execution. Among the private mansions erected by him at Florence, are the Palazzi Taddei, Lanfredini, Borgherini, and Cocchi. But his most celebrated production of the kind is that which he built in 1520 for Giovanni Bartolini, in the Piazza Santa Trinità, and which was greatly criticised at the time, on account of what was then considered a very bold innovation, namely, the tabernacle windows; that is, windows composed after the manner of small altars or tabernacles, with columns supporting an entablature and pediment. So far, that façade is now not at all remarkable; while in other respects it exhibits nearly as many blemishes as beauties:

if the niches and panels between the windows of the upper floors had not been so large, there would have been, with the same degree of variety and richness, more elegance and simplicity in the design. The cornicione, or principal cornice, on the contrary, notwithstanding that it is censured by Milizia, as extravagant in size, is hardly of sufficient importance, when compared with the two subordinate ones, or small entablatures, which divide the principal floors.

Baccio began the campanile of Santo Spirito, but left it unfinished. It was completed according to his designs, and is esteemed a masterpiece of its kind. He also began that of S. Miniato di Monte. He was employed to finish Brunelleschi's cupola of the Duomo, or Santa Maria del Fiore, by adding a gallery to its tambour; but in consequence of another design being made by Michael Angelo, who severely censured that of Baccio, and of the disputes and perplexities which took place, the work was discontinued altogether. Baccio was generally esteemed for his abilities, and his house was for a long time the rendezvous of the most eminent artists who either resided at or visited Florence. He died in 1543, with his faculties still unimpaired, though he had nearly completed his eighty-third year. He left three sons, Filippo, Giuliano, and Dominico, the last of whom died young. (Vasari, *Vite de' Pittori*; Milizia, *Vite degli Architetti*; Famin et Grandjean, *L'Architecture Toscane*). W. H. L.

A'GNOLO, GIULIA'NO D', son of Baccio d'Agnolo, followed his father's profession, both as carver, or sculptor in wood, and architect, and succeeded him in carrying on various buildings which Baccio had commenced. The principal architectural works designed by himself were — a house built for Francesco Campana, at Montughi, near Florence; another for the same individual, at Colle; a palace at San Miniato, for Monsignor Grifoni; and one at Florence, for Giovanni Conti, which last is censured by Vasari, as partaking of "la maniera Tedesca," on account of the multiplicity of parts, and the manner in which they are crowded together. He was engaged by Baccio Bandinelli, to assist him in the alterations and embellishments which, on his return from Rome, he had prevailed upon the young Duke Cosimo to make in the great hall of the Palazzo Vecchio; but, owing to a defect in the original structure, one of the ends being out of square, a fault for which Giuliano did not propose any remedy, the work did not give satisfaction, and was left incomplete, after being in hand many years. It was also at the instance of Bandinelli that he made a model and other designs for the principal altar and choir of Santa Maria del Fiore. He executed a great deal of carving and ornamental work of different kinds in many churches and convents, and a very magnificent ciborium for the high altar of Santa Nunziata, which last he completed just before his death, in 1555. (Vasari, *Vite de' Pittori*, &c.) W. H. L.

A'GNOLO of Siena. [AGOSTINO.]

AGNO'NIDES (Ἀγνωνίδης), an Attic orator, who was a contemporary with Phocion. The earliest event of his life on record is, that he brought a charge of impiety against the philosopher Theophrastus; but he was so unsuccessful in this attempt, that he very nearly drew the same charge upon himself. When Alexander, son of Polysperchon, took possession of Athens, Agnonides, who had been opposed to the Macedonian interest, and had called Phocion a traitor, was expelled; but, through the mediation of Phocion himself, he afterwards obtained from Antipater permission to return to his country. Agnonides, however, still continued to pursue the same course as before in regard to the Macedonians and Phocion, and at last he induced the Athenians to pass a measure by which Phocion and his friends were condemned to death, and executed, for having delivered Piræus into the hands of Nicanor. (B. C. 317.) But the Athenians repented of the death of Phocion, and condemned Agnonides, and put him to death also. Quintilian, adopting a variation in the name not uncommon among the ancient writers, calls this orator Agnon, and ascribes to him a work against rhetoric ("Rhetorices Accusatio"), of which, however, nothing is now extant. (Diogenes Laertius, v. § 37.; Plutarch, *Phocion*, 33, 34, &c. 38.; Cornelius Nepos, *Phocion*, iii.; Quintilian, ii. 17. s. 15.; compare *Historia Critica Oratorum Græcorum*, in Rhunken's edition of Rutilius Lupus, p. lxxxix.; Fabricius, *Biblioth. Græca*, ii. 873. vi. 121.) L. S.

AGOBARD, ST., archbishop of Lyon in the ninth century. The year and country of his birth are unknown. On the abdication of the see of Lyon, by Leidrade, A. D. 814, Agobard, who was at that time a chor-episcopus, or rural bishop, in that diocese, was appointed to succeed him. In the revolt of the sons of Louis le Débonnaire against their father, Agobard warmly embraced the cause of the young princes, and addressed to Louis a letter, in which he exhorted him to abide by the arrangement which he had made when he divided his territories among his three sons, Lothaire, Pepin, and Louis, and associated Lothaire, the eldest, with himself in the imperial dignity. Dupin assigns this letter, which is commonly entitled "the mournful letter" ("flebilis epistola"), to the year 833, in which year Louis was deposed by his sons, at an assembly held at Compiègne, and compelled to make public acknowledgment of his sins. Agobard wrote a brief account and justification of the transactions at this assembly; he also drew up a "Defence of the Sons of the Emperor Louis" ("Liber Apologeticus pro Filiis Ludovici Im-

peratoris"); and a short tract on the relation of the civil and ecclesiastical powers ("Liber de Comparatione utriusque Regiminis"), in reply to the summons which, before his deposition, Louis had issued, enjoining the nobility and higher ecclesiastics to support his cause.

When the deposed emperor, soon afterwards, regained his power, Agobard was summoned to answer for his conduct in an assembly at Thionville, A. D. 835; and, delaying to appear, was deposed. Another assembly was held, very shortly after, at Cremieu, near Lyon, at which the vacancy in his see, as well as in the neighbouring see of Vienne, (the archbishop of which, having been concerned in the revolt, had fled,) was brought under consideration. Nothing, however, was done, "owing to the absence of the bishops;" an expression which some understand of the absence of the accused; others, of the absence of the prelates generally, to whom the consideration of such matters properly belonged.

On the reconciliation of the emperor and his sons, Agobard, who had fled into Italy to Lothaire, was restored to his see, and assisted (A. D. 838) at an assembly at Kiersy, near Aix-la-Chapelle. He died in A. D. 840, at Saintes, where he appears to have been engaged in some affairs of state, about a fortnight before the death of Louis le Débonnaire, near Mentz.

The writings of Agobard are numerous, but none of them are very long. Those on the political events of his day have some historical value. Of his theological writings the principal is the "Liber adversum Dogma Felicis." It was designed to refute the errors of Felix, bishop of Urgel in Spain, who died in exile at Lyon, during the episcopate of Agobard. In another of his writings ("Liber de Imaginibus") he attacked the worship of images, and even their use in the services of religion. He remonstrated against judicial combats and the employment of the ordeal. He wrote several letters and other pieces against the Jews, desiring to procure more stringent laws and enactments against them. Others of his works have relation to the performance of public worship, or to the functions, rights, and property of the clergy. Agobard's style is characterised by Dupin as "simple, intelligible, and natural; but with little elevation, and no ornament." His works were first published by Papirius Masson, at Paris, A. D. 1605, in one vol. 8vo.; and again by Baluze, with some additional pieces by Agobard, and some by Leidrade his predecessor and Amulon his successor in the see of Lyon, in two vols. 8vo. Paris, A. D. 1666. (Bouquet, *Recueil des Historiens des Gaules et de la France*, vol. vi.; Dupin, *Bibliothèque des Auteurs Ecclesiastiques;* Masson and Baluze, *Sancti Agobardi Opera.*) J. C. M.

AGOCCHI, or AGU'CCHIO, GIOVANNI BATISTA, titular archbishop of Amasia, was born at Bologna, of a noble family, on the 20th of November, 1570. His progress in learning was remarkably rapid, and on the election of his uncle, Cardinal Sega, to the bishopric of Piacenza, Agocchi was taken under his care. In the space of nine months he had displayed so much ability in ecclesiastical affairs, that when at the end of that period the cardinal was sent as vice-legate to France, he confided his bishopric to his nephew's care. On the cardinal's return from a second mission to France, during which Agocchi had watched over his interests at the court of Rome, he conferred upon him a canonry in Piacenza, and made him his vicar in that city. In 1600 Cardinal Aldobrandini, being deputed to assist at the marriage contract entered into at Florence between Henry IV. of France and Maria de' Medici, chose Agocchi for his secretary, and likewise carried him into France in a similar capacity on his being sent there to settle the disagreements between the French king and the Duke of Savoy. His conduct on these several occasions had been so satisfactory to the pope, that during the seven following years he was constantly employed in public duties, and during a part of that time served the Cardinal Aldobrandini as *maggiordomo* and secretario delle lettere di complimento. In 1607 he obtained permission to retire from the court, and lived in privacy until 1615, when, at the earnest solicitation of Aldobrandini, he accompanied him on a mission to Naples, and afterwards continued about him during six years, when, the cardinal dying, Gregory XV. made him secretary De' Brevi, and principal minister to his nephew, Cardinal Lodovico Lodovici. Urban VIII. appointed him his nuncio to Venice, with the title of Archbishop of Amasia. In this capacity he took up his residence at Venice in 1624, and continued there, to the mutual satisfaction of the pope and the republic, until his death, in the year 1632. The following is a list of his printed works: — 1. "L'antica Fondazione e Dominio della Città di Bologna;" Bologna, 1638, 4to. 2. "Orazione di Nerone per la Colonia Bolognese abbrucciata . . . Volgarizzata da Graziadio Maccati" (a feigned name assumed by Agocchi); Bologna, 1640, 4to. 3. "Relazione del Viaggio in Francia del Cardinal Pietro Aldobrandini Legato;" mentioned by Vincenzio Armanni in his "Apendice alla Storia Capisucca," p. 147., No. 233. 4. "Lettere," inserted in various works. He also left behind him several works in MS., a list of which, amounting to twenty-six, is given by Fantuzzi, who mentions five of them, principally of a diplomatic nature, as preserved in the library of the Institute of Bologna. (Tomasini, *Elogia Virorum Illustrium*, p. 14—28.; Erythræus, *Pinacotheca*, p. 734—737.; Orlandi, *Notizie degli Scrittori Bolognesi;* Fantuzzi, *Notizie degli Scrittori Bolognesi.*) J. W. J.

AGOP, JOANNES, an Armenian writer of the latter half of the seventeenth century, of whom little is known. In the title-page to his Latin Grammar, in Armenian, he calls himself an Armenian priest and of Constantinople, and he appears to have resided at Rome; but no further particulars of him are furnished, even by authors who have written expressly on Armenian literature. His works are — 1. A Grammar of Armenian, in that language; Rome, 1674, 4to. 2. A Latin translation of the preceding work, entitled "Puritas Haygica;" Rome, 1675, 4to. 3. A Grammar of Latin, explained in Armenian; Rome, 1675, 4to. 4. An Italian translation of the Correspondence of Constantine the Great and Pope Sylvester with Tiridates, king of Armenia, and St. Gregory the illuminator of the Armenian nation; Venice, 1683, 4to. (Adelung, *Fortsetzung zu* Jöcher's *Gelehrten-Lexico*, i. 316.; Agop's *Grammars.*) T. W.

AGORA'CRITUS (Ἀγοράκριτος), a celebrated sculptor, a native of Paros, who lived in the fifth century B. C. He was a scholar of Phidias, by whom he was so much beloved that it is said the master allowed many of his own works to appear as the productions of his favourite pupil. Agoracritus practised his art both in bronze and marble. Among the works executed in bronze, Pausanias mentions two statues which were in the temple of Athena Itonia in Bœotia: one represented the goddess, and the other Jupiter. He also made a statue, probably of Cybele, which stood in her temple ("matris magnæ delubro") at Athens. Another and more celebrated work by Agoracritus was the statue of Nemesis, which was at Rhamnus, and respecting which the following anecdote is recorded by Pliny. Agoracritus and Alcamenes, likewise a scholar of Phidias, executed two statues of Venus, which were submitted to the judgment of the Athenians. That by Alcamenes obtained the preference; not, as it is said, for its superior merit, but from the favour and partiality shown to the sculptor, who was an Athenian. Agoracritus, feeling indignant at this treatment, sold his work on the condition that it should not remain in Athens; and, in revenge, changed its title from Venus to Nemesis. It was taken to Rhamnus, a small town of Attica. It obtained great celebrity, and was considered one of the finest productions of art. Pausanias says the statue of the Rhamnusian Nemesis was by Phidias, and repeats the tradition that it was made out of a block of Parian marble brought into Attica by the Persians, on their landing at Marathon, with the intention of erecting it as a trophy. Strabo says the statue of Nemesis at Rhamnus was by some attributed to a sculptor called Diodotus, and by others to Agoracritus; but the opinion of its being the work of Diodotus is unsupported by any ancient testimony. (Pausanias, i. 33. ix. 34.; Pliny, *Hist. Nat.* xxxvi. 5.; Strabo, ix. 296. ed. Casaub.) R. W. jun.

AGOSTI, GIULIO, a dramatic poet, was born at Reggio, in the duchy of Modena, in the latter half of the seventeenth century. The notices respecting him are very slight, owing, probably, to his having died young, as appears from the letters of Apostolo Zeno, who speaks of him as "snatched away by Heaven too soon." He died in the year 1704. His works are — 1. "Artaserse, tragedia;" Reggio, 1700, 8vo. 2. "Cianippe, tragedia; opera posthuma, in verse;" Reggio, 1709, 12mo. There can be little doubt but that the first act only of this tragedy is by Agosti. Zeno, in a letter to Antonio Vallisnieri, dated 24th of November, 1704, says, "I shall see with pleasure that work of Agosti's;" and in the following letter, dated 16th of December, he says, "I have read that first act of Agosti's tragedy, which really is written very well, promises much, and leaves a great desire for the conclusion. . . . . For two reasons I would not venture to put my hand to it: first, on account of my many occupations; and secondly, because, in finishing it, I should have the greater part of the labour and reap the least of the glory." 3. "Le Lagrime di Maria nella Passione di Cristo, oratorio per musica." (Tiraboschi, *Biblioteca Modenese*; Zeno, *Lettere*, 1785, i. 297. 300.) J. W. J.

AGOSTI'NI, GIOVANNI PA'OLO. A picture bearing this name, with the date A. D. 1400, is mentioned by Rosetti as forming part of the collection of the Counts Obizzi at Padua. This painter is otherwise unknown. (Füssli, *Allgem. Künstler Lexicon.*) R. N. W.

AGOSTI'NI, LIONARDO, was born at Siena, and early enjoyed the patronage of the ducal house of Tuscany, which he exchanged for that of the popes. From the commencement of the pontificate of Urban VIII. in 1623, he resided at Rome, in the service of the Cardinal Francesco Barberini, nephew of the pontiff, and was engaged in collecting statues, pictures, medals, and gems for the Barberini palace. Alexander VII., who had a high esteem for him, appointed him pontifical antiquarian and commissary of the antiquities of Rome and Latium. In a dedication, dated in November, 1669, he speaks of himself as of very advanced age; and from the manner in which his death is alluded to in the edition of his "Gemme Antiche," published in 1686, it may be supposed that he did not long survive the date of the dedication.

Agostini is connected with two works of great merit. The first is, "La Sicilia di Filippo Paruta, con la Giunta di Lionardo Agostini," (Rome, 1649, fol.) a new edition of an excellent work on the medals of Sicily, published at Palermo in 1612. Paruta, the original collector, had promised a second

volume, with explanations, which never appeared. Agostini in his edition added representations of about 400 medals, but without a word of illustration. The impressions of the original series are taken from the plates used by Paruta, which Agostini had purchased at Rome. In a subsequent edition, by Marc Major, or Maier, published at Lyon in 1697, annotations were added; but Havercamp speaks of them with the utmost contempt, in the preface to his excellent Latin edition, which has superseded all the preceding, published at Leyden, 1723, folio, both separately and in the great collection entitled "Thesaurus Antiquitatum Siciliæ." The second work of Agostini is entitled "Gemme Antiche Figurate," and consists of a description of his collection of ancient gems, illustrated with admirable engravings. It has often been said that the first edition of the first part was published in 1636; but this is probably a mistake, as in the preface by Marinelli to the edition of 1686, Rome, 2 vols. 4to., it is distinctly stated that the first edition was of the date of 1657; and Agostini, in his own preface, alludes to his edition of the Sicily of Paruta as a previous publication. The annotations, which are of value, have often been attributed to Agostini, but in his preface he allows Giovanni Pietro Bellori a great share in their composition; and in Marinelli's preface, published after Agostini's death, Bellori is directly mentioned as the author. The engravings are attributed to Agostini by Gandellini, but this also appears a mistake; so far from laying claim to the exercise of that art, Agostini, in his publications, repeatedly speaks of the trouble he had experienced in getting the engravings executed. Agostini's share of the work appears to have consisted in forming the collection of gems which is its basis; and it is singular enough that this, the only merit he appears to have had, is the only one which has been denied him. While Marinelli speaks of him as having "perpetuated his famous cabinet by the work on gems," Bossi takes occasion to observe, incorrectly, that "Agostini and Causeo collected antiques with diligence, and composed very useful works, but they took from various cabinets and from printed books; and thus their series, besides being out of order, and but scantily illustrated, can never be held in the same esteem as private individual collections." Both parts of Agostini's work on gems (the second of which was first published in 1670) were reprinted at Rome in 1686, in two volumes, with improvements in the arrangement; but this edition is in less esteem than the former, on account of the plates having been unskilfully retouched. The same objection applies to the much augmented edition published in 1707, at Rome, in four volumes quarto, by Domenico de Rossi, with annotations by Paolo Alessandro Maffei, and to the Latin translation by Gronovius, published at Amsterdam, in two parts, quarto, in 1685. (Prefaces, &c. to the works of Agostini; Gandellini, *Notizie Istoriche degli Intagliatori*, i. 2.; Bossi, *Spiegazione di una Raccolta di Gemme incise*, i. p. ix.; Mazzuchelli, *Scrittori d'Italia*, i. 214.) T. W.

AGOSTI'NI, NICCOLO' DEGLI, born at Venice, about the end of the fifteenth century, was an Italian poet of some note in his time. He wrote a romantic poem entitled "Lo Innamoramento di Lancilotto e di Ginevra, nel quale si trattano le orribili Prodezze e le strane Venture di tutti i Cavalieri erranti," Venice, 1521-6. He also wrote an historical poem on the Italian wars of his own time, "I Successi bellici nell' Italia dal Fatto d' Arme di Ghieradadda (1509) fino al Presente" (1521), published at Venice, in 1521. His Italian verse translation of the "Metamorphoses" of Ovid was soon after superseded by the superior translation of Anguillara. Agostini also wrote a continuation of Bojardo's poem, "Orlando Innamorato," in three books, containing thirty-three cantos. The first book was printed at Venice in 1506, the second in 1514, and the third in 1515, and the three were afterwards reprinted saveral times, conjointly with Bojardo's text. (Zeno, *Note alla Biblioteca dell' Eloquenza Italiana di Fontanini;* Tiraboschi, *Storia della Letteratura Italiana.*) A. V.

AGOSTI'NO and A'GNOLO of Siena. These were two brothers, distinguished in their time as sculptors, architects, and engineers. They were descended from ancestors who also were artists, and by whom the famous fountain called La Fontebranda, in the public piazza in Siena, was executed, in or about 1190. Agostino, the most celebrated of the brothers, was born at Siena, in the middle of the thirteenth century. At the early age of fifteen he began to show a strong disposition for sculpture, and Giovanni da Pisa, being then employed at Siena upon the decoration of the façade of the Duomo, or cathedral, young Agostino was placed under him, in order to learn the rudiments of his art. His progress was so satisfactory, that Giovanni, after some time, allowed his pupil to work with him. Agnolo appears to have joined his brother at this period, and he afterwards was associated with him in almost every work on which he was employed. Among their productions in sculpture were some statues of prophets at Orvieto, with which Giotto was so much struck, that he declared their authors to be the most accomplished sculptors of the time, and immediately recommended them to be employed to execute a design he had made for a sepolcro, or tomb, which was to be erected in the church of the S. Sacramento in Arezzo, in memory of Guido, lord and bishop of that city. In this elaborate work, which occupied the sculptors three years, there were, in addition to other enrichments,

sixteen compartments illustrating the life and most important acts of the deceased. The subjects of these reliefs are described by Vasari; and it affords a curious picture of the times, and of the occupations of a dignitary of the church, that, with two or three exceptions, representing his presentation, coronation, and his funeral procession, all these sculptures represented battles, sieges, sacking of towns, and other scenes of war and violence. When finished, it was thus inscribed: HOC . OPVS . FECIT . MAGISTER . AVGVSTINVS . ET . MAGISTER . ANGELVS . DE . SENIS .

The brothers afterwards decorated the table of the high altar of S. Francesco in Bologna with figures and ornaments. Among these was a group of Christ crowning the Virgin; with small statues of saints, and bassi rilievi illustrating their lives. One writer says that this was the performance of Jacopo and Pietro, Veneziani. While in Bologna, they were engaged upon various public works of importance. Among these was the construction of a castle, or fortress, which was built in accordance with a condition made by the pope, who promised, if such a place of security were provided for him, to visit and reside in Bologna, with his court. This was soon completed; but in consequence of the pope not fulfilling his promise, the Bolognese razed to the ground what had cost them so much pains and money. Agostino and Agnolo also showed themselves able engineers, by the skill which they exhibited in reducing, and confining within its proper limits, the river Po, which had burst its banks, and, besides overflowing and doing the greatest damage to the country for many miles, caused, it is said, the death of more than 10,000 persons. In addition to other advantages which they acquired, the sovereigns of Mantua and D'Este, whose territories had suffered considerably by the inundation, honoured them with the most distinguished marks of their approbation. From Bologna, it appears they returned, in 1338, to their native city, where they had long before established so high a reputation by the erection of the Palazzo de' Novi, that they had been appointed public architects, or rather, architects to the state.

In noticing the two brothers as sculptors first, we have been led away from the chronological series of their architectural designs, to which it will now be proper to revert. In 1308 Agostino designed the palace above alluded to, of the Novi, in Malborghetto. In 1317 the brothers were employed upon the north front of the cathedral of Siena. From 1321 to 1326 they were engaged upon two of the great gates of the city; one called the Porta Romana, and the other Tufi. In the latter year they began to erect the church and convent of S. Francesco. Their first work at Siena, after their return from Bologna, in 1338, was a church dedicated to S. Maria. Upon the successful completion of this, the Sienese determined to carry into effect a desire that had long been entertained, to erect a handsome fountain in the great piazza opposite the public palace. This work was confided to Agostino and his brother. Vasari tells us it was finished in 1343, "to the great satisfaction of the whole city, as well as to the honour of the two artists." About the same time they completed the grand staircase in the public palace; and in 1344 they finished the tower of the same edifice. Agnolo now went alone to Assisi, to execute the sculpture for a tomb to be erected in the church of S. Francesco there, in memory of one of the Orsini family, a cardinal, who was also a brother of the Order of S. Francis. From this time nothing further is known of Agnolo.

Agostino remained at Siena, being occupied in making designs for the decoration of the fountain above mentioned. The precise year of his decease is not stated; but this event occurred at Siena, and he was buried, with great honour, in the cathedral. (Vasari, *Vite dei Pittori, Scultori, ed Architetti, &c.*; *Serie degli Uomini i più illustri in Pittura, Scultura, ed Architettura*; and supplement of 1776.) R. W. jun.

AGOSTI'NO, CASPARE D', a painter and sculptor employed in the cathedral of Siena in 1450. (Recci, *Ristretto delle Cose più notabili della Città di Siena*; Füssli, *Allgemeines Künstler-Lexicon.*) R. N. W.

AGOSTI'NO, LUDOVI'CO, originally educated for the priesthood, was born at Ferrara in 1534. His musical acquirements recommended him to the notice of Alphonso II., duke of Este, who first appointed him his own maestro di capella, and afterwards gave him the same office in the cathedral of Ferrara. He died in 1590. Besides his "Discorsi sopra il Santo Sacramento dell' Eucaristia," twice printed at Venice after his death, he published at Ancona a set of madrigals as well as some compositions for the church. E. T.

AGOSTI'NO, PA'OLO, an eminent disciple of the school of Palestrina at Rome, and successively organist of Santa Maria Trastevere, Santo Laurentio in Damaso, and St. Peter's; finally he succeeded Soriano in his office of maestro di capella. Liberati speaks of him as a musician of high attainments and profound knowledge, and Padre Martini has inserted in his work on Harmony a composition by Agostino, which he justly styles a wonder of art. Here three canons are united, each so free and melodious, that the consummate art by which so intricate a texture of harmony is woven is scarcely recognised by the ear. According to Laborde, he died about 1660. (Laborde, *Essai sur la Musique*; Martini, *Saggio di Contrapunto*; Liberati, *Lettera scritta, &c.*) E. T.

AGOSTI'NO DALLÆ PROSPETTI'VE, an Italian painter, noticed by Masini in his "Bologna perlustrata," who was so skilful in both lineal and aerial perspective, that he could deceive men and animals by his imitations of steps, doors, windows, and the like. He painted in Bologna about 1525, but is supposed by Lanzi to have been a native of Milan, and the same person as the Agostino di Bramantino of Milan, mentioned by Lomazzo, who was distinguished for his great skill in perspective and foreshortening. Lomazzo mentions a painting in the church Del Carmine by this painter, which, with respect to foreshortening, he compares with the celebrated cupola at Parma, by Correggio. Agostino was the scholar of Bartolommeo Suardi, called Bramantino, from having been the favourite scholar of Bramante, whence his own surname Di Bramantino. (Lomazzo, *Trattato dell' Arte della Pittura*; Lanzi, *Storia Pittorica, &c.*)

R. N. W.

AGOSTI'NO DI SANT AGOSTI'NO, an Italian engraver of uncertain age. He engraved, in folio, the Virgin and Child, by Correggio, which is known as the Gipsy, or La Zingara, of Correggio; he engraved also, by the same master, the St. John the Evangelist which is in the church of St. John at Parma. (Heineken, *Dictionnaire des Artistes, &c.*)

R. N. W.

AGOSTI'NO VENEZIA'NO, or AUGUSTINUS DE MUSIS, a Venetian, and one of the most celebrated of the early Italian engravers. He was the pupil of Marcantonio Raimondi, for whom he principally worked at Rome, in conjunction with Marco di Ravenna, until the death of Raphael, in 1520, when they separated. There are prints bearing Agostino's initials, A. V., with dates from 1509 until 1536. Vasari says that Agostino and Marco di Ravenna engraved nearly all the designs of Raphael. After the death of Raphael, Agostino went to Florence, and applied to Andrea del Sarto for employment, but that painter was so dissatisfied with a plate of a dead Christ supported by angels which Agostino had engraved for him in 1516, that he had resolved not to allow any more of his pictures to be engraved. Any one who has seen this engraving will approve of Andrea's decision, for it is extremely hard in the outline, and perfectly flat: there is an impression of it in the British Museum print-room. Vasari says that this plate was engraved after Raphael's death, but the date is four years before it. Agostino engraved much in the style of his master, but he was very inferior to him in design; his outline is also generally very hard, and his chiaroscuro bad: he was surpassed also by Marco di Ravenna in design, and was inferior to Bonasoni in chiaroscuro. Original prints by Agostino are very scarce: his plates were often copied and retouched. Strutt terms him the inventor of stipple engraving. The years of his birth and death are unknown. His portraits are superior to his other pieces. The following prints, many of which are in the British Museum, are among his best works. Portraits:—A large portrait of pope Paul III., marked "PAULUS III. PONT. MAX. MDXXXIV. — A. V.;" drawing correct, character grand. One also of Francis I. of France, marked "FRANCISCUS GALLORUM REX CHRISTIANISSIMUS. — A. V. 1536," in which the character of the head is remarkably fine. Also a large portrait of Barbarossa with a turban, marked "ARIADENUS BARBARUSSA CIRTHÆ TUNETIQ. REX. OTOMANICÆ CLASSIS PRÆF.;" the countenance is singularly savage: and one of Charles V. after Titian; and some others. Scriptural subjects and other pieces:—The Benediction of Isaac, after Raphael, 1522; there is one also, dated 1524, with some alterations in the chiaroscuro, badly drawn: the Sacrifice of Abraham; the Israelites gathering the Manna, after Raphael, a grand composition, on the whole finely drawn, but the chiaroscuro is bad, and the print is quite flat; some have supposed that this plate was commenced by Marcantonio: the Four Evangelists, after Julio Romano; a Nativity after the same, dated 1531, in which an effect of light and shade is attempted with some success, but the drawing is bad: the Last Supper, after a woodcut by Albert Dürer, dated 1514; the copy is faithful to the original in feeling, but superior to it in execution: he engraved also from Dürer, a Nativity, and a Christ bound to a Pillar: Elymas the sorcerer, after Raphael's cartoon, very indifferent; Hercules strangling the Serpents, after Julio Romano, finely drawn; a large and admirably executed plate of the "Skeletons, or Burying-place," after Baccio Bandinelli, containing many emaciated figures, two skeletons, and the figure of Death holding a book, marked with his name in full, "AUGUSTINUS VENETUS DE MUSIS. FACIEBAT 1516; also a Cleopatra, and a Massacre of the Innocents, very large, after Bandinelli; Vasari terms it the largest plate that had been then engraved. A very interesting plate of the school of Baccio Bandinelli at Rome, marked "ACADEMIA DI BACCHIO BRANDIN. IN ROMA. IN LUOGO DETTO BELVEDERE. D.D.XXXI. — A. V.;" the Battle of the Sabre, a large plate, badly drawn; part of the "Cartoon of Pisa," by Michelangelo, called "the Climbers," dated 1523, very hard: a large plate of a group from the School of Athens by Raphael, in which there is some fine character; a Bacchanalian dance, consisting of six figures after drawings from the antique by Raphael, finely drawn, dated 1516; the benefit of Raphael's inspection is here very apparent, especially in the first group: he made also a copy of Marcantonio's print of the Slaughter of the Innocents, after

Raphael; and many others. Heineken and Bartsch have given very copious lists of Agostino's works. (Vasari, *Vite de' Pittori, &c. in the Life of Marcantonio;* Heineken, *Dictionnaire des Artistes, &c.;* Bartsch, *Le Peintre Graveur.*) R. N. W.

AGOSTINO, ZOPPO, a good Italian sculptor of the sixteenth century. He was employed with others, in 1555, on the monument to Alessandro Contarini, general of the republic, in the church of Sant Antonio at Padua. (Cicognara, *Storia della Scultura.*) R. N. W.

AGOTY. [GAUTIER D'AGOTY.]

AGOUB, JOSEPH, was born at Old Cairo, on the 20th of March, 1795, of an Arab father and a Syrian mother. His parents having given assistance to the French army during the invasion of Egypt, found it expedient to emigrate when the French were driven out of the country, and settled at Marseille in 1802. Agoub remained in that city, pursuing his studies, till 1820, when he removed to Paris, where, by frequent contributions to the periodical publications, he acquired some reputation as an orientalist and a poet. He was appointed by the government professor of modern Arabic at the college of Louis le Grand, where, under the direction of Jomard, he took an important part in the education of several young Egyptians who were sent to France for instruction by Mohammed Ali, the Pasha of Egypt. Of this professorship he was unexpectedly deprived in 1831, by the then minister for foreign affairs, General Sebastiani, and, being unable to bear up against the destruction of his prospects, he died on the 3d of October, 1832, of a broken heart, at Marseille, at the house of his brother, a merchant of that city.

Agoub was in person remarkably small and delicate, and in disposition very sensitive. His writings show much more enthusiasm than judgment; his eulogies of the Arabic language, and of the "glory of France," his two favourite subjects, are extravagant, and expressed in inflated language. His writings are numerous, but small in amount. Almost all of any interest were collected after his death, in a single volume, entitled "Mélanges de Littérature Orientale et Française, par J. Agoub," Paris, 1835, 8vo. This volume comprises "Maouals Arabes," a series of spirited translations of a class of short poetical composition peculiar to the Arabic language; "The wise Heycar," an Arabian tale, which had previously appeared in a translation of the "Thousand and One Nights," published by E. Gautier; an "Historical Discourse on Egypt," originally prefixed to Mengin's History of Egypt under Mohammed Ali; a "View of Ancient and Modern Egypt," first published in the "Revue Encyclopédique," as a criticism on the second edition of the great French work on that country; and several short pieces of poetry. One of these, the "Broken Lyre" ("La Lyre brisée"), is of striking merit, and was translated into Arabic verse by the Sheikh Refaha, one of Agoub's Egyptian pupils at the college of Louis le Grand. The remainder of Agoub's writings must be sought for in the numerous periodicals to which he was a contributor, in the "Revue Encyclopédique," the "Journal Asiatique," and Ferussac's "Bulletin Universel." He had completed a translation of the fables of Bidpay, which has not yet been published. (Notice by M. de Pongerville, prefixed to the *Mélanges;* article by Fortia d'Urban and Villenave, in *Biographie Universelle,* suppl. à. 99; Rabbe, &c. *Biographie des Contemporains,* v. 6.) T. W.

AGOULT, CHARLES CONSTANCE CE'SAR LOUP JOSEPH MATTHIEU, bishop of Pamiers, was born at Grenoble, in the year 1749. He became bishop of Pamiers in 1787, having previously filled the office of grand vicar of Rouen, with the title of archdeacon of the French Vexin. In 1789 he emigrated from France to Switzerland, but returned secretly for a short time, towards the end of the following year, by order of the king, Louis XVI., whose confidence he enjoyed. He again retired, before the king's flight, and took up his residence in England, where he became acquainted with Edmund Burke. He returned to France in the year 1801, and, having resigned his bishopric, at the request of Pope Pius VII., lived in privacy until his death, which took place at Paris, in the month of July, 1824. The following is a list of his printed works, which are on matters religious and political: — 1. "Avertissement Pastoral au Clergé et aux Fidèles pour les prémunir contre le Schisme," 1791. 2. "Ouvrez donc les Yeux," 1798, 8vo. 3. "Ordonnance sur l'Election de Bernard Font, Curé de Serres au Siège de l'Arriège," 1791. 4. "Conversation avec E. Burke, sur l'Intérêt des Puissances de l'Europe," Paris, 1814, 8vo. 5. "Projet d'une Banque Nationale," Paris, 1815, 4to. 6. "Eclaircissement sur le Projet de Banque Nationale," Paris, 1816, 4to. 7. "Lettres à un Jacobin; ou, Réflexions sur la Constitution d'Angleterre et la Charte Royale," Paris, 1815, 8vo. 8. "Principes et Réflexions sur la Constitution Française," 8vo. 9. "Essai sur la Législation de la Presse," Paris, 1817, 4to. 10. "Des Impôts indirects et Droits de Consommation," Paris, 1817, 8vo. Agoult took an active part in politics during the reign of Louis XVI., and assisted at the deliberations which ended in the flight of the royal family to Varennes and its subsequent destruction. (*Biographie Universelle,* en six volumes, 1838; *Le Moniteur,* 1824, p. 1039.; Rabbe, *Biographie des Contemporains,* vol. v.; Querard, *La France Littéraire.*) J. W. J.

AGOULT, GUILLAUME D', a poet who lived in the fifteenth century, but whether a

native of Provence or Toulouse is not certain. His real name was Montagnagout; and Millot, in his "Histoire Littéraire des Troubadours," supposes that he may have possessed the fief of Puiagout in Provence, and hence the name of Montagnagout, "pui" signifying, in the dialect of that district, "mountain." He is described as "excellent in wisdom and conduct," as the chief and father of troubadours, and was surnamed L'Heureux, from the circumstance of his uniting virtue with the possession of wealth. He composed several poems in honour of Jausserande de Lunel, a lady of whom he was deeply enamoured, which he addressed to Alphonso X., king of Castile, of whose household he was "premier et principal gentilhomme." His pieces are twelve in number; four referring to the political events of his time, and the others principally of an amatory character. They are not printed in a collected form, but specimens are given by Raynouard; and there is an analysis of the principal of them in Millot's work. The time of his death is differently stated. According to Nostradamus, it took place in 1181; but the subjects of several of his poems, particularly that of the league effected by Raymond VII., count of Toulouse, against Louis IX., which took place in 1241, and the panegyric on Alphonso X., who ascended the throne of Castile in 1252, show indisputably that he must have lived nearly a century later. Everic David, in his article upon him, in the "Histoire Littéraire de la France," places it about the year 1260. (Millot, *Histoire Littéraire des Troubadours*, iii. 92—106.; Nostradamus, *Vies des plus célèbres et anciens Poëtes Provensaux*, p. 35.; Raynouard, *Choix des Poësies originales des Troubadours*, iv. 212. 333—336. v. 202.; *Histoire Littéraire de la France*, xix. 486—492., 1838.) J. W. J.

AGRÆ'CIUS. [AGRŒ'CIUS.]

AGRA'TE, ANTO'NIO, a Milanese architectural painter, of the latter half of the last century. He painted one of the chapels of the church of Santa Maria del Carmine, at Milan, and the architectural decorations of the church of Santa Maria, of the Augustine nunnery at Brescia, for which Carlo Carloni painted the figures. (Latuada, *Descrizione della Città di Milano.*) R. N. W.

AGRA'TE. MARCO FERRE'RIO, called Agrate, an Italian sculptor who lived towards the end of the fifteenth century. He made the celebrated statue of St. Bartholomew flayed which is in the cathedral of Milan: it is worked in marble with extreme care and anatomical precision, but is devoid of taste. Cicognara calls it a mere anatomy, without mind or action. Its base bears the inscription, "NON ME PRAXITELES SED MARCUS FINXIT AGRATES." There are some works in the chapel del Albero of the same cathedral, also by Agrate; and others in the Certosa di Pavia, executed about 1480. He was certainly a distinguished sculptor for his age; he is commonly called Agrate, but Torre, in the "Ritratto di Milano," calls him Ferrerio. (Cicognara, *Storia della Scultura.*) R. N. W.

AGRAZ, ANTO'NIO, a noble Sicilian, of Spanish parentage, was born at Palermo, on the 25th of May, 1640. He was distinguished as a writer of Latin and Italian poetry, and for his knowledge of civil and canon law. Having entered the church, he became Abbot of San Salvatore della Placa in Sicily, in 1653, at the age of thirteen; and in 1658, at the age of eighteen, he was chosen one of the deputies of the kingdom. In 1671 he accompanied to Rome Don Pedro de Aragon, ambassador from Charles II. of Spain to Pope Clement X. The favour he enjoyed with this and the preceding pope, to both of whom he was appointed one of the honorary chamberlains, raised a general expectation that he would be created cardinal; but his hopes were suddenly extinguished by death, on the 27th of May, 1672, at Naples, in the thirty-second year of his age, and, it was generally reported, by poison. His published works were — "Oratio Caroli II. Regis nomine ad Clementem X. habita Romæ 4 kal. Februarii, 1671;" a Latin oration to the pope, delivered in the name of Charles II. of Spain, and published at Rome, in 4to. in the same year; and "Donativum voluntarium Politicum, Diatribe" ("The voluntary Political Donation"), published also at Rome, in 4to. in 1672. The projects of Agraz were much more extensive. Nicolas Antonio, who inserted him in his catalogue of Spanish writers, on the ground of his parentage, mentioned that he had in preparation a new edition of Panvinio's "History of the Popes and Cardinals," with notes and illustrations; a "Musæum Siculum," or account of the ancient authors of Sicily; a collection of the Sicilian chroniclers, and other works, none of which have ever appeared. (N. Antonius, *Bibliotheca Hispana Nova*, fol. 1672. Appendix, p. 316. The same notice is reprinted in the edition of 1783, vol. i. p. 94., with no mention of Agraz's death, &c. Mongitore, *Bibliotheca Sicula*, i. 53.; Pirro, *Sicilia Sacra*, edit. of Mongitore, p. 1056.; Mazzuchelli, *Scrittori d' Italia*, i. 220.) T. W.

AGRE'DA, MARIA DE, or MARIA DE JESU, a Spanish nun, born at Agreda, in Old Castile, near the Aragonese frontier, A. D. 1602. Her father, Francis Coronel, and her mother, Catherine of Arena, in consequence of a supposed direction from Heaven, founded in their house, A. D. 1619, a Franciscan nunnery, called the Convent of the Immaculate Conception, which Maria, her mother, and sister immediately entered. Maria and her mother made their profession both on the same day, A. D. 1620; but the pro-

fession of the younger sister was deferred on account of her youth. Her father took the monastic habit in another convent of the same order, in which two of his sons were already monks. The whole family thus embraced the monastic life. In A.D. 1627, Maria became superior of the convent; and, according to her own account, received, in the course of the following ten years, from God and the Virgin Mary, repeated commandments to write the life of the latter, which, after long resistance, she began, A.D. 1637. After having finished it, she burned it by the direction of a confessor who had charge of her conscience during the absence of her ordinary confessor; but, by the direction of the latter and of her ecclesiastical superiors, as well as in consequence of reiterated injunctions, as she supposed, from Heaven, the work was resumed A.D. 1655, and finished in three parts. It was entitled "Mystica Ciudad de Dios" ("Mystical City of God"), and was published, A.D. 1670, at Madrid, in three vols. folio, with notes by Juan Ximenez Samaniego, afterwards general of the Franciscans. It was reprinted at Lisbon, Perpignan, and Antwerp; and the first part was translated into French by Thomas Croset, a French Recollet friar, and published at Marseille, A.D. 1695, in one vol. 8vo.: this translation incurred the censure of the faculty of theology at Paris; several propositions taken from the work were condemned by the faculty as false, rash, scandalous, erroneous, contrary to the doctrine of the Scriptures, and to the rules of the church. Croset's translation has been repeatedly reprinted. The work of Maria had been previously censured in Rome, but the censure was suspended in Spain. She wrote two or three other works. Maria died A.D. 1665; her canonization was warmly but vainly solicited at Rome. (*Journal des Savans*, 1696; Bayle, *Dictionnaire Critique*; Moreri, *Dictionnaire Historique*; Nicolas Antonius, *Bibliotheca Hispana Nova.*) J. C. M.

AGRE'STI, LI'VIO, an Italian painter of great merit, of the sixteenth century, called da Forli, from the town of Forli, in the Roman states, the place of his birth. He became the scholar of Perino del Vaga, and assisted that master in his works in the Castel Sant' Angelo, and in other places in Rome, in the pontificate of Paul III. Agresti found a patron in the Cardinal d'Augusta, and accompanied that dignitary into Germany. He returned afterwards to Rome, and was employed on many great works in fresco by Gregory XIII. He painted also many altar-pieces in oil. The ceilings and altar-pieces of three chapels of the church of Santo Spirito were painted by him: they consist exclusively of stories from the Scriptures, were his last works, and obtained him great reputation. Lanzi, however, says that his best works, which he terms Raffaellesque, are those which he painted at Forli, consisting of some stories from the book of Genesis, in the town-hall, and a Last Supper, in a chapel of the cathedral. There is an original drawing of the last subject, by Agresti, in the British Museum, in the "Cracherode Collection of Italian Drawings," vol. i. He died about 1580. Both Vasari and Baglione, who mention several of his works, speak of the style of Agresti as grand and universal, and term him a bold and a masterly designer. Many of his works have been engraved. The Last Supper was one of the last plates engraved by Cornelius Cort; it bears the date of the year of his death, 1578. The following were engraved by Cavalleriis: — The Elevation of the Cross; the Resurrection of Christ; the Virgin and Child, surrounded by Angels, of the church of the Consolazione; the Discovery of the Cross by St. Helena; and the Martyrdom of St. Catherine. (Baglione, *Vite de' Pittori, &c.*; Orlandi, *Abecedario Pittorico*; Heineken, *Dictionnaire des Artistes dont nous avons des Estampes.*) R. N. W.

AGRI'COLA, ALEXANDER, an eminent composer of the Flemish school, during the period of its highest elevation. That he studied under Ockenheim may be inferred from the following lines of Crespel, a contemporary: —

"Agricola, Verbonnet, Prioris
Josquin de Près, Gaspar, Brumel, Compère,
Ne parlez plus de joyeulx chantz ne ris,
Mais composez un 'Ne recorderis,'
Pour lamenter nostre bon maistre et bon père."

His epitaph thus records the principal events of his life: —

"Musica quid defles? Perlit mea cura decusque.
Estne Alexander is meus Agricola?
Dic age, qualis erat? Clarus vocum manuumque.
Quis locus hunc rapuit? Valdoletanus ager.
Quis Belgam hunc traxit? Magnus Rex ipse Philippus.
Quo morbo interiit? Febre furente obiit.
Ætas quæ fuerat? Jam sexagesimus annus.
Sol ubi tunc stabat? Virginis in capite."

(*Verhandelingen over de Vraag*; Kiesewetter and Fetis.) E. T.

AGRI'COLA, CHRISTOPH LUDWIG, an excellent German landscape painter, born of a good family in Augsburg, in 1667, or, according to another account, in Regensburg. He lived long in Naples, and painted many fine landscapes there, from the beautiful scenery of the vicinity. He painted also portraits, and etched a landscape of Actæon and Diana. His works are very much scattered; there are some of his finest in the gallery of Salzdahlum. Zingg has engraved some beautiful plates after the works of Agricola. He died in Augsburg, in 1719. (Heineken, *Dictionnaire des Artistes, &c.*; Füssli, *Allgemeines Künstler Lexicon*; Fiorillo, *Geschichte der Zeichnenden Künste in Deutschland, &c.*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

AGRI'COLA, CNÆUS JU'LIUS, was

born on the 13th of June, A. D. 37, at the ancient colony of Forum Julii (Fréjus), on the Gulf of Lyon in France. His father, Julius Græcinus, a senator, famed for his learning and eloquence, was put to death by the emperor Caligula, for refusing to conduct the prosecution of Marcus Silanus. Agricola was brought up under the immediate care of his mother, Julia Procilla, a woman of excellent character, and from his early years he had the advantage of studying at Massilia (Marseille), a city distinguished for its learning and the orderly habits of the people. In his youth he entered with great ardour on the study of philosophy, but his mother's prudence prevented him from devoting himself to this pursuit more than was considered suitable to a Roman and a man of senatorial rank. He received his military education in Britain, under Suetonius Paulinus, whose tent he had the honour to share. It is most probable that he accompanied Paulinus to Britain, as military tribune, in the year A. D. 60, and remained there till that general's recall, in the year 62. He now returned to Rome to become a candidate for the usual honours, and married Domitia Decidiana, a lady of high rank, with whom he lived in great harmony. In the next year (A. D. 63) he went as quæstor to Asia, under the proconsul Salvius Titianus, and gained the praise of resisting the temptations to corruption which were presented by the wealth of the province and the rapacity of the proconsul. Here he had a daughter, and lost a son who had been born before he went to Asia. As tribune of the people (A. D. 65), and prætor (A. D. 67), and in the interval between his magistracies, he remained quiet, that he might not incur the suspicion of Nero. He was appointed by Galba (A. D. 68) to inquire into the state of the treasures of the temples, which had been plundered to a great extent in the reign of Nero, and he succeeded in recovering much of what had been seized by other persons than Nero himself. In March of the following year (69), his mother was murdered on her estate at Intemelii (Vintimiglia) in Liguria, by a predatory party from Otho's fleet. On his road to perform her funeral rites, he received news of Vespasian's claiming the empire, and at once joined his party. He was appointed by him to raise levies; and, in the beginning of the year 70, he received the command of the 20th legion, then stationed at Deva (Chester) in Britain, which had been slow in taking the military oath. On his arriving in Britain, he secured the obedience of the legion. Vettius Bolanus was then governor of Britain, a man of no enterprise; and Agricola, being in command under him, had little opportunity of exercising his great abilities. The appointment of Petilius Cerealis, who was an active general, to the government of Britain (A. D. 71), gave Agricola an opportunity to display his military talents, and to gain considerable reputation.

On his return to Rome (A. D. 73), Vespasian raised him to the patrician rank, and gave him the government of Aquitania, which he administered with distinguished ability for somewhat less than three years (A. D. 74—77). At the end of that period he was recalled to Rome, to receive the consulship, on which office he entered, as Consul Suffectus, with the future Emperor Domitian for his colleague, on the 1st of July, A. D. 77, and held it for three months. Soon after the expiration of his consulate, he was appointed to the government of Britain, and received the honour of the pontificate. At the same time he gave his daughter in marriage to the historian Tacitus, to whom he had betrothed her while consul.

By this time the successive Roman governors of Britain (from the expedition of Claudius, in the year A. D. 43, when Vespasian and Aulus Plautius subdued most of the nations south of the Thames and Severn) had reduced to subjection almost the whole of the island south of the Solway Firth, with the exception of North Wales. The people of this district, the Ordovices, just before the arrival of Agricola, had cut off a division of Roman cavalry, and other tribes were ready to revolt. Agricola had the opportunity of commencing his government by a decisive blow, and upon his arrival, in the middle of the summer of the year 78, when the campaign of the season was supposed to be at an end, he led his army into the mountains of North Wales, and almost destroyed the Ordovices. He followed up his success by invading Mona (the Isle of Anglesey), the people of which, in alarm at the energy of his movements, sued for peace, and surrendered the island. This great success he modestly abstained from magnifying in his letter to the senate and emperor.

He now applied himself to eradicate the causes of the war, by checking the excesses of the Romans, who had oppressed the inhabitants, especially by compelling them to sell their corn at less than its value, and to buy it again at a high price; and he promoted Roman civilisation, arts, and letters among the conquered people. The winters of this and the following year were spent in the reform of his own retinue, the enforcement of military discipline and of strict obedience to the laws, and in encouraging the natives to erect temples, forums, and houses, to educate their children in Roman learning, and to wear the Roman dress. From the government of Agricola we may date the destruction of the military spirit of the ancient Britons, and the commencement of that improvement in the arts of peace which they attained under the Roman government.

In the mean time Agricola advanced the Roman arms to the Firth of Tay. (A. D. 80.)

The fourth summer of his command (A.D. 81) was spent in securing the conquered territory by the erection of forts, some of which still exist, and especially by a chain of forts across the isthmus between the Firths of Clyde and Forth, on the line of which the Vallum Antonini (Graham's Dyke) was afterwards built by Lollius, in the reign of Antoninus Pius.

In the next summer (A.D. 82) Agricola crossed the Firth of Clyde, and subdued the tribes in that part of Britain opposite to Ireland (Carrick, Galloway, &c.) with a view to a future expedition to Ireland, which, however, he never accomplished.

The people of that part of the island called Caledonia, north of the Firth of Forth, now began to take the alarm. Anticipating their expected attack, Agricola opened his sixth campaign (A.D. 83) by advancing into their country, while his fleet sailed along the eastern coast to examine the harbours, and to support the army; and at the close of the next campaign (A.D. 84) he completely defeated the forces of the Caledonians under Galgacus, at the foot of the Grampian mountains. The season being too far advanced to allow of his following up this success, Agricola led back his army into Fifeshire, while he sent his fleet to circumnavigate the island, an enterprise which had been accomplished for the first time the year before, by a body of deserters. (Tacitus, *Agricola*, 28.)

Domitian, who had succeeded Titus A.D. 81, received these tidings with apparent pleasure, but real pain, or, in the striking words of Tacitus, "fronte lætus, pectore anxius." His jealousy was heightened by the contrast between the exploits of Agricola and his own recent mock triumph over the Germans. While he recalled Agricola from Britain, he ordered the senate to decree to him all the honours which, under the emperors, were substituted for a triumph, and held out a hope that he would be reappointed to the administration of the province of Syria, the accomplishment of which, however, he contrived by a manœuvre to evade. (Tacitus, *Agricolæ*, 40.) Agricola returned to Rome, which, by the emperor's command, he entered in the night; and having been received at the palace with a slight welcome, resigned himself to a quiet life, and thus escaped falling a victim to the frequent accusations which were brought against him by the ministers of Domitian's cruelty.

On the arrival of the time (probably about 89 or 90) when the government either of Asia or of Africa would have fallen to him, according to custom, he was induced by those who knew the emperor to petition to be excused. Domitian granted his prayer with affected reluctance, but withheld from him the usual proconsular salary. In the mean time, however, disasters had befallen the Roman arms in Mœsia, Dacia, Germany, and Pannonia, and the popular voice called for the services of Agricola. The effect of such a state of things on the jealous temper of Domitian cannot be doubted; and other grounds were not wanting for suspecting that the emperor had a share in Agricola's death. (Tacitus, *Agricola*, 43.) Tacitus, though he expresses himself with caution, evidently believed the common rumour, that Domitian had caused poison to be administered to his suspected rival. Agricola died at the age of fifty-six, on the 23d of August, A.D. 93.

It had been his policy to conciliate the tyrant Domitian, and carefully to avoid doing anything that might give him offence. To secure his wife and daughter in the possession of his property, he gave one third of it by his testament to Domitian, who appeared pleased at this mark of Agricola's good opinion of him; not seeing, says Tacitus, that a good father never bequeaths his property to any but a bad prince.

His person was rather pleasing than majestic. "You would easily," says Tacitus, "have taken him for a good man, willingly for a great man."

He left one daughter, the wife of Tacitus the historian, who wrote his life, and has commemorated his virtues in terms of the strongest affection. (Tacitus, *Jul. Agricolæ Vita.*) P. S.

AGRI'COLA, FRANCISCUS, (the Latinised form of his name), an ecclesiastical writer of the sixteenth and seventeenth centuries. He was born near Aldenhoven, in the duchy of Juliers, between Juliers and Aix-la-Chapelle, and was canon and parish priest of Rodinen, and afterwards of Sittard in the same duchy, and arch-presbyter or president of the council of the adjacent district of Susteren. Sweerts describes him as "a man of eminent piety, uprightness, faith, wisdom, and kindness, and the scourge of heretics," against whom his principal writings were directed. He died at Sittard, "worn out with age and by his labours in the cause of religion," A.D. 1621. His works are numerous: the "Bibliotheca Belgica" of Valerius Andreas, enumerates eighteen, chiefly in Latin; and the list given by Sweerts in the "Athenæ Belgicæ" includes a work not given by Andreas. Some few of his works are of a practical character; but most are polemical. He wrote in defence of Scripture and tradition, or, as he expresses it, "the word of God, written and unwritten;" of the celibacy of the clergy; of the worship of saints and of images; of relics; of the descent of Christ into hell; and of St. Peter's claim to be the apostle and first bishop of the church at Rome: he also wrote against the Anabaptists and the Calvinists. His works, so far as our authorities give the dates, were published between A.D. 1575 and A.D. 1616. (Valerius Andreas, *Bibliotheca Belgica*; Jo. Fr.

Foppens, *Bibliotheca Belgica*; Franc. Sweertius (Sweerts), *Athenæ Belgicæ*.) J. C. M.

AGRI'COLA, GEORG, was born at Glaucha in Meissen, on the 24th of March, 1490. He studied medicine at Leipzig, and in 1522 left that place to finish his studies in Italy. In 1529 he returned to his native country, and commenced the practice of his profession at Joachimsthal in Bohemia. He had, however, during his travels in Germany and Italy, contracted a taste for the study of geology and mineralogy, and spent his leisure in writing on these subjects; but finding that his sphere of observation was too contracted, he removed in 1531 to the mining district of Chemnitz in Saxony. Here he diligently availed himself of the opportunities which the mines afforded, of pursuing his favorite sciences, and for this purpose he almost entirely lived with the miners in their subterranean abodes. From a study of the rocks of Saxony, and the existing veins of metal, he became convinced that it possessed further mineral treasures, and proposed to Maurice, the then reigning duke of Saxony, a plan for opening other mines. To this Maurice did not accede, but gave Agricola permission to take up his residence at Chemnitz, and granted him also a pension. This he spent, and likewise the greater part of his own property, in following his mineralogical studies. He was afterwards made physician to the city, and a bürgermeister.

Previous to his removing to Chemnitz he gave to the world a little work on metals and minerals with the title "Georgii Agricolæ Medici Bermannus sive de re Metallica. Basileæ, 1530." 8vo.

In 1546 he published the result of his further study and observation, at Chemnitz, with the title "De Ortu et Causis Subterraneorum. Basileæ." folio. In this work, the formation of rocks and minerals, through the agency of water and fire, is fully considered; the various theories then existing are examined; and principles are laid down very much in advance of previous writers on these subjects. This work was accompanied by two others relating to the same subjects. The one entitled "De Natura eorum quæ effluunt e Terra," treats of those bodies which pass from the internal parts of the earth to its surface, whether as waters impregnated with various agents, as semi-fluid matters, or as hardened masses once fluid through the agency of heat. The other work, "De Natura Fossilium," is a description of the various mineral bodies found in the earth. These works are written in elegant Latin, and display a great acquaintance, not only with the writings of the Greeks, but also with the labours of the alchemists. There is a great amount of original observation in them, and they entitled Agricola, not only to be considered as the first mineralogist of his day, but as the first who appeared after the darkness of the middle ages to draw attention to mineralogy as a science. "What Conrad Gesner," says Cuvier, "was to zoology, Agricola was to mineralogy."

In 1549 he published a book on animated beings that inhabit the earth, entitled "De Animantibus Subterraneis," 8vo. Basle, 1549. He enumerates here the various animals that live in or take up their abode in the earth, as well as the fossil remains of animals he had found. The descriptions of the characters and habits of the animals are frequently minute and accurate; but it is worthy of remark, that he devotes a chapter to the dæmons of the mines, and describes with an evident conviction of the reality of their existence the "Dæmon subterraneus truculentus" or Bergteufel, and the "Dæmon subterraneus mitis" or Bergeneulen, Kobel or Guttel of the Germans.

This latter work appeared again at Basle in 1556, in folio, with the addition of another on metallurgy, "De Re Metallica." In this book is given a very accurate account of all that concerns the art of mining. The position of the various metallic veins, the modes of working, with the machinery used, and the subsequent processes of the preparation of the metal, are described, and the whole is copiously illustrated with engravings on wood. This work has been translated into Italian, and with the previous works has also appeared in German. The latest edition of his mineralogical works in German is by E. Lehmann, entitled "Agricola's Mineralogische Schriften. Freyberg, 1806–10." 3 vols. 8vo.

Previous to the publication of any of his works on metallurgy or mineralogy, Agricola had turned his attention to classical literature, and in 1533 published a work on the weights and measures of the Greeks and Romans, with the title "Libri Quinque de Mensuris et Ponderibus," 8vo. Paris. In this work he opposed the views and statements of Budæus, Portius, and Alciati; the last of whom defended himself, but was not equal to his antagonist, who replied in a small work, "Ad ea, quæ Andreas Alciatus denuo disputavit de Mensuris et Ponderibus brevis Defensio." This, with some other smaller works on weights and measures and moneys, and the first work, was published in folio at Basle in 1550. All these works have gone through many editions, the principal of which have appeared at Basle. He did not however confine himself to mineralogical writings. A work entitled "De bello Turcis inferendo," published at Basle in 1538, is attributed to him. He also wrote a treatise on the plague, "De Peste Libri tres. Basilieæ, 1554," 8vo. Melchior Adam also says that he wrote on the controversial subjects of his day.

Agricola, though protected by a Protestant prince, died in the Roman Catholic faith.

When young his tendencies were thought to be towards the Reformed religion, and he was the author of a well-known epigram reflecting on the practices of the Roman Catholic church. The misdirected zeal and intemperance of the Protestant party, and his attachment to the pompous service of the church of Rome, were, according to M. Adam, the causes of his not joining the Protestants. He was however quite alive to a sense of his duty as a citizen, and when Maurice the elector of Saxony went to join Charles V. in Bohemia, Agricola insisted on joining his prince, leaving behind him his wife, who was at the time pregnant, and his family. He died of a fever said to have been brought on by a dispute on divinity, in the sixty-first year of his age. On his body being carried to the church of Chemnitz, on account of his attachment to the Catholic faith it was denied the rite of Christian burial for upwards of five days, when it was removed to Zeitz, a village in the neighbourhood, where it was allowed to be deposited. (Adam, M., *Vitæ Medicorum Germanorum*; Bayle, *Dict. Gen.*; Jöcher, *Allgem. Gel. Lexicon*, and Adelung's *Supplement*; Ersch & Gruber, *Allgem. Encyc.*) E. L.

AGRI'COLA, GEORG ANDREAS, was a physician at Ratisbon in the beginning of the eighteenth century. He became generally known by having pretended to have discovered a plan by which plants might be much more rapidly grown than ordinarily. He announced this discovery with great pomp, and required 4000 gilders for making known the process. Not succeeding with this, he offered to sell it to 160 persons, at 25 guilders each. Whether he obtained the money does not appear; but he shortly after published a work, in which he made known his plan, under the title "Versuch der Universal-Vermehrung aller Bäume Stauden und Blumen Gewächse. Regensburg, folio. 1716–17, 2 Bände." In this work there was really much interesting and valuable matter with regard to the culture and propagation of trees, but nothing to support many of the previous statements of the author. The principal merit of the book consists in its pointing out a variety of ways in which the operations of layering, budding, &c. may be effected. For these purposes he always had recourse to a compost of gum copal and other things, which he called plant-wax or mummy. The book is written in a very inflated style, and in many places is evidently at variance with facts. It was translated into English by Richard Bradley, F.R.S., in 1721, under the title "A Philosophical Treatise of Husbandry and Gardening, &c. London, 4to." A translation into French appeared at Amsterdam, in 1720, under the title "L'Agriculture Parfaite." In addition to this volume, he published the following works on the same subject:—"Nachricht von seiner Universal-Vermehrung. Leipzig, 1716, 4to." "Eröfnetes Geheimniss von der Universal-Vermehrung, Regensburg, 1716, 4to." "Neu erfundene Kunst von der Universal-Vermehrung, Th. 1—3. Regensburg, 1716, 4to." He also published the following treatises on medical subjects:—"Dissertatio de Salubritate fluxus Hæmorrhoidalis, Halæ Magdeburgicæ, 1708, 4to." "De Succi Nutricii per Nervos Transitu, Vitembergæ, 1695, 4to." The last was the thesis which he presented on the occasion of his graduating. These works possess little merit.

Although the name of Agricola will be handed down to posterity as connected with the improvement of horticulture, his evident misrepresentation of many of the results of his researches, for the sake of gain, must always subject him to just censure. (Ersch & Gruber, *Allgem. Encyc.*; G. A. Agricola's *Works.*) E. L.

AGRI'COLA, GEORG LUDWIG, kapell-meister to the Duke of Saxe Gotha, was born at Grossen Furra, a village near Sondershausen, Oct. 25. 1643. His father, who was the minister of this place, sent him first to school at Eisenach, and afterwards to the universities of Leipzig and Wittenberg; in the latter he graduated. Here he also studied the works of the best Italian musicians, and qualified himself for the situation above mentioned, which he obtained in 1670. His promise of musical excellence was terminated by his early death in 1676. His principal published compositions are — 1. Penitential and Sacramental Hymns for five or more voices. Gotha, 1675. 2. Sonatas, Preludes, Allemands, &c. 1675. 3. "Musical Leisure Hours," consisting of a collection of similar pieces, with accompaniment for stringed instruments. Mühlhausen. 4. German Sacred Melodies, for two and six voices. Gotha, 1675. (Gerber, *Lexicon der Tonkünstler.*) E. T.

AGRI'COLA, JOHANN. His real name was Johann Schnitter, Schneider, or Sneider, which, according to the general custom of the time, he changed into Agricola. He was born on the 20th of April, 1492, at Eisleben, in the county of Mansfeld, whence he afterwards sometimes called himself "magister Eisleben," or, in Latin, "magister Islebius." He studied theology and philosophy at Wittenberg, where he formed an intimate friendship with Luther, who found in Agricola a most active and powerful supporter. It is probable that at the time when Luther published his theses against indulgences, Agricola was a lecturer in the university of Wittenberg, and held the same opinions as Luther, who, in 1519, took him to Leipzig, to the great meeting of German divines, which is known by the name of the "Leipziger Religionsgespräch." Agricola acted as secretary of the meeting, and on that occasion the university of Leipzig conferred upon him and Melanchthon, who was likewise present, the degree of baccalaureus. Henceforth he ex-

erted himself for several years, and in perfect harmony with Luther, to accomplish the work which they had undertaken. In 1525 the city of Frankfurt on the Main requested Luther to send over an able man to assist them in settling their ecclesiastical affairs. Luther sent Agricola, but he does not appear to have stayed there more than one month. On his return from Frankfurt, he went to his native place, Eisleben, where he was appointed preacher to the Nicolai Kirche, and to some extent also intrusted with the management of the gymnasium, while his wife employed herself in instructing young females in the principles of the reformed religion. Soon after his arrival at Eisleben he was made court preacher to John, Elector of Saxony, and it was in this capacity that, in 1526, he was present at the diet of Spire, and took a part in the presentation of the Augsburg Confession. In the year 1530 he was appointed court preacher to Count Albert of Mansfeld. Agricola was also one of the divines who signed the Schmalkalden articles of faith. In 1537 he again went to Wittenberg, but he now began to differ from Luther and Melanchthon, and commenced the well-known antinomian disputes. He asserted, against his former friends, that obedience to the Mosaic law was not necessary for the salvation of man, which solely depended upon the Gospel, penitence, and faith, while Luther contended for the necessity of obeying the Ten Commandments. The former friendship between him and Luther now became changed into bitter animosity, and Luther in his indignation usually called him "magister Grickel." Agricola found many supporters of his views among the Protestant divines, who, from their opposition to the law of Moses, were called Antinomians; but these disputes involved him in such troubles, that at last he was obliged to fly to Berlin, where he found protection. The Elector of Brandenburg conferred upon him the offices of court preacher and superintendent general, (archdeacon), which he held until his death on the 22d of September, 1566. During his residence at Berlin, Agricola changed his opinions respecting the Mosaic law, but his enemies said that he had done so against his conscience. These changes of opinion have drawn upon Agricola very severe censure, and some have even charged him with a design to overthrow Protestantism, and to return to the church of Rome. These accusations, however, are wholly unfounded, and are unwarranted constructions put upon his words and actions by implacable enemies.

John Agricola is the author of a great number of theological works, some of which are in Latin, but the greater part are in German. They are partly of an exegetical and partly of a dogmatical or controversial character, and among them are also several sermons, some catechisms, and several German hymns. Most of them are now only literary curiosities, and his theological works have been thrown into the shade by what he has done for the German language and literature. In this respect his merits are second only to those of Luther. He was the first who made a collection of German proverbs. This collection contains 750 specimens, to which he added a commentary, and various illustrations by way of examples. His introduction shows that he knew the value of the proverbial sayings of a nation, and that they indicate its character better than anything else. Agricola, moreover, intended, by these examples of the practical wisdom of the earlier Germans, to rouse the national spirit of his countrymen, and to induce them to abandon their imitation of every thing foreign; a weakness which has been peculiar to the Germans at all times. His commentary also merits high praise: his remarks are always rational and ingenious, and are expressed in a lively and very concise manner. He breathes a truly national spirit. Some strange expressions, which to us appear coarse and vulgar, were common to him and the greatest writers of his time. These proverbs appeared in two different collections; the first was published in Low German, and a few months after in High German also. The Low German edition, which is extremely scarce, has the title "Dre hundert gemener Sprekwörde, der wy Düdschen uns gebruken, unde doch nicht wetten wohar se kamen, dorch D. Johann Agricolam von Islewe," Magdeburg, 1528, 8vo. The High German edition appeared at Eisleben, 1528, 8vo. The second collection, which contains 450 proverbs, appeared without the name of the place of publication, in the year 1529, 8vo., under the following title: "Das ander Teyl gemeiner deutscher Sprichwörter mit yhrer Auslegung, hat fünfthalbhundert newer Wörter." These two collections were afterwards frequently printed together, as at Hagenau, in 1537 and 1584; at Eisleben, 1548; at Wittenberg, 1582. The most correct edition is that of Wittenberg in 1592, under the title "Siebenhundert und funffzig deutscher Sprüchwörter, ernewert und gebessert durch Johann Agricola. Mit vielen schönen, lustigen und nützlichen Historien und Exempeln erkleret und ausgelegt." (M. Adami, *Vitæ Theologorum*, in the collection of *Vitæ Eruditorum*, p. 195, &c. ed. 3. Frankf. 1706, fol.; J. G. Unger, *Dissertatio de J. Agricola, antesignano Antinomorum*, Leipzig, 1732. 4to. All the earlier works on Agricola, however, have been superseded by Berend Kordes "*J. Agricola aus Eisleben, Schriften möglichst vollständig verzeichnet, zur dankbaren Erinnerung an das dritte Jubelfest der Lutherischen Kirche*," Altona, 1817, 8vo. The complete list of all the works of Agricola, given in this work, is reprinted in Mohnike's article

"Johann Agricola," in Ersch & Gruber's *Allgem. Encyc.* For a general account see Meister's *Beiträge zur Gesch. der deutschen Sprache und Nationalliteratur*, i. 303—307.; *Characteristik deutscher Dichter*, i. 103.; Jörden's *Lexikon Deutscher Dichter*, i. 25—28.; the Dictionary of Jöcher with Adelung's supplements; and Mohnike, in Ersch und Gruber.) L. S.

AGRI'COLA, JOHANN, a German composer of the 16th century, and musical professor in the Augustine college at Erfurt. He published a set of Motets for four, five, six, and eight voices, 1601, and a collection of "Cantiones de præcipuis Festis per totum Annum," both printed at Nürnberg. (Draudius, *Bibliotheca Classica.*) E. T.

AGRI'COLA, JOHANN, a native of Naumburg, where he was born in 1589. He styles himself doctor of medicine and philosophy, and professor of medicine and surgery, but his further history is unknown.

He wrote some medical dissertations, and likewise "Deutliche und wohl gegründete Anmerkung ueber die Chymische Arzneyen Johannis Popii," Nürnberg, 1686, 4to. ("A plain and careful Commentary on Popius on Chemical Remedies,") 1686, 4to. It contains a great number of chemical processes, and many medical observations. He is reproached, however, with giving too pompous titles to his remedies, with speaking of very trivial preparations as though there were something in them exceedingly mysterious, and his medical formulæ are overloaded with ingredients. (Mangetus, *Bibliotheca Scriptorum Medicorum.*) C. W.

AGRI'COLA, JOHANN FRIEDRICH, a German composer in the employ of Frederick the Great, for whose theatre at Potsdam he composed several Italian operas. He published a translation of Tosi's celebrated work on Florid Song, and was a contributor to Adlung's "Musica Mechanica." He published a set of chorals. He was born in 1720, and died in 1774. (Gerber, *Lexicon der Tonkünstler;* Rellstab, *State of Music in Berlin.*) E. T.

AGRI'COLA, JOHANNES AMMO'NIUS, a professor of medicine and of the Greek language, at Ingoldstadt, and a man of great learning. He died in 1570. He wrote principally commentaries on Hippocrates and Galen. His chief works are — 1. "Hippocratis Coi Medicinæ et Medicorum omnium Principis, Aphorismorum et Sententiarum Medicorum Libri Sex." Ingoldstadt, 1537. 4to. In this book, the aphorisms of Hippocrates are arranged according to their subjects; and to the whole is appended a Latin translation of the sixth book of epidemics, by Leonard Fuchs, with original notes and observations. 2. "Medicinæ Herbariæ Libri Duo." Basel, 1539, 12mo. The first book contains an account of the plants used by the ancient physicians, the second of those employed by the moderns. (Mangetus, *Bibliotheca Script. Medic.*, where a catalogue of his works is given; and *Biographie Médicale.*) C. W.

AGRI'COLA, LUIGI, a Roman painter, and the keeper of the academy of St. Luke at Rome. He died in 1821.

There was another painter of the name of Agricola, who lived at Berlin about the middle of the eighteenth century. He painted landscapes, battles, birds, fruit, and flowers, in water colours. (Nagler, *Neues Allgemeines Künstler Lexicon;* Füssli, *Allgemeines Künstler Lexicon.*) R. N. W.

AGRI'COLA, MARTIN, professor of music and cantor in the college of Magdeburg, was born at Sorau in Silesia about 1486. His parents were poor, and he owed the proficiency he attained as a scholar and a musician principally to his own love of the art and his unwearied industry. He went to Magdeburg in 1510, and supported himself by giving private lessons in music and language. In 1524 he received his collegiate appointment; but even this scarcely afforded him a maintenance. In one of his publications he thus addresses his pupils: "I have now been an instructor in Magdeburg for twenty-five years, living in poverty that I might promote your knowledge of music. Will you request of your parents and those who manage the affairs of the school some augmentation of my means, for it is written, 'The labourer is worthy of his hire.'" He continued to labour in his avocation with unceasing diligence to the end of his life, his last work being published less than three years before its termination. He died June 10. 1556.

George Rhaw, of Magdeburg, a learned printer, and the most profound musical critic that Germany had produced, in his "Enchiridium" speaks of him as "a learned musician and his especial friend, who wrote most elegantly on music;" and he adds, "that if his works were written in German, as they are in Latin, nothing further on the subject could reasonably be required." ("Libellos qui, si sic, in Latino sermone ut sunt, Germanice scripti extarent," &c., which seems to be the proper punctuation of the passage.) Rhaw printed all Agricola's works, which may be reckoned the first of their kind that appeared in Germany. They also form an epoch in the history of music in that country, from the substitution of notes for the tablature before in use. But the principal feature of his character was that unshaken devotion to his art which no difficulties could daunt and no discouragement subdue. His works, of which the following is a list, were written in Latin, and for the use of his pupils: — 1. "Melodiæ Scholasticæ sub Horarum Intervallis decantandæ, 1512." 2. "A Collection of Songs, in four parts. 1528." 3. "Musica Instrumentalis. 1529." This curious work contains a wood engraving of every instrument

then in use, with a description in verse. The list is inserted here as containing the best information that we possess on this point. It comprises the flute, cornet, shawm, reedpipe, bagpipe, bomhart, trumpet, trombone, clarion, türmer horn (the horn sounded by watchmen from the church towers), organ (fixed and portable), regal, clavichord, clavicembalo, virginal, lyre, keyed cittern, keyed violin, lute, quintern; treble, alto, tenor, and bass violins; dulcimer, harp, psaltery, drum. Another, much altered, edition of this work was published in 1545. 4. "Musica Figuralis. 1532." 5. "De Proportionibus Musicis." 6. "Rudimenta Musices, quibus canendi Artificium compendiosissime complexum, Pueris una cum Monochordi Dimensione traditur, &c. 1539." 7. "Quæstiones vulgariores in Musicam. 1543." 8. "Scholia in Musicam planam Wenceslai Philomatis de nova Domo ex variis Musicorum Scriptis, &c. 1540." 9. Libellus de Octo Tonorum regularium Compositione." 10. Cantiones cum Melodiis Martini Agricolæ. 1553." This work gives its author a place among the earliest German composers for the church. After his death his friend Rhaw published (1561) "Duo Libri Musices, continentes Compendium Artis, et illustria Exempla." (Forkel, *Litteratur der Musik;* Mattheson, *Ephorus;* Gerber, *Lexicon der Tonkünstler.*) E. T.

AGRI'COLA, MICHAEL, one of the early Swedish reformers. He was born at the village of Torsby, in the parish of Pernå, in Nyland, about the beginning of the sixteenth century. He had already imbibed the doctrines of the reformation from the preaching of Peter Serkilax, when, in 1529, the last Roman Catholic prior of Sigtuna and first Protestant bishop of Abo, Martin Skytte, renounced his obedience to the pope, and swore allegiance to King Gustavus Vasa, receiving in return all the revenues of the bishopric unimpaired, except by the condition of maintaining eight Finnish students at foreign universities, especially at Wittenberg. Agricola was one of the eight students, and was sent to Wittenberg, whence he returned in 1539, with a letter of recommendation from Martin Luther, in which he was spoken of as a youth of excellent learning, manners, and capacity, who might be made of great use. In the same year he was appointed rector of the school at Abo; and it is stated by Rhyzelius that, shortly afterwards, but in what year is not known, he was sent by the king as missionary to Lapland. This disagrees, however, with the statement of Justen, who had the best opportunities of knowing, and says that he remained master of the school at Abo for ten years, and resigned the charge unwillingly, at the royal command, in 1548. He was at the same time appointed assistant to Bishop Skytte, whose infirmities disabled him from the performance of his duties. The bishop died in 1554, and the king summoned the members of the ancient chapter to Stockholm, where he informed them that he had resolved on dividing the bishopric into two, Abo and Wiborg. Agricola was appointed to Abo, and Justen to the other, not much to the satisfaction of Agricola, as Justen informs us. The king delivered them an exhortation on the duty of obedience to the crown, which was the more necessary as at the time it was gradually absorbing the revenues of all the canonries, as the old occupants died off. Gustavus was highly indignant at hearing that Agricola celebrated divine service at Abo, on his return, with Romish ceremonies, and sent him sharp messages on the subject. In the year 1556, Agricola accompanied the archbishop of Upsal, Laurentius Petri, [PETRI] on an embassy to the grand duke of Muscovy, Ivan Vassilevich, who was at war with Sweden; and on his way home, after concluding a peace, sickened and died, in the village of Kyroniem, in the parish of Vikyrkio, on the 7th of April, 1557.

Agricola translated into Finnish the New Testament, in the preface to which he states that the version was made from the original Greek, with the assistance of the Latin Vulgate and the German and Swedish translations. It was printed at Stockholm, in quarto, in 1548, at which time, according to Henderson, Agricola was bishop of Abo; but this is evidently a mistake. He is stated by Justen to have published a Finnish prayer-book, and by Gezelius, a Finnish psalm-book; but as Justen does not mention the psalm-book, nor Gezelius the prayers, the same work is probably intended. He is also sometimes mentioned as the translator of David's Psalms into Finnish; but Justen informs us that the version had a different origin. "The rector Justen," he says, speaking of himself in the third person, "commanded that the scholars in the school of Abo," where Justen succeeded Agricola, "should translate the Psalms by way of exercising their style, and corrected and improved the version himself, when their exercises were brought up to be examined in school hours, or oftentimes in his own room, after dinner." The work was, however, revised by Agricola, and published by him at Stockholm, in the year 1551. It contains a rhyming address to the reader, in which a description is given of the pagan idolatry of the Finns, and this is supposed to be the oldest printed specimen of Finnish poetry. In the course of the same year, several portions of the Old Testament were published by Agricola, who promised to proceed with the translation of the remaining books, if he met with sufficient encouragement. This desideratum was not, however, supplied to the Finns till the year 1646, when an entirely new version was issued. Agricola also translated into Swedish the "Sea Laws." or maritime code, of Wisby; but the work was

not published till 1689, when it appeared at Stockholm, under the editorship of John Hadorph. (Rhyzelius, *Episcoposcopia Sviogothica, eller en Sweagöthisk Sticht och Bishops-Chrönika*, i. 344, &c.; Justen, *Catalogus Episcoporum Finlandensium*, in Nettelblad's *Schwedische Bibliothec*, i. 86, &c.; Gezelius, *Biographiskt Lexicon öfver Svenske Män*, i. 10, &c.; Henderson, *Biblical Researches in Russia*, p. 7.) T. W.

AGRICOLA, RUDOLPH, (properly Rolef Huysmann,) sometimes with the addition Frisius, in order to distinguish him from other persons of the same name; sometimes he is also called Rudolphus a Groningen. He was born at Baffle (Latinized Bafflo), a village near Groningen, in Friesland, in the month of August, 1443. When a youth he studied under Thomas à Kempis, in the gymnasium of Zwoll, and thence went to Louvain, where he commenced the study of philosophy and theology. After spending some time at Louvain, where he made himself master of the French language, he went to Paris. From France he proceeded to Italy, where letters were then reviving, and where he hoped to gratify his taste and his love of sound philosophy. He spent the years 1476 and 1477 partly at Ferrara and partly at Pavia, and became acquainted with the most distinguished men of the time, among whom was Theodorus Gaza. In Italy, Agricola became acquainted with Greek. He devoted himself chiefly to the study of Greek philosophy, and soon saw how far the scholastic philosophy had degenerated from the ancient model. Agricola equalled the best Italian scholars in his knowledge of antiquity and philosophy, a fact which they themselves acknowledged. He also distinguished himself as a painter and a musician: he composed several songs, which he used to sing, and which were favourites even of the Italians. It is said that the Italians, who hitherto had looked on the Germans as barbarians, were struck with admiration at the learning and elegant accomplishments of Agricola. After his return to Friesland, he is said to have been appointed syndic of Groningen; but the fact is very doubtful: thus much only is certain, that on one occasion the city of Groningen sent him on a mission to the court of the Emperor Maximilian I. Here he remained for about six months, and several very honourable offers were made to him, but he could not be prevailed upon to change his independent position for the brilliant offices at the court of the emperor, for he was very fond of ease and independence, and he never accepted any office (though many were offered to him) which might in the least disturb his studies. This was probably also the reason why he never married. However, he exerted all his powers, especially through the influence which he exercised over his former fellow students, to raise

philosophy, eloquence, and learning in Germany to the same level which they had attained in Italy; and Germany justly regards him as the reviver of a genuine philosophy, and as having introduced a taste for Greek literature and the fine arts. During his residence in Italy, Agricola formed an intimate friendship with John von Dalberg, who subsequently became bishop of Worms, and chancellor of the elector palatine. In 1483, Dalberg invited Agricola to live with him. Agricola accepted the offer, and henceforth he passed his time with his friend, partly at Heidelberg, and partly at Worms. In the former place he occasionally delivered a course of lectures on philosophy, ancient history, and on the study of the ancients. The elector palatine, Philip, himself attended several of his lectures, and it was at his request that Agricola wrote a book called "De Quatuor Monarchiis," or an abridgment of universal history, interspersed with various political reflections. His influence upon the study of Greek, which was then just commencing in Germany, was so great that Vossius justly remarks that he diffused a taste for Greek learning all through Germany (Græcas literas tota Germania excitavit), and that in fact the study of Greek among the Germans may be dated from his time. In the year 1483 he also began the study of Hebrew, under the tuition of a Jew, whom Dalberg kept for this purpose in his house; but Agricola does not appear to have made any great progress in this language. He had at all times a great partiality for Italy, and in 1484, when Dalberg was sent on a mission to Rome, Agricola accompanied him; shortly after his return he died, at Heidelberg, on the 28th of October, 1485, and was at his express wish buried there, in the dress of a Franciscan monk, in the church of the Minorites.

Agricola was considered by the best judges of the time, such as P. Bembo and Erasmus, a profound and elegant scholar. His works are all written in Latin. That by which he gained most reputation as a philosopher, and in which he explained the method of reasoning according to the principles of Aristotle, is his "De Inventione Dialectica," Cologne, 1474, 4to.: it has often been reprinted. He also wrote a life of Petrarch, and another, in verse, of St. Anna. With the view of promoting the study of the Greek writers, he translated several works into Latin, such as the "Axiochus," incorrectly attributed to Plato, Isocrates' "Exhortation to Demonicus," some works of Lucian, the "Progymnasmata" of Aphthonius, and the work of Dionysius Areopagita. The last of these, however, was not completed, the work being interrupted by his death. He also wrote a commentary on Boethius "De Consolatione Philosophiæ," and on some declamations of Seneca. His other works con-

sist of orations, epistles, and poems. All his works, with the exception of a few of little importance, were collected by Alardus of Amsterdam, in "Rudolphi Agricolæ Lucubrationes aliquot nusquam prius editæ, &c. ceteraque eiusdem Viri omnia, Coloniæ, 1539, 2 vols. 4to." (P. Melanchthonis, *Oratio de Vitâ R. Agricolæ*; Brucker's *Ehrentempel der teutschen Gelehrsamkeit*; Heeren, *Geschichte des Studiums der classischen Literatur*, ii. 147. 152, &c. and 277.; Vossius, *De Hist. Lat.* p. 566.; Jöcher, *Allgem. Gelehrt. Lexic.* voc. "Agricola," and Adelung's supplement, p. 332.; Saxius, *Onomast. Lit.* ii. 270, &c.; F. Molter in Erseh und Gruber's *Allgem. Encyclopæd*, voc. "Agricola.") L. S.

AGRI'COLA, ST., Bishop of Châlons sur Saône, in the sixth century, according to Gregory of Tours, bestowed much attention upon architecture and the embellishment of the churches within his diocese. The cathedral of Châlons, which was built by him, was one of the handsomest buildings of its period, and was equally remarkable for its beauty and its solidity. It was richly ornamented in the interior with columns, marble facings, mosaic work, and paintings. (Felibien, *De la Vie, &c. des plus célèbres Architectes.*) R. N. W.

AGRIPPA (Ἀγρίππας), a sceptic of whom we know nothing more than that he lived after Ænesidemus and before Sextus Empiricus. Ænesidemus is sometimes considered as the inventor or discoverer of the ten grounds of doubting; but these grounds of doubting were acknowledged by the older sceptics, and Ænesidemus must be regarded only as the first person who enumerated them. Agrippa went a step further: he reduced the number of ten to five. Diogenes Laertius mistakes the matter when he speaks of Agrippa or his followers as simply adding five to the ten grounds of doubting. Two of the grounds of doubting enumerated by Agrippa relate to the matter; the other three are formal. Of the first two, one is founded on the fact of the different judgments which men make about the same thing; and the second on the fact of the contradictions in our sensuous perceptions, and the impossibility of concluding from appearances what is the real nature of things; and these two in fact comprehend the ten old grounds of doubt. The other three seem to be original, and they are these: It is objected to those who maintain that they can prove a thing from certain fundamental principles, that those principles must be proved; for if not proved, they are mere hypotheses. But if an attempt is made to prove these fundamental principles, then it is objected that they can only be proved by the assumption of other principles, and so on indefinitely (εἰς ἄπειρον); and thus proof is impossible. These are two of the three formal grounds of doubt. The third ground of doubt (ὁ διάλληλος τρόπος), the vicious circle, occurs when the thing which is intended to prove a proposition requires to be proved from the thing which is proposed to be proved; and thus, as we cannot use either thing for the confirmation of the other, we must doubt about both. The later sceptics, among whom are Menodotus and his school, simplified the grounds of doubt still further by rejecting those which related to the matter, and reducing to two those which related to the form. For they argued correctly that as a thing cannot be comprehended by itself, it must be comprehended by means of some other thing; and consequently the proof, or in other words the ground of doubt, may belong either to the indefinite class of doubts or to the vicious circle; but these two are one.

The foundation of the sceptical system rests on the assumption or the admission of the universal necessity of proof; and it originates in not discriminating the differences in the nature of the evidence which is applicable to different things. (Ritter, *Geschichte der Philosophie*, 4er Theil, 2d ed.; Ritter & Preller, *Hist. Philosoph. Græco-Romanæ, &c.* p. 453, &c.; Diogenes Laertius, ix., *Pyrrho.*) G. L.

AGRIPPA. An astronomer of this name is known to have been alive A.D. 92, by an observation of that date made in Bithynia, which Ptolemy makes use of. (*Syntax.* lib. vii. cap. 3.) Marcus Vipsanius Agrippa, the son-in-law of Augustus, is sometimes put down in lists of astronomers, we know not for what reason (by Riccioli and Lalande, for instance). A. De M.

AGRIPPA, CAMILLO, an Italian architect of the sixteenth century, respecting whom so few particulars have been recorded, that neither the year of his birth nor that of his death can now be ascertained. He is not even mentioned by Milizia, and Nagler also omits him, notwithstanding that Tiraboschi speaks of him, not only as a philosopher and mathematician, but a distinguished architect, "architetto insigne;" and as he also calls him a Milanese, we may conclude him to have been a native, if not of the city itself, of the territory of Milan. For his fame as an architect, however, he would seem to be more indebted to his theoretical knowledge, and practical skill in construction and engineering, than to any architectural work properly so called. No building is known as having been designed or erected by him; but he is spoken of, chiefly, as having directed the operations of removing, in the pontificate of Gregory XIII., the obelisk afterwards erected in front of St. Peter's, by Domenico Fontana, in that of Sixtus V.; an undertaking of which he published an account, entitled "Trattato di trasportar la Guglia in su la Piazza di S. Pietro, Roma, 1583, 4to." The only other known instance of his being professionally employed, is that of his conveying the stream

of the Acqua Vergine to the summit of the Pincian Hill. His writings were numerous; a list of them is given by Mazzuchelli, and we may here mention that which has for its title, "Nuove Invenzioni sopra il Modo di Navigare, Roma, 1595." 4to. All his works are now exceedingly rare. (Tiraboschi, *Storia della Letteratura Ital.*) W. H. L.

AGRIPPA, FONTEIUS. [FONTEIUS.]

AGRIPPA, HATE'RIUS. [HATE'RIUS.]

AGRIPPA, HEINRICH CORNE'LIUS, was born at Cologne, in 1486, of a noble family, which bore the title of Von Nettesheym. Following the example of his ancestors, who had for several generations served with honour under the princes and emperors of the house of Austria, he early entered the service of the Emperor Maximilian as one of his secretaries. From this time to the year 1513, his life was spent in so irregular a pursuit of honour in science, literature, theology, war, and diplomacy, that it is impossible to affix the dates to many of the services in which, according to his letters, he was occupied. In 1507 and 1508 he was engaged in France and Spain; and in 1509 he delivered public lectures at Dole in Burgundy, on Reuchlin's treatise "De Verbo Mirifico," which, though they gained him great reputation, embroiled him in a quarrel with the monks, which continued to his death. In 1510 he was sent on some secret mission to London, where his time was chiefly occupied in studying the Epistle of St. Paul to the Romans, under Dean Colet, and in writing a commentary on it. From England he went to Cologne, and lectured on various theological questions: but he soon after joined the Austrian army in Venice, and was engaged in active military service till 1513, when he was summoned, as a theologian, by the Cardinal di Santa Croce to a council at Pisa. At this time he had been knighted for his gallantry in the field, had received a letter from Leo X. commending him for his zeal and skill in the service of the church, had taken the degrees of doctor of laws and doctor of medicine, was thoroughly conversant with eight languages, and with all the sciences of his day, and was equally notorious as a theological disputant, an astrologer, and a searcher after the secret of the mutation of gold.

But the same correspondence between himself and his friends, from which we derive this account of his learning and reputation, proves that in pursuing them he had spent nearly all his money. After having lectured, for the two years following the council at Pisa, upon theology and the works of Mercurius Trismegistus, at Turin and Pavia, he was obliged, by the troubled state of the country, to quit Pavia, and leave behind him a great part of his small property. He remained without employment, hardly maintaining himself and his wife, to whom he had been recently married, till 1518, when his friends obtained him the appointment of advocate and orator of Metz. He held this office for about two years; and during all the time was engaged in a quarrel with his old enemies the Dominican monks, who persecuted him, he says, for maintaining that Anna, the mother of the Virgin Mary, was only once married, and had only one child, and for defending a poor peasant woman whom they wished to put to the torture because her mother had been burnt for sorcery. They obliged him at last to quit Metz, upon which he went to Geneva, and thence to Freiburg, practising as a physician, but with little pecuniary advantage. In 1524 he went to Lyon and was appointed physician to Louisa of Savoy, the mother of Francis I. of France; but in the following year she left him without paying him his stipend. She was offended at him, partly because he had expressed his dislike of being constantly employed in what he deemed the unworthy task of calculating by astrology the course of events in France, and partly because she found out that, from the calculations which he did make, he had prophesied the triumph of her enemy, the constable Charles de Bourbon. Enraged at being thus treated, and deep in debt, he wrote virulent letters against the princess to some of his friends, the contents of which were indiscreetly divulged. The consequence was, that when he wished to go from Lyon to Antwerp, his passport was refused at Paris, the Duc de Vendôme declaring he would never sign one for a diviner; and he did not arrive at his destination till 1528. In the following year, however, fortune seemed once more to favour him, and he received invitations to four different European courts, among which was one from Henry VIII. of England. He accepted that of Margaret of Austria, regent of the Low Countries; and she appointed him historiographer to the Emperor Charles V. In this capacity he wrote an account of the emperor's coronation, and was engaged in other works, when, at the close of 1530, the regent died. Her death, he says, was as good as the preservation of his own life, so much had both she and the emperor been prejudiced against him by the slanders of those about their courts, who were now more than ever enraged at him, because of the recent publication of his treatises, on the vanity of the sciences, and on occult philosophy. Thus, his seeming good fortune had only reduced him to greater poverty, for the emperor refused him even a pittance of his salary as historiographer, and he was put in prison at Brussels. On his liberation he went, in 1532, to Cologne, where, though harassed by pecuniary difficulties, he again engaged in an angry dispute with the monks and the inquisitors, who strove hard, but unsuccessfully, to prevent his publishing a second edition of his "Occult Philosophy." From 1533 to 1535 he lived in poverty, at Bonn. In the

latter year, as he was on his way to Lyon, he was imprisoned for what he had written against the Princess Louisa, and soon after, being liberated on the petition of some friends, he died at Grenoble, in deep distress.

The fortunes of Agrippa were not more varied than his reputation. Successive biographers have described him as a man of consummate learning, as one of the brightest ornaments of his age, as a mere impostor and magician, as a heretic and a dealer with familiar spirits. The truth is, he deserves neither so much praise nor so much abuse as he has received.

The stories that were current both before and for some time after his death, to prove that he practised sorcery, were of the most absurd kind. None of them were more reasonable than that which Paul Jovius records, and which has become popular, namely, that a favourite black dog, which Agrippa always led about with him, was his familiar spirit, and that on his death-bed, having taken the collar, which was covered with cabbalistic signs, from the dog's neck, and cursed it, as the author of all his evil lot, it fled, leaped into the Saône, and was never seen again. But in rejecting the slanders of Agrippa's enemies, and the popular evidences of his having committed these impossible sins of sorcery, it is necessary to avoid the error into which M. Naudé and some others of his defenders have fallen, of trying to prove that he denied or despised the arts of which he was accused. There is ample proof, in several parts of his writings, that he believed in, and, as far as he could, practised astrology and the various forms of magic, and that he used both to gain favour by promising to make gold, and to excite fear by threatening to obtain the aid of evil spirits. During the early part at least of his life he was at the head of a secret society, (*Epist.* lib. 1. t. ii.) of which the members were scattered in every country, and were bound by an oath to assist each other in acquiring fortunes by promising to aid kings and nobles, by sending messages for them with the speed of magic, by transmuting metals, and by various occult arts. It was no doubt by means of this society that Agrippa gained the reputation, which he always had, of knowing what was going on in other parts of Europe; a knowledge which, to the ordinary observers of those days, was inexplicable, except on the supposition that his familiar spirits conveyed it to him. Nor was he careful to undeceive them; for his professions were often much greater than without supernatural aid he could fulfil. He says, for instance, in his "Occult Philosophy," that he could make others, at the greatest distances, acquainted with his most secret thoughts in twenty-four hours; and admits, as if with some regret at the narrow limit of his art, that it is not possible to convert any mass of metal into a larger mass of gold. It is true that in his "Vanity of the Sciences" he declaims against all the arts of magic; but he does so in a milder tone than that which he assumes against the study of many genuine sciences; and the evidence which even this might afford of his having seen his errors, is completely neutralised by his saying, in 1531, of his "Occult Philosophy," (a work containing the whole doctrine and practice of magic,) that it is "the work not so much of our youth as of our present days."

But there may be much deserving of praise in the intellectual character of Agrippa, although he did not discern the fallacy of these, the ordinary errors of the time in which he lived. His profession of these arts was no proof of unusual ignorance, for the persecution which they brought upon him was excited, not by his credulity, but by his suspected criminality in practising what his enemies were convinced was possible. In all his works there is abundant evidence of extensive learning, and of a very powerful and unfettered intellect. His greatest faults were in his temper: he was rash, vain, and arrogant; he delighted in being embroiled in quarrels; he generally chose a subject for his lectures, or for his pen, which was sure to bring trouble on him; and he rarely wrote without courting persecution, either by picturing beforehand the rage of those whom he opposed, or by uttering some virulent invective against them.

The "Vanity of the Sciences," the work by which Agrippa is now chiefly remembered, is just such a book as might be expected from a conceited, clever man, who having studied all kinds of learning, found himself unable to earn his bread by any of them. Its professed object is to prove the "rashness and arrogant presumption of preferring the schools of the philosophers to the church of Christ, and of putting the opinion of men before or on a level with the word of God." But this is only one of its subordinate purposes; the main scope is to throw bitter reflections upon every art and science, from dancing to astronomy. There is very rarely any attempt at a scientific refutation of error; but each subject is taken in succession, and both the study of it, and those who profess to teach it, are placed in the most odious light. The satire, however, though too violent, is marked by a character of truth, which could only be attained by a man like Agrippa, who had experience and a clear knowledge of every subject on which he wrote.

All Agrippa's writings, though devoid of charity, show a remarkable earnestness in the defence of religion; and it could only be by the most indefinite use of the term that, after writing his "Vanity of the Sciences" and his "Occult Philosophy," he was proscribed as a heretic. He lived in communion

with the church of Rome, but, as might be expected from the temper which he showed in other matters, he was opposed to both the Roman Catholic and the Protestant parties. He calls Luther an obstinate heretic; the inquisitors, bloodthirsty vultures; the theologians of the schools, depraved hypocrites and rash sophists; and he ridicules the current popish legends, and the notion of the infallibility of the pope.

Of his knowledge of medicine there is no evidence beyond his own assertion of having practised with great success, and an unimportant account of the means of preventing the contagion of plague. The essays cited by Carrere (*Bibliothèque de Médecine*), Eloy (*Dictionnaire Hist. de la Médecine*), and others, as his medical works, are his satires upon the several classes of medical practitioners, in the "Vanity of the Sciences." They are, perhaps, the best of all his satirical works.

All the works of Agrippa were published at Lyon, in 1600, with the title "Henrici Cornelii Agrippæ ab Nettesheym... Opera in duos Tomos concinne gesta. . . . . Lugduni; per Beringos Fratres;" and in subsequent editions at other places. The first volume includes the following essays:—"De Occulta Philosophia Libri Tres," written in 1510, and first published at Antwerp, in 1531. "In Geomanticam Disciplinam Lectura:" "De Occulta Philosophia Liber Quartus;" an essay which first appeared about forty years after Agrippa's death, and of which he was certainly not the author (Wier, *De Magis*, p. 108.): some essays on magic and similar subjects, by Pietro di Abano and others. The second volume contains scarcely any writings but those of Agrippa himself, and includes the following:—"De Incertitudine et Vanitate Scientiarum atque Artium Declamatio invectiva, seu cynica." "Apologia pro Defensione Declamationis," &c. "In Artem brevem Raymundi Lullii Commentaria." "Querela super Calumnia ob editam Declamationem de Vanitate Scientiarum." "Tabula abbreviata Comment. in Artem brevem R. Lullii." "De Triplici Ratione cognoscendi Deum." "Dehortatio Gentilis Theologiæ." "Declamatio de Nobilitate et Præcellentia Fœminei Sexus;" an essay written at Dole, in 1509, to gain the favour of the Princess Margaret of Austria. He was prevented from publishing it at that time by his quarrel with the monks, and especially with one named Catilinetus; and it was not printed till 1529. "De Sacramento Matrimonii." "De Originali Peccato." "De Vita Monastica." "De Inventione Reliquiarum B. Antonii Heremitæ." "Contra Pestem Antidota." "De beatissimæ Annæ Monogamia ac unico Puerperio Propositiones." "Defensio Propositionum." "Epistolarum ad Familiares, et eorum ad ipsum, Libri Septem." "Orationes Decem;" these are on various subjects, and were for the most part delivered while he was orator of Metz. "Historiola de duplici Coronatione Caroli V." "Epigrammata nonnulla." (All the circumstances of Agrippa's life may be collected from the *Epistolæ*; they are discussed at great length by Bayle, *Dictionnaire Historique et Critique*. Schelhorn, *Amœnitates Literariæ*, ii. 513., and Goulon, *Encyclopédie Méthodique*, "Medicine," t. i., furnish much information respecting the several editions of his "Vanity of the Sciences," and other works.) J. P.

AGRI'PPA, HERO'DES (Ἡρώδης Ἀγρίππας) I., called by Josephus "the Great," (*Jewish Antiq.* xvii. c. 2. s. 2.) was the grandson of Herod the Great, and the son of Aristobulus and Berenice. The early part of his life was a series of changes and dangers. He was living at Rome shortly before the death of Herod the Great, and was intimate with Drusus, son of the Emperor Tiberius. In consequence of his extravagance in presents and entertainments, he was compelled to leave Rome, and he retired to a tower at Malatha in Idumæa. By the intercession of his wife Cypros, he obtained from Herod Antipas, the tetrarch of Galilee and Perœa, a residence at Tiberias, where he was supported by Herod, till, shortly afterwards, they quarrelled at a feast at Tyre, and Agrippa betook himself to Flaccus, the proconsul of Syria, whose favour he again lost in consequence of an act of corruption, which was made known to Flaccus by Agrippa's own brother Aristobulus. Soon after this, Agrippa went to Italy, having more than once been almost prevented from sailing by pecuniary difficulties. Having landed at Puteoli, he was received with great favour by Tiberius, who was then at Capreæ, and who gave him the charge of educating his grandson Tiberius. He soon formed an intimacy with Caius, the son of Germanicus (afterwards the emperor Caligula), in whose presence he one day prayed that Tiberius might soon die and be succeeded by Caius. These words were repeated to Tiberius, who committed Agrippa to prison, where he remained till the emperor's death.

Very soon after the accession of Caligula (A. D. 38), he set Agrippa at liberty, and gave him the tetrarchy of Philip (who had died in the year 33), which included Batanæa, Trachonitis, and Auranitis, with the title of king, and also that of Lysanias, consisting of the district of Abilene, which, however, though nominally conferred on him now, he did not actually obtain till the reign of Claudius. In the next year Agrippa took possession of his kingdom. His rise excited the envy of Herodias, the wife of Herod Antipas, and, at her instigation, Herod proceeded to Rome to petition the emperor to convert his tetrarchy into a kingdom. He was quickly followed by a letter from Agrippa, accusing him of treasonable

designs; upon receiving which, Caligula deposed Herod, banished him to Lyon, and added his tetrarchy of Galilee and Peræa to the kingdom of Agrippa.

At the time of Caligula's death Agrippa happened to be at Rome; and it was in a great degree to his advice and management that Claudius owed his succession to the empire. His services were rewarded by the addition of Judæa and Samaria to his kingdom, which now extended over the whole of Palestine, and included somewhat more than all the dominions of his grandfather, Herod the Great. With Judæa and Samaria, which at the time when they were given to him formed the Roman province of Judæa, he received also the consular dignity. Besides this, Claudius made a public league with Agrippa in the forum, and bestowed on him other marks of his favour. He also gave the kingdom of Chalcis to his brother Herod, and published an edict in favour of the Jews.

Agrippa now proceeded to Jerusalem, and having offered sacrifices, and suspended in the treasury of the temple a golden chain which had been given him by Caius, and which was of the same weight as the iron chain with which he had been bound by Tiberius, he applied himself with vigour to the settlement of the religious and civil affairs of his kingdom. He began to surround Jerusalem with fortifications, which, in the opinion of Josephus, would have been impregnable, had not their completion been prevented by his death. He showed especial favour to Berytus, where he built a theatre and amphitheatre, and exhibited contests of gladiators. His friendship was courted by the neighbouring kings of Commagene, Emesa, and Lesser Armenia, as well as by the Roman proconsul of Syria, all of whom were at one time assembled at Tiberias as his guests. To increase his popularity with the Jews, he persecuted the Christians, putting to death the apostle James (the brother of John), and imprisoning Peter, who was, however, miraculously released. (Acts, xii., where he is called Herod.) This was about the time of the Passover, in the year A. D. 44. In the same year he was exhibiting games at Cæsarea in honour of the emperor, and on the second day of the festival he had shown himself to the people in a robe made of silver, and pronounced an oration to them, when the rays of the sun fell on his silver robe, and the people shouted that he was a god, and not a man. In the same hour he was seized with a loathsome disease, which St. Luke and Josephus both ascribe to the immediate vengeance of God for his impious acceptance of the people's flattery. The former says that "immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost." (Acts, xii. 23.) Josephus repeats the words of Agrippa himself, acknowledging the justice of his punishment. (*Jewish Antiq.* xix. c. 8. s. 2.) He lingered for five days, and died (A. D. 44) in the fifty-fourth year of his age, and the third of his reign over all Palestine.

He left by his wife Cypros a son, named Agrippa, and three daughters, Berenice, Mariamne, and Drusilla. Berenice was the wife of her father's brother, Herod, king of Chalcis. (Josephus, *Jewish Antiq.* xvii. c. 1, 2.; xviii. c. 5. s. 4., c. 6, 7, 8. xix. c. 4—8; *Jewish War*, i. c. 28. s. 1., ii. c. 9. s. 5, 6., c. 11.; Dion Cassius, lx. 8.; Eusebius, *Hist. Eccles.* ii. 10.) P. S.

AGRIPPA, HERO'DES II., son of Agrippa Herodes I., was only in his seventeenth year when his father died. He was then at Rome, under the care of the Emperor Claudius, who, on account of the youth of Agrippa, kept him with himself, and sent Cuspius Fadus to act as procurator of the kingdom, which thus again became the Roman province of Judæa.

Upon the death of Herod, king of Chalcis (A. D. 48), Claudius gave his dominions to Agrippa, and with them the privilege which Herod had possessed, of appointing the high-priest, and managing the business and treasures of the temple. In the year 53 this kingdom was exchanged by Claudius for another, composed of the tetrarchies formerly held by Philip and Lysanias, to which Nero added a part of Galilee, including Tiberias and Tarichææ, together with Julias, a city of Peræa, and fourteen villages in its neighbourhood. (A. D. 55.) Agrippa did not succeed in pleasing either his own subjects or the Jews. The former were displeased at his transferring his residence and the wealth of his kingdom to Berytus; and he offended the Jews by his friendship for the Romans, as well as by the erection of rooms in the royal palace at Jerusalem in such a position as to overlook the temple. Just before the Jewish war commenced, Agrippa made a vain attempt to dissuade the Jews from rebellion, in a speech which is preserved by Josephus. When the war broke out, he took the side of the Romans, and was wounded at the siege of Gamala. At the close of the war he retired to Rome, with his sister Berenice, where he died, at the age of nearly seventy, in the third year of Trajan's reign.

This Agrippa was the king before whom the Apostle Paul made his celebrated defence in A. D. 60. (Acts, xxv. xxvi.)

He was on terms of intimacy with the historian Josephus, who asserts that the king wrote him sixty-two letters, of which he has preserved two, which speak highly of his history of the wars. This fact will account for the evident partiality which Josephus displays for both the Agrippas. (Josephus, *Jewish Antiq.* xvii. c. 5. s. 4., xix. c. 9. s. 2., xx. c. 1. s. 3., c. 5. s. 2., c. 7. s. 1., c. 8. s. 4. 11., c. 9. s. 4.; *Jewish War*, ii. c. 11. s. 6., c. 12.

s. 1., c. 16, 17. s. 1. iv. c. 1. s. 3.; *Life*, s. 64.; Photius, *Myriobibl.* cod. 33.) P. S.

AGRIPPA, M. ASI'NIUS. [ASI'NIUS.]

AGRIPPA, MARCUS VIPSA'NIUS, the son of Lucius, was of mean parentage. He was born in B. C. 63, the same year as Octavius, afterwards the Emperor Augustus, with whose career the events of Agrippa's life are inseparably connected. The Gens Vipsania, to which Agrippa belonged, was obscure, and he generally dropped this designation, and simply called himself the son of Lucius.

At the time when Julius Cæsar was assassinated (B. C. 44), Octavius was studying oratory at Apollonia in Illyricum under Apollodorus, and also waiting with the forces there for the arrival of Cæsar to prosecute the war against the Dacians and Parthians. Salvidienus Rufus, and Agrippa, who were then also at Apollonia, and the intimate friends of Octavius, advised him to proceed immediately to Italy. Octavius came to Rome, probably accompanied by Agrippa, and took possession of the property bequeathed to him by his uncle the Dictator, and assumed the name of C. Julius Cæsar Octavianus. [AUGUSTUS.] In the year B. C. 43, Cæsar, now in the twentieth year of his age, was elected consul, and his colleague Pedius proposed and carried a law for the trial of the assassins of his uncle, most of whom, however, had escaped from the city. Cæsar named Agrippa as the prosecutor of C. Cassius, a measure which was well calculated to secure him to the party of Cæsar, if he was not already inclined to embrace his cause.

The next occasion on which we hear of Agrippa is during the war between Cæsar and Lucius, the brother of Marcus Antonius, in which Agrippa commanded a force as a legatus of Cæsar. Agrippa succeeded in frustrating the design of Lucius Antonius, who was attempting to prevent a junction between Cæsar and his legate Salvidienus; and with Salvidienus, Agrippa blockaded L. Antonius in Perusia, to which he had retreated, in the hope of being able to join his legates Ventidius and Asinius Pollio (B. C. 41). Perusia was taken in the following year; and Agrippa brought over to his side two of the legions which L. Plancus had left at Cameria. About the end of B. C. 40, Agrippa was sent by Cæsar to Sipontum in Southern Italy, which had fallen into the hands of M. Antonius. The old soldiers who had obtained grants of lands in Italy joined Agrippa in this expedition; but on discovering that it was designed against M. Antonius as well as Sextus Pompeius, with whom Antonius had then allied himself, many of them left Agrippa and returned to their homes. Cæsar, however, persuaded these veterans to follow him to Brundisium, where Antonius had fortified himself; but in the mean time Agrippa succeeded in recovering Sipontum, and peace was made between Cæsar and Antonius. In the year B. C. 39, Cæsar and Antonius came to terms of peace with Sextus Pompeius.

Agrippa is not mentioned in the war of the year B. C. 38 between Cæsar and Sextus Pompeius, in which Cæsar's fleet was twice defeated. In B. C. 37 he was consul with L. Caninius Gallus: he suppressed a rising in Gaul, led an army across the Rhine, being the first Roman, except Julius Cæsar, who had ventured into the country of the Germans, and he defeated the Aquitani. He was recalled by Cæsar, who offered him the triumphal honours, which he declined; but he accepted the commission to form a fleet and train the men to naval manœuvres, for the purpose of opposing the maritime force of Sextus Pompeius, who now commanded the seas. The western coast of Italy was deficient in good harbours: Agrippa obviated this difficulty by constructing a new port. The Lucrine lake on the coast of Campania was separated from the Tuscan sea by a narrow embankment, about a Roman mile in length, the work of Hercules. Agrippa repaired the embankment, and connected it with the sea by two cuts, and by other cuts he connected the Lucrine with the neighbouring lake of Avernus. Thus, as Virgil says, the waves of the Tuscan sea were let into the Avernus. (*Georg.* ii. 163, and the commentators on the various passages relating to the work of Agrippa). With that prudence which characterised Agrippa during all his connection with Cæsar, he gave the honour of this great work to his master, and called the new harbour the Julian port. By cutting down the sacred woods in the neighbourhood of the lakes, for the purpose of giving more easy access to them, he showed that he despised old superstitions when they interfered with his plans. Agrippa exercised his troops during the whole winter in all the necessary manœuvres in the Julian harbour. About this time he married Pomponia, the daughter of T. Pomponius Atticus, the friend of Cicero; and Cæsar gave him the command of all his naval forces, in place of Sabinus, with whose conduct he was dissatisfied.

Agrippa commanded the fleet of Cæsar in the battle of Mylæ on the coast of Sicily, in which Sextus Pompeius lost thirty ships (B. C. 36); and in the same year he defeated Pompey in a decisive naval battle near Naulochus on the coast of Sicily. This blow destroyed the party of Pompey, and freed Cæsar from one of his most dangerous enemies.

Cæsar did not grudge his general the rewards that were due to his signal services; and though not particularly mentioned, it must be assumed that Agrippa was enriched by his master out of the confiscated property which was at his disposal. He also received

the honour of a naval crown, a distinction for the first time conferred on him; or, according to some authorities, it was first given by Pompey the Great to M. Varro. (Velleius Paterculus, ii. 81.; Pliny, *Hist. Nat.* xvi. 4.) Agrippa accompanied Cæsar as his legatus in the expedition into Illyricum (B. c. 35) against the Iapydæ, Dalmatians, and Pannonians.

In the year B. c. 33, in the second consulship of Cæsar, Agrippa, though he had been consul, voluntarily accepted the ædileship, and his munificent expenditure in that office was long remembered by the Romans: he repaired roads and public buildings at his own expense; he restored the aqueducts called the Appian, Marcian, and Anienian, which were greatly dilapidated; and he brought to Rome a new supply of water from the Tepula by an aqueduct fifteen miles in length, to which, with his usual prudence, he gave the name of Julian. He made seven hundred reservoirs (lacus), one hundred and five running conduits (salientes), and one hundred and thirty great heads of water (castella). This abundant supply was still further increased under the early emperors, and Pliny might justly say that there was nothing in the world more worthy of admiration than the hydraulic works of Rome. Agrippa also swept away the rubbish that had accumulated in the great Cloacæ of Tarquinius Priscus, by driving seven streams of water through them; and he himself ventured to navigate these subterraneous channels, and to penetrate from beneath the foundations of the city into the stream of the Tiber. (Frontinus, *De Aquæduct*, c. 9.; Pliny, *Hist. Nat.* xxxvi. 15). Agrippa was a man of taste as well as of grand conceptions: he adorned his great works with numerous statues and marble columns, and his ædileship was the beginning of the splendour of imperial Rome. In addition to these works of public utility, the people were gratified with exhibitions of various kinds for fifty-nine days, and one hundred and seventy baths were open gratuitously during the year of his ædileship.

When the war broke out between Cæsar and M. Antonius (B. c. 32), Agrippa was again employed in the command of the fleet. He took Methone in the Peloponnesus, which contained a garrison on Antony's side; and he afterwards captured Leucas with the ships of the enemy which were stationed there, and Patræ and Corinth. At the battle of Actium (B. c. 31), Agrippa commanded the fleet of Cæsar, with M. Lurius and L. Arruntius under him. Cæsar himself had no particular post, but went about where his presence might seem necessary. The victory was due to the skill of Agrippa and the discipline of his troops, for in number and magnitude of vessels the fleet of Antony had the advantage. Shortly after the battle the army of Antony surrendered to Cæsar, whom from this time we may designate by the name of Augustus, a title which the senate conferred on him four years later, during the third consulship of Agrippa. After the battle of Actium, Agrippa was sent to Italy to keep things quiet, while Augustus made a progress through Greece, and he does not appear to have been in Egypt in the year A. D. 30, when the triumph of Augustus was completed by the death of Antony and Cleopatra.

In B. c. 28 Agrippa was the colleague of Augustus in his sixth consulship, during which a census was made. About this time also he received in marriage Marcella, the niece of Augustus and the daughter of his sister Octavia. It does not appear whether Pomponia was dead or was divorced on the occasion. In B. c. 27 Augustus had again Agrippa for his colleague in the consulship. The third consulship of Agrippa was signalised by other works of ornament or utility, among which the Pantheon still bears the inscription which commemorates its munificent founder: "M. Agrippa L. F. Cos. Tertium fecit." A statue of the dictator Cæsar was placed in the temple, and statues of Augustus and Agrippa in the portico. The construction of the piazza (porticus) in commemoration of his naval victories, which was adorned with a picture of the Argonauts, belongs probably to the same period. Lepidus had erected a place in the Campus Martius with piazzas for the convenience of holding the comitia: Agrippa cased it with marble, or perhaps stucco, and adorned it with statues and paintings: he bestowed on it the name of Septa Julia, still adhering to his old caution of giving all the honour of his works to Augustus.

Agrippa was with Augustus in the Cantabrian war (B. c. 25), but he was not always absent from Rome; for, on the occasion of Julia the emperor's daughter being married to her cousin Marcellus, Agrippa represented the emperor, who was not present. That Agrippa might now aspire to succeed Augustus, seems not improbable, for the Julian house had nothing of the character of hereditary title, and Augustus had never affected to exercise any powers, except with the consent of the senate. But Marcellus, the son of Octavia, by his proximity of blood and his recent marriage with Julia, seemed designated as his successor, and a jealousy arose between him and Agrippa. This jealousy was increased by the circumstance that Augustus, in a severe illness, when he was expected to die, had given Agrippa his ring, which at least was a token of confidence in his faithful friend. On the recovery of Augustus, Agrippa was sent to the government of Syria, which he considered only as an honourable exile; but he went no further than Mitylene in Lesbos, and administered the province by his legate. The death of

Marcellus, which soon followed (B. C. 23), and the difficulty which Augustus felt in keeping things quiet at Rome while he was absent in the provinces, led to the recall of Agrippa, and to his nearer alliance with Augustus. Agrippa divorced his wife Marcella, a matter to which the Roman law gave every facility, and married Julia, the widow of Marcellus (B.C. 21), who was then about nineteen years of age. It is said that Augustus was induced, by the advice of Mæcenas, to ally himself thus closely with Agrippa: he had made Agrippa so powerful, observed Mæcenas, that he must be either the emperor's son-in-law, or must be removed. Octavia, the mother of Marcella, who was said to have advised or to have consented to this match, soon found a new husband for her daughter. Agrippa was also made præfectus urbi, in which capacity he set himself about restoring tranquillity with his usual promptitude and success.

In the year B.C. 19 Agrippa was sent into Gaul, where he speedily settled the disputes among the leaders of the factions, and checked the incursions of the Germans. An outbreak of the Cantabrians next required his presence in Spain, and it demanded all the activity and skill of the general to crush this dangerous enemy. After slaughtering nearly all their young men, depriving the rest of their arms, and bringing them from the mountains to the plains, Agrippa restored tranquillity to Spain. But he still persevered in his cautious policy: he sent no letters to the senate to announce his victories, and he refused the honour of a triumph. The aqueduct, called the Aqua Virgo, now the Aequa Vergine, and the best aqueduct of modern Rome, was constructed in this year by Agrippa, and received from him the name of Augusta. Pliny refers this work to the ædileship of Agrippa, in which he differs from Frontinus and Dion Cassius.

In the following year (B. C. 18) Agrippa was associated with Augustus in the tribunitian power for five years; and with the assistance of his faithful adviser Augustus accomplished the object which he had long designed, of purging the senate, which he reduced to the number of six hundred. In the year B. C. 17 Augustus and Agrippa celebrated the secular games with great magnificence. Julia had already brought her husband a son, Caius, and another was born in this year and received the name of Lucius. Both the boys were now adopted by Augustus, who had no children by Livia, and hence they are known in history by the names of Caius and Lucius Cæsar. The legal effect of this adoption was to give the two children of Agrippa the same rights that a natural-born son of Augustus would have, and consequently from this time Caius and Lucius Cæsar were (in the Roman sense) heirs of whatever Augustus might have to dispose of. At the close of this year Agrippa was sent by Augustus into Asia, while he himself went into Gaul. Herod the Great, king of Judæa, had experienced the good offices of Agrippa on several occasions, and on hearing of his arrival in Ionia, he came and invited him to visit his kingdom of Judæa. Agrippa accepted the invitation, and was entertained with great magnificence. He visited the sacred city of Jerusalem, where he offered a hecatomb to the Deity, (τῷ Θεῷ, as Josephus expresses it,) and feasted the people. It was probably during this visit to Syria that Agrippa settled the military colony of Berytus (Beyrout) in Phœnicia, as appears from his medals. Agrippa returned to Ionia, and in the following spring his friend Herod paid him another visit. Herod expected to find Agrippa in Lesbos, but he had sailed into the Black Sea to settle the war between Polemon and the Bosporani, and Herod found him at Sinope. Agrippa compelled the Bosporani to restore the Roman standards taken by Mithridates, and to accept Polemon for their king, upon which he and Herod returned to Ionia by land. On two occasions Herod exerted his influence with Agrippa in a manner that was honourable to both. Julia, who had accompanied Agrippa into Asia, had run some risk of being drowned in fording the Scamander by night, on her way to Ilium, the river being swollen by the winter rains. Agrippa imposed a heavy fine on the people of Ilium for their alleged neglect in this matter, but it was remitted at the intercession of Herod. There were at this time many Jews settled in the Ionian cities, who complained that they were not allowed by the Greeks to follow their own usages; that they were obliged to attend the courts on their sacred days, and were plundered of the money which they saved to send to Jerusalem; and that they were compelled to serve in the army and discharge various duties, from which they claimed exemption, as the Romans had given them permission to live according to their own usages. Nicolaus of Damascus, a friend of Herod, pleaded the cause of the Jews before Agrippa, who declared that in respect of Herod's friendship, he would grant the Jews anything, that their demands were just, and that he would grant even more, if it could be done without prejudice to the Roman state; but now the Jews only asked for the confirmation of what had been already given, and accordingly he confirmed their privileges. (Josephus, *Jewish Antiq.* xvi. 2.)

Agrippa returned from Asia in the same year in which Cæsar returned to Rome from Gaul (B. C. 13). As a reward for his services, Agrippa's tribunitian power was prolonged for five years. He was sent in the winter season to put down some disturbances in Pannonia, which he easily effected. After

his return, he visited Campania, where he died after a short illness, in the month of March, B. C. 12, in the fifty-first year of his age. Augustus, who was celebrating the games called Quinquatria at Rome in honour of his two adopted sons, hastened to see him, but Agrippa died before he arrived.

The body of Agrippa was carried to Rome, and a funeral oration was pronounced over it in the forum by Augustus. His remains were placed in the tomb which Augustus had built for himself, and which already contained the ashes of Marcellus. Agrippa bequeathed to the people for their use the baths which were called after his name, and to Augustus certain estates for the purpose of keeping them in repair. Of his immense possessions the Thracian Chersonese came to Augustus, but how Agrippa had become possessed of this extensive tract is not clearly explained.

Agrippa had by his first wife a daughter, Vipsania, who was married to Tiberius Nero Cæsar, the successor of Augustus; on being divorced from Tiberius, she married Asinius Gallus. Suetonius says that he had children by his second wife Marcella, but no names are mentioned. By Julia he had three sons, Caius and Lucius, and Agrippa Postumus, born after his death; and two daughters, Julia and Agrippina. Julia married L. Æmilius Paulus, and Agrippina married Germanicus.

There are numerous medals of Agrippa: sometimes he is represented with his head bare, sometimes adorned with a corona rostrata, and sometimes both with a mural and naval crown. Neptune and the dolphin appear on some of his medals, a symbol of his success by sea. On some of the coins of Nîmes (Nemausus) his head and that of Augustus are on the same face of the medal. One of his medals commemorates his third consulship, and his tribunitian power. A medal of Alabanda in Caria bears the heads of his sons Caius and Lucius, and that of Agrippa decorated with a corona rostrata. Agrippa is mentioned several times by Horace, and in the sixth ode of the first book, which is addressed to him, the name of Agrippa is associated with that of Cæsar.

If we possessed a life of Agrippa, like that of Agricola by Tacitus, we might have the means of estimating his character with more certainty and less labour. But the events of Agrippa's active life of thirty years must be collected from numerous scattered passages, and it is only by putting them together and viewing them in relation to Augustus that we can form a just judgment of Agrippa. To his fidelity, energy, and great abilities, both military and administrative, Augustus undoubtedly owed in a great degree the establishment and the consolidation of his power. The two youths began their career together at the age of twenty, and their friendship never sustained any material interruption. Agrippa and Cæsar well understood each other. Cæsar valued him for his fidelity and abilities; and Agrippa was apparently attached to Cæsar by motives stronger than his own personal aggrandizement. But he well knew his jealous temper, that he would bear no rival near him; and, content with the real advantages of his position, he avoided all cause of offence. Dion Cassius (lib. 51.), in a long rhetorical harangue, makes Agrippa recommend Augustus to restore the commonwealth, while Mæcenas argues against it. These speeches are worthless as materials for history; but it may be admitted that there is at least so much foundation for them as a belief that Agrippa had recommended this policy. But we have not the slightest indication that Agrippa ever thought of attempting a restoration of the commonwealth, or trying the fortune of his obscure family against that of the Julian house. The close alliance which Augustus ultimately formed with him probably fully satisfied the hopes and wishes of Agrippa, whose blood thus became mingled with that of the Cæsars. All his sons died childless; but his daughter Agrippina became the mother of another Agrippina, who was the mother of the emperor Nero, and in him the family of the Dictator became extinct. If we view Agrippa with reference to his active life, the circumstances of the times, and his relation to the imperial family of the Cæsars, his must be admitted to be one of the most illustrious names in the annals of Rome. No vice is imputed to him. His great works attest his unbounded liberality and his enlarged and magnificent conceptions, for which we have the further testimony of Pliny (*Hist. Nat.* xxxv. 4.), who says that he recommended that all statues and paintings should be thrown open to the public, instead of being shut up in the obscurity of country residences. The rusticity of his manners, which Pliny speaks of, is not inconsistent with a refined taste in the arts and a love of splendour.

The assertion that Agrippa published a statistical survey of the empire is not founded on sufficient authority. It is probable that he may have taken an active part in the survey commenced in the time of Julius Cæsar, and completed under Augustus [ÆTHICUS]; and we are informed that he designed to make a representation of the world on a portico, which was completed by Augustus and his sister in the portico called Octavia. This matter is further discussed under ANTONINUS. (Dion Cassius, lib. 45—54.; Livy, *Epitome*, 117—136.; Velleius Paterculus, ii.; Tacitus, *Annal.* i.; Appian, *Civil Wars.*)

G. L.

AGRIPPA, MENE'NIUS LANA'TUS, was consul in B. C. 503, in which year he obtained a brilliant victory over the Sabines, and

his triumph was remarkable for the distinction made between his colleague Postumius Tubertus and himself. Tubertus, who had nearly sacrificed his army by a rash pursuit of the enemy, was allowed only an ovation, while Agrippa enjoyed the full honours of a successful general. Agrippa is, however, better remembered from the part he took in reconciling the commons to the patricians; when the former, to avoid their debts and the harshness of their creditors, had retired to the Sacred Hill, and fortified the Aventine. He was acceptable to the commons for his lenient and liberal temper, the simplicity of his life, and his abstinence from usury. As the delegate of the senate he related to the seceders the fable of the belly and the members. The members, dissatisfied with the apparent indolence of the belly, refused to contribute any longer to its nourishment and motion. But when they felt hunger and exhaustion, they found that if they assisted the belly, the belly was no less serviceable to themselves in distributing aliment and warmth to all parts of the body. The commons were the members, the senate the belly. The commons, however, whatever may have been the effects of Agrippa's persuasions, gained by their secession something more substantial than an apologue, since from this period they had magistrates of their own, the tribunes, whose persons were inviolable, and whose restrictive and protective powers were extensive. Agrippa died in B.C. 493, and, according to the common account, in such poverty, that the patricians and plebeians vied with one another in defraying the cost of his funeral. But a public funeral was sometimes assigned as a recompence for illustrious actions, or for eminent private virtues, and does not necessarily imply the indigence of the deceased. (Dionysius Halicarnassus, v. 44.; vi. 83—89. 96.; Livy, ii. 16. 32, 33.; Florus, i. 23.; Aurelius Victor, *De Viris Illust.* 18.; Valerius Maximus, viii. 9. 1.)

The origin and meaning of the surname Agrippa are explained, though with some discrepancies, by Pliny, Solinus, and Aulus Gellius. It signified a false presentation at birth. In the mythical portion of Roman history it occurs as the surname of an Alban king, and in the later periods is annexed to the gentile names, Furius, Menenius, Postumus, &c. Cicero speaks of a Menenian tribe. (*Ad Diversos*, xiii. 9. 2.) W. B. D.

AGRIPPA POSTUMUS was a posthumous son, as the name Postumus imports, of M. Vipsanius Agrippa, by his third wife, Julia, the daughter of Augustus. His father Agrippa died B.C. 12. Agrippa Postumus was adopted by his grandfather Augustus on the same day with his step-son Tiberius, the future emperor. Agrippa afterwards incurred the displeasure of Augustus, and he was banished by him, under the authority of a Senatusconsultum, to the island Planasia. Tacitus attributes his banishment to the influence of Livia over the aged emperor: it is true that he was a youth of uncultivated tastes, and prided himself absurdly on his great bodily strength, but he had been guilty of no flagrant offence. For his vicious propensities we have the doubtful evidence of Paterculus. There was a report that Augustus secretly paid a visit a few months before his death to Agrippa, now his only remaining grandson, and that the emperor and Agrippa were both deeply affected at the interview. This circumstance led to some expectation of his being recalled; and the fact of the visit became known to Livia. On the death of Augustus (A.D. 14), the first act of his successor, Tiberius, was to order Agrippa to be put to death. Agrippa was executed by a centurion, who despatched him, not without difficulty, though he was unarmed. Tiberius alleged that Augustus left orders to the tribune who had him in custody to put him to death as soon as he himself expired; and on the centurion (or the tribune, according to Suetonius) reporting to Tiberius, in the usual form, that he had executed his commands, the emperor replied that he had given no orders for his execution, and that the centurion must answer for it to the senate. But it was the opinion of Tacitus that the death of Agrippa was due to the fears of Tiberius, and the jealousy of his mother Livia. (Tacitus, *Annal.* i. 3, &c.; Velleius Paterculus, ii. 104. 112.; Suetonius, *Augustus*, 64, 65., *Tiberius*, 22.; Dion Cassius, lib. 54, 55. 57.)

About two years after the death of Agrippa, an impostor appeared under his name. A slave of Agrippa, called Clemens, on hearing of the death of Augustus, had sailed to Planasia with the intention of carrying off Agrippa to the German armies; but he came too late. As he resembled Agrippa in person, and was about the same age, he formed the design of passing himself off as the grandson of Augustus. With the aid of some associates he spread about a report that Agrippa was alive, and he contrived to strengthen the popular belief by showing himself occasionally and never staying long in a place. At last he landed at Ostia, where he was received by great crowds, and there were secret meetings in Rome of his adherents. Tiberius, after some hesitation how he should deal with such a pretender, at last thought it wiser to employ artifice than force. Clemens was seized by two persons who had insinuated themselves into his confidence, and carried into the presence of Tiberius. On being asked by Tiberius how he came to be Agrippa, he answered, "In the same way that you became Cæsar." Torture failed to extract from him the names of his associates. The emperor ordered him to be put to death in the palace, and his body to be secretly disposed of. Though many persons of high rank were

said to be implicated in the affair of Clemens, no further inquiry was made. Tiberius judged it prudent to let the whole matter be forgotten; and his conduct on this occasion, and on the death of Agrippa, makes it probable that he was guilty of the crime which Tacitus imputes to him.

The name of Agrippa Cæsar occurs on a medal of Corinth. (Tacitus, *Annal.* ii. 39.; Dion Cassius, lib. 57.) G. L.

AGRIPPINA I., the daughter of M. Vipsanius Agrippa and of Julia, was born some time before B. C. 12. [AGRIPPA.] She married Cæsar Germanicus, the son of Drusus Nero Germanicus, and the nephew of Tiberius, afterwards emperor. At the time of the death of Augustus (A. D. 14) she had already several children.

Augustus brought up his daughter and grand-daughters with great strictness, and even had them taught to spin wool. He required a register to be kept of all that they did and said, and they only saw the members of his own family. Agrippina appears to have been a favourite with Augustus; an affectionate letter written to her a few months before his death is preserved in Suetonius (*Caligula*, c. 8.); and in another, written at some earlier date, in which he praises her natural talents, he bids her be careful to avoid obscurity and circumlocution both in writing and speaking.

Agrippina was with her husband on the Rhine when the German legions mutinied on hearing of the death of Augustus (A. D. 14), and wished to raise Germanicus to the imperial power. In these trying circumstances, Agrippina showed herself worthy of her illustrious descent; and in the following year her heroic spirit saved the honour of Rome. A Roman force under Cæcina, which Germanicus had left behind him in an incursion into Germany, fell in with Arminius, and defeated him, but not without loss. A rumour spread that the Roman army was surrounded, and that the Germans were marching upon Gaul. In the alarm it was proposed to destroy the bridge over the Rhine, which would have cut off the retreat of the Romans, who were on the east side of the river. In the absence of her husband, Agrippina performed the duties of the commander-in-chief. She took her station at the head of the bridge, and thanked the returning legions as they crossed it; and she distributed clothing and dressings for their wounds among the soldiers. The suspicious temper of Tiberius took alarm at the influence which such a woman might exercise over the legions; but he concealed his fears and jealousy, and wrote both to Agrippina and her husband in friendly terms. Germanicus was shortly after removed from the command of the German army, and sent into the East (A. D. 17), where his wife accompanied him.

Germanicus died at Antioch (A. D. 19). The immediate cause of his death is uncertain, but he and his friends believed that he fell a victim to the treachery of Piso. On his deathbed he recommended to the Roman people his wife and his six children; and he entreated Agrippina to tame her haughty temper, to submit to her fortune, and not to irritate her powerful enemies at Rome. He alluded particularly to Livia, the emperor's mother, who could not brook the proud bearing of Agrippina.

On her return from the East, Agrippina, with two of her children, landed at Brundisium in the sight of a great concourse of spectators, holding in her arms the urn which contained the ashes of her husband. Tacitus (*Ann.* ii. 1.) has made the landing of Agrippina and the funeral procession to Rome the subject of one of his historical pictures. The jealous emperor ordered all due honours to be paid to the remains of Germanicus, and he sent two prætorian cohorts to accompany them from Brundisium to Rome. Drusus the son of Tiberius, and Claudius the brother of Germanicus, with the children of Germanicus who had remained at Rome, met the procession at Tarracina; and the consuls, the senate, and the Roman people crowded the approach to Rome. The remains of Germanicus were placed in the mausoleum of Augustus. Tiberius and his mother did not show themselves during the ceremony; and the emperor, who is suspected of being pleased to see Germanicus removed, found fresh causes of jealousy in the occurrences of the funeral. The people addressed Agrippina as the ornament of their country, the sole remaining descendant of Augustus, the only true model of an ancient Roman matron; they prayed that her children might live and escape all dangers.

Tiberius for a time concealed his hatred of Agrippina. On the occasion of Nero, the eldest son of Agrippina, attaining the age of puberty (fourteen years), the emperor went through the form of asking permission of the senate to allow Nero to become a candidate for the quæstorship five years before the legal time. Nero was also made a member of the college of pontifices. On the first day of his appearing in the forum, one of the usual ceremonies on assuming the toga virilis, the people received presents, and were delighted to see the son of Germanicus arrived at man's estate. Their satisfaction was increased by his marriage with Julia, the daughter of Drusus, though they looked with displeasure on the intended marriage between a daughter of Sejanus and Drusus the son of Claudius, the brother of Germanicus. Drusus, the second son of Agrippina, assumed the toga virilis (A. D. 23), and received the same honours as his brother. On this occasion, the emperor, in his address to the senate, commended the fraternal care which his own son Drusus showed to the children of Germanicus, his

brother by adoption; and it is said that Drusus was in fact well disposed to his nephews.

The first attack on Agrippina was made through her cousin Claudia Pulcra, who was accused of adultery and of a design against the life of Tiberius. Domitius Afer was the accuser. [AFER.] Agrippina told the emperor that the real guilt of Pulcra was her intimacy with herself. Tiberius, though accustomed to dissemble, retorted by a Greek verse, the import of which was, that he suspected Agrippina of aiming at his power. Pulcra and Furnius, the alleged adulterer, were convicted. In a subsequent interview with the emperor, Agrippina complained of her lonely situation, and asked the emperor to give her a husband, which was equivalent to asking his permission to marry; but Tiberius feared to give the grand-daughter of Augustus another husband, and he left her without making a reply. Sejanus widened the breach by persuading Agrippina that Tiberius had a design to poison her; and Agrippina, who never concealed anything, showed her suspicions by refusing some apples at the table of Tiberius which the emperor offered her with his own hand. Tiberius remarked to his mother that it could not be surprising if he took severe measures against a woman who treated him as a poisoner; and it was soon rumoured that he designed to get rid of her privately. Suetonius (*Tiberius*, c. 53.) says that the whole was a scheme of the emperor's to give him some handle against her; that he had contrived that she should be warned of the danger of taking anything at his table.

By the death of Livia, both Sejanus and Tiberius were freed from the restraint which that haughty woman exercised over them. Tiberius addressed a letter to the senate, in which he complained bitterly of Nero and his mother Agrippina. He could not accuse the youth of any rebellious designs; the charge against him was his dissolute life. He did not venture to attack the character of Agrippina; he accused her of pride and obstinacy. The senate house was surrounded on the occasion by the populace, who carried the effigies of Agrippina and Nero, and called out that the letter addressed to the senate was a forgery, and that the emperor was no party to this conspiracy against his own family. Agrippina, however, was banished to the island of Pandataria, where her mother, Julia, had died in exile. Suetonius adds, that as she was heaping abuse on Tiberius, a centurion gave her a blow and struck out one of her eyes. Nero was banished by a Senatusconsultum to the island of Pontia, where he died either of starvation or by his own hand. He had long been an object of hatred to Sejanus and Tiberius; he had been provoked to utter some indiscreet expressions, which had been carefully reported to the emperor, and his own wife and his brother Drusus had betrayed him. Drusus had none of the virtues of his father or mother; he was jealous of his elder brother, and glad to see him removed out of the way of his ambition. But Drusus himself was imprisoned shortly after in the palace, apparently before the death of Sejanus, and in the year A. D. 33 he was starved to death. All his actions and expressions had for many years been reported and registered, and the emperor did not scruple to make public this record of his own infamy, and with it the particulars of the insults to which his dying grandson had been subjected. Agrippina survived both her sons. After the downfall of Sejanus (A. D. 31), Tiberius did not relent, and Agrippina either put an end to her life or was starved to death by order of the emperor. Tiberius accused her of adultery with Asinius Gallus; but "Agrippina," observes Tacitus, "who could not bear an equal, and was most ambitious of power, had divested herself of all the vices of a woman when she assumed the character of a man." The emperor took credit for not strangling her and publicly exposing her body; and the senate made an order that the day of her death, which was also the anniversary of the downfall of Sejanus, should be sacred to Jupiter.

Agrippina had nine children by Germanicus. Two died in their infancy. A third died in his boyhood, a youth of singular beauty; his great-grandmother Livia dedicated a statue of him in the character of a cupid in the temple of the Capitoline Venus, and Augustus had another statue in his bed-chamber. Her other six children were, Nero; Drusus; Caius, afterwards the Emperor Caligula; Agrippina, the mother of the Emperor Nero; Drusilla, who married L. Cassius, and afterwards M. Æmilius Lepidus; and Livia, or Livilla, whom Tacitus calls Julia, who married M. Vinicius.

When Caligula became emperor, he brought the ashes of his mother Agrippina and his brother Nero to Rome. He also struck medals in honour of her memory (MEMORIAE AGRIPPINAE). On some medals of the time of Caligula the head of Agrippina and her son are on the opposite sides of the same medal; and, what seems rather singular, we find also the heads of Tiberius and Agrippina similarly placed on the same medal. On some Greek medals, which also belong to the reign of Caligula, Agrippina appears with the inscription, ΘΕΑ (Diva). (Tacitus, *Annal.* i.—vi.; Suetonius, *Augustus*, *Tiberius*, *Caligula*.)

G. L.

AGRIPPINA II. was the daughter of Agrippina and Germanicus. She was born in the Oppidum Ubiorum (now Cologne) while her father had the command of the legions there; and accordingly the year of her birth is before A. D. 17. [AGRIPPINA.] She married Cneius Domitius Ahenobarbus,

who was of a noble family and allied to the Cæsars, in the year A. D. 28, according to Tacitus. According to Suetonius, their son Domitius (afterwards Nero) was not born till the close of A. D. 37, or the beginning of A. D. 38, and the date of Nero's birth is confirmed by Tacitus. Domitius, who was an unprincipled man, expressed a just judgment of himself and his wife, when he said that nothing good could come from him and Agrippina. Domitius died when his son was three years old, and Agrippina, after attempting to get for her husband Galba (the future emperor), who was then a widower, married Crispus Passienus, who had been twice consul, and was a distinguished orator. It has been sometimes doubted if Crispus was the first or the second husband of Agrippina; but if Suetonius is correct in calling Crispus the step-father of Nero, he must have been her second husband; and this is consistent with the fact stated by Suetonius, that Nero recovered his father's property after Claudius became emperor, and that he was also enriched by the inheritance of Passienus, whom Agrippina is accused of poisoning. Agrippina is said to have committed adultery with M. Æmilius Lepidus, the husband of her sister Drusilla, and to have had an incestuous intercourse with her brother Caius Caligula, the emperor. Caligula afterwards banished his sisters Livilla (Julia) and Agrippina to Pontia, on the ground of their criminal intercourse with Lepidus; and when Lepidus was put to death by the order of Caligula, he compelled Agrippina to come to Rome, and to carry all the way the urn which contained the ashes of Lepidus. Agrippina was recalled from exile in the beginning of the reign of Claudius. Messalina, the wife of Claudius, hated Agrippina, but she was too much occupied with her passion for C. Silius to work Agrippina's ruin. The death of Messalina opened the way to the ambition of Agrippina, and, with the assistance of Pallas, the favourite freedman of Claudius, she persuaded her uncle Claudius to marry her. Lollia Paullina was her chief rival for the hand of the emperor, but the influence of Pallas and the arts of Agrippina, whose relationship to the emperor allowed her ready access to him, prevailed over all other competitors. (A. D. 50.)

Claudius and Agrippina had no scruples about cohabiting, but they did not venture to solemnize their marriage, for there had never yet been an example at Rome of an uncle marrying his niece. Vitellius undertook to manage the matter. He addressed the senate on the proposed marriage, to which that body gave their sanction. The senate even pretended that they would compel Claudius to a union so advantageous to the state; and the emperor affected to yield: he only required a legal sanction to his marriage. Accordingly a Senatusconsultum was passed, by which marriages between uncles and their brothers' daughters were declared legal. Only one Roman at the time followed the example, to please Agrippina, as it was said; and the Emperor Domitian afterwards married Julia, the daughter of his brother Titus. But the Romans looked on such unions as incestuous; and, keeping to the letter of the law, their jurists never acknowledged the validity of a marriage even between an uncle and his sister's daughter. (Tacit. *Ann.* xii. 5.; Gaius, i. 62.)

Agrippina's rapacity and ambition were unrestrained by any scruples. She first effected the ruin of L. Silanus, to whom Octavia, the daughter of Claudius, had been betrothed, and Octavia was then betrothed to Agrippina's son Domitius. She obtained the recall of Seneca from exile, and his elevation to the prætorship, a measure which she supposed that the literary reputation of Seneca would make popular: she also made him the preceptor of Domitius. But her real object was to attach Seneca to her, and to use him as her instrument in obtaining the empire for her son. Lollia, her old rival, was accused of treason to the emperor; she was condemned by the senate to be banished from Italy, and the greater part of her property was confiscated. Agrippina sent a tribune to her, who compelled her to commit suicide. By the intrigues of Pallas, with whom Agrippina carried on an adulterous intercourse, Claudius was induced to adopt Domitius as his son (A. D. 51), to the prejudice of his own son Britannicus. The adoption was effected in the usual legal mode by a lex curiata. Domitius was received into the Claudian house, and took the name of Nero; Agrippina was at the same time honoured with the title of Augusta. To gratify her pride, as Tacitus suggests, or from some other motive, she obtained the establishment of a colony of veterans at her birth-place, which was thenceforth called Colonia Agrippina (Cologne), from the name of the empress. She steadily persevered in her design of supplanting Britannicus by her son Nero. Accordingly, some short time before the legal age of fourteen, she obtained the toga virilis for Nero. This was no idle ceremony, for Nero was thus freed from all the legal incapacities which by the Roman law were attached to minority. During the games of the circus, which were celebrated on the occasion, Britannicus, the emperor's son, appeared in the prætexta, the proper dress of those youths who had not attained the age of puberty, and Nero in a triumphal dress, an indication of his future elevation. Agrippina's next measure was to secure the soldiers. She prevailed on Claudius to deprive Lusius Geta and Rufius Crispinus, who were supposed to be attached to the children of Messalina, of the command of the prætorian soldiers, and to give it to Burrus Afranius, a man of high military reputation,

but well aware to whose influence he owed his promotion. In the year A. D. 54, Nero, being now sixteen years of age, celebrated his marriage with Octavia. There was still one obstacle in the way of Agrippina's ambition, who aspired to exercise the supreme power under the name of her son. This was Domitia Lepida, her first husband's sister, a woman of great wealth, and as licentious as Agrippina, between whom and Agrippina there was a contest for the first place in Nero's affections. Domitia was condemned to death on a charge of conspiring against the emperor's wife, and disturbing the peace of Italy. Agrippina was now determined to rid herself of her husband, as the only means of securing her own safety; for Claudius, in his drunkenness, had let drop expressions which showed that he was aware of his wife's irregularities, and was disposed to punish her. She took advantage of the opportunity of his retiring to Sinuessa for his health, where, with the assistance of Locusta, a woman experienced in such crimes, and of Xenophon a physician, she poisoned Claudius. The death of the emperor was not immediately made known, and public prayers were offered up for his recovery. Agrippina, in the mean time, professed the greatest affection for Britannicus and his sisters Antonia and Octavia, but she kept them in the palace and guarded the approaches. When all was prepared, the doors of the palace were thrown open, and Nero came out accompanied by Burrus. The guards, at the word of command from their officer, received Nero with favourable expressions, and he was placed in a litter. Being carried into the camp, he addressed the soldiers in a manner suitable to the occasion, and promised them the usual bounties; on which he was saluted emperor. The senators confirmed the choice of the soldiers, and the provinces acquiesced. Thus by a long train of enormities Agrippina at last placed her son on the seat of the Cæsars. (A. D. 55.)

The first act of Agrippina after her son's accession was to poison Junius Silanus, proconsul of Asia, who, she feared, might avenge the death of his brother L. Silanus. Silanus was a descendant of Augustus, being the grandson of Julia, the sister of the first Agrippina: this was his crime. Narcissus also was removed out of the way, and other murders would have followed, if Burrus and Seneca, who now combined to resist the assumptions of Agrippina, had not checked her violence. The emperor still paid her external tokens of respect, and the senate gave her two lictors. Her ambition was shown by her interfering with the legislation of the senate, and her attempting to mount the imperial seat to assist at the audience to the ambassadors of Armenia. Seneca, who perceived what she was going to do, had presence of mind to tell Nero to prevent it. Nero's passion for Acte, a freedwoman, prepared the way for Agrippina's ruin. She was indignant at having such a rival in her son's affections, in which she foresaw the downfall of her own influence. Finding that Nero had now thrown aside all respect for her, she resorted to other means, and even solicited him to an incestuous intercourse. But his friends, among whom were Burrus and Seneca, warned Nero against his mother's artifices. This drove her to fresh acts of violence. She threatened to raise up Britannicus as a rival to her son, and to appeal to the soldiers against the vile arts of Burrus and Seneca. But Nero anticipated her schemes by poisoning Britannicus at a banquet where Agrippina was present. Nero, now discovering that his mother was trying to make a party against him, deprived her of her guards and removed her from the palace. She was immediately deserted by all her adherents except a few women; and her enemies accused her to the emperor of a design to marry Rubellius Plautus, and to raise him to the supreme power. Nero, who well knew his mother's character, was so alarmed that he would have put her to death immediately, if Burrus had not urged the justice of hearing her defence, and promised that she should die if she was guilty. Burrus was appointed to charge her with the treasonable design, and Seneca was present. She repelled the accusation with haughty indignation, and with arguments sufficient to satisfy Burrus and Seneca; at least they affected to be satisfied; and Agrippina, in an interview with her son, prevailed on him to punish her accusers.

Nero was now captivated with Poppæa, who, seeing no hope of his divorcing Octavia and marrying her, while Agrippina lived, used all her arts to irritate him against his mother. Agrippina's death was at last resolved on; the only difficulty was the mode of accomplishing it, and treachery was thought to be more prudent than violence. Attempts were made to poison her, and to despatch her in various ways. At last, Nero affected a wish to be reconciled to his mother, whom he invited to Baiæ on the coast of Campania, and received at an entertainment. A handsome vessel had been prepared to convey Agrippina back, which was so contrived that part of it could be detached from the rest, and thus Agrippina might be thrown into the water. As she left the entertainment, Nero kissed and embraced her. The night was clear and tranquil. The vessel had not gone far, when the signal was given, and a heavy weight fell from above; but the vessel did not break in pieces, and it was then heaved on one side, and Agrippina with her attendant Acerronia was plunged into the sea. Acerronia was killed by blows aimed at her from the vessel, but Agrippina, though she received a wound on the shoulder, swam till she got a boat, in which she made her way

into the Lucrine lake, and thence to her villa. Her only chance of safety now was to pretend to know nothing of her son's treachery, and she sent Agerinus to Nero to inform him of the accident and her lucky escape. Nero was struck with terror at the news: he feared that his mother would make some desperate movement, and he sent for Seneca and Burrus. Dion Cassius states that Seneca was privy to the plot against Agrippina's life: Tacitus leaves the matter doubtful. Seneca asked Burrus if the prætorian soldiers could be safely intrusted with the execution of Agrippina? Burrus replied that they could not, and suggested that Anicetus should be employed, who had contrived the plot of the ship. Anicetus readily undertook the business, and Nero, overjoyed, told him to do it promptly. Agerinus in the mean time came with his message, and while he was delivering it, a dagger was dropped at his feet. He was seized on the charge of being sent by Agrippina to murder Nero, and thus a kind of pretext was got for the murder. Anicetus having surrounded Agrippina's villa with a guard, broke open the doors and entered the chamber. It was dimly lighted, and Agrippina was lying on a bed attended by a single female slave, who attempted to leave her. "Will you too desert me?" she said; then looking at the assassins, she told them that if they had come to murder her, she did not believe that it was by her son's orders. One of them struck her on the head, and when she saw the centurion drawing his sword, she bid him plunge it into a mortal part—"Ventrem feri." It is said that Nero came to see his mother's corpse and admired her beauty; but the story was not universally believed, and it is inconsistent with other facts as to which there is no dispute. Her body was burnt the same evening without the usual ceremonies. So long as her son lived she had no tomb. A small mound was afterwards raised to her memory near the road to Misenum and the villa of Cæsar the Dictator, on an eminence which commanded a view of the sea. It is said that Agrippina had been forewarned by the fortune-tellers that her son would one day become emperor and would murder her: her answer was, "Let him be my murderer; only let him reign."

The circumstances of Agrippina's death (which occurred A. D. 60) are told by Dion Cassius with some additions of rhetorical ornament.

The events of Agrippina's life form an important part of the history of the latter part of the reign of Claudius and the first part of Nero's reign. It cannot be doubted that she really aspired to the supreme power, which she expected to exercise by her influence over her son; and there is good ground to believe that if Burrus and Seneca had not supported the feeble resolves of Nero, she would have wielded all the power in his name, or given it to some new husband of her choice. The historians impute to her every vice. She had no virtues, unless we reckon as such the indomitable spirit of her noble house. But she was a woman of abilities and of literary tastes. She left commentaries which Tacitus consulted, and "in which she recorded for posterity her own life and the history of her family;" from which expression of Tacitus and the passage in which it occurs (*Annal.* iv. 53.), it appears that her commentaries contained the life of her mother Agrippina.

The medals of the younger Agrippina are distinguishable from those of her mother by the title of Augusta, which never appears on the medals of Agrippina the wife of Germanicus. On some medals, the younger Agrippina appears with her husband Claudius, and on others with her son Nero. One medal represents a quadriga of elephants with Nero and Agrippina seated; and on the other side are the heads of Nero and his mother, face to face. (Tacitus, *Annal.*; Dion Cassius, lib. 59—61.) G. L.

AGRŒ'CIUS, or AGRŒTIUS, a Roman grammarian who is supposed to have lived about the middle of the fifth century of our æra. He is the author of a work "De Orthographia, et differentia Sermonis," which is still extant. It was designed to be a supplement to a similar work written by another grammarian, Flavius Caper. It is dedicated to a bishop Eucherius.

The work of Agrœcius is printed in Putschius' Collection of the Latin Grammarians, p. 2266—2275.; comp. Fabricius, *Biblioth. Lat.* iii. 414.; Saxius, *Onomast. Lit.* i. 508. L. S.

AGUA'DO, FRANCISCO DE, a distinguished Spanish Jesuit, was born at Torrejon de Ardoz, near Madrid, in the year 1572. His biographer, Andrade, takes up the story of his life rather earlier than usual, gravely informing us that his mother was overtaken by the pains of labour while at mass, having been induced to go to church that day by an irresistible impulse, which he as gravely attributes to the innate piety of the infant in her womb. The circumstance had great influence in determining Aguado's parents to devote him to the church, for which he was educated accordingly, at the university of Alcala de Henares. He was received into the society of Jesuits at the age of seventeen, on the 12th of April, 1589, and soon acquired a high reputation for learning, piety, humility, and self-mortification. He is said to have been constant in prayer; to have abased himself so much that he denied his high birth, although, as his Spanish biographers are careful to record, he came of the best blood in Biscay; and to have carried his self-imposed penances to such a height, that no part of

his body escaped the most cruel tortures. He was held in great esteem by his brethren, who elected him, at the early age of twenty-six, to the mastership of the novices in the noviciate of Villarejo. He twice travelled to Rome on special missions from the society, the second time in order to take part in the election of a superior; he twice presided as rector over the college of Alcala; he acted as secretary under three provincials, and was himself twice provincial of Toledo. Notwithstanding we are told that his exceeding humility led him to avoid promotion if possible, he was compelled to become confessor to the Count-Duke of Olivarez, which appointment he held for fourteen years, and was also forced by Philip IV. to accept the office of one of his preachers. After a long series of services to his order, in whose behalf he was always indefatigable, he died on the 15th of January, 1654, at the age of eighty-two. Aguado was a voluminous author; he left behind him twenty-five volumes of MSS., besides which he wrote the following published works:— 1. "Del Perfecto Religioso," ("On the Perfect Religious Character,") fol. 1619. 2. "Christiano Sabio," ("The Christian Philosopher,") fol. 1638; second edition, 1653. 3. "Sumo Sacramento de la Fe, Tesoro del Nombre Christiano," ("The highest Sacrament of Faith, Treasure of the Christian Name,") a treatise on the Eucharist, fol. 1640. 4. "Misterios de la Fe," ("Mysteries of Faith,") fol. 1646. 5. "Exortaciones varias Doctrinales," ("Doctrinal Exhortations,") fol. 1641. 6. "Adviento y Quaresma," ("Advent and Lent,") fol. 1653. 7. "Carta a los Superiores de la Provincia de Toledo, en que refiere la Vida y Muerte del P. Juan Gondino de la misma Compañia de Jesus," ("Letter to the Superiors of the Province of Toledo, containing the Life and Death of Father Juan Gondino, of the Society of Jesus,") 8vo. 1643. 8. "Apologos Morales," ("Moral Apologues,") a translation from the Latin of Cyril of Alexandria or Jerusalem, 8vo. 1643. All these works were printed at Madrid, and all are highly spoken of by Roman Catholic writers. (Ribadeneira, *Bibliotheca Scriptorum Societatis Jesu, opus &c. recognitum à* Sotvello, p. 209, &c.; N. Antonius, *Bibliotheca Hispana Nova*, edit of 1783, i. 397.; Nieremberg and Andrade, *Varones Ilustres de la Compañia de Jesus*, vi. 33—63.) J. W.

AGU'CCHIA, GIOVANNI, a Milanese engraver, of the nineteenth century. He engraved a large view of the cathedral of Milan, to which he put his name in full. (Heineken, *Dictionnaire des Artistes, &c.*) R. N. W.

AGU'CCHIO. [AGOCCHI.]

AGÜERO, BENITO MANUEL DE, a Spanish painter, born in Madrid, in 1626. He was the scholar of the celebrated Mazo Martinez, painter to Philip IV. Agüero painted battles, but principally landscapes in the style of his master, whom he imitated with great success. He had the satisfaction of seeing some of his own pieces placed by the side of those of the great masters in the palaces of Aranjuez and Buen-Retiro. He attempted also some historical pieces; but, except in the colouring, he failed. He was a wit, and well stored with anecdotes; and Philip IV., during his visits to the studio of Mazo, delighted to converse with Agüero. He died at Madrid in 1670. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

AGÜERO, MIGUEL DE, a Spanish sculptor. He executed in 1699, jointly with Fernando de Mazas, for Fray Sebastian de Arevalo y Torres, bishop of Osma, the stone statues of St. Augustine, St. Francis, and St. Sebastian, which are placed at the principal gate of the Hospital of St. Augustine at Osma, in the province of Soria, Old Castile. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

AGUESSEAU, HENRI D', was the son of Antoine d'Aguesseau, first president of the parliament of Bordeaux, and was born in that city about the year 1634. He was bred to the bar; but having attracted the notice of Colbert, and acquired the esteem of that minister, he was appointed by him intendant of the province of Limousin, and afterwards of Languedoc. The latter office he held during the construction of the canal; and he had a principal part in the execution of that great enterprise. D'Aguesseau was intendant of Languedoc at the period of the expulsion of the Protestants, who were numerous in that province; and his clemency softened in some measure the cruelties exercised on that body, when the revocation of the edict of Nantes stripped them of their privileges. He survived Louis XIV. and became a member of the council of the regency. He died in 1715. H. G.

AGUESSEAU, HENRI FRANCOIS D', the celebrated chancellor of France, and son of Henri D'Aguesseau, was born at Limoges in 1668. D'Aguesseau received the principal part of his education from his father, under whose tuition he made great proficiency in the authors of antiquity, and laid the foundation of his extensive knowledge of modern languages and literature. His father was also the guide of his legal studies; and his son accompanied him in his frequent and toilsome journeys to Languedoc. The education of D'Aguesseau was very extensive. He applied himself to mathematics, and to the writings of Des Cartes. Boileau, originally bred to the bar, and Racine, were his companions; and he himself composed both Latin and French verses, which he called the passion of his youth. Next to the knowledge of his profession, he most assiduously cultivated the study of eloquence. The rapid

progress of the language and literature of France, during the latter half of the seventeenth century, had hitherto acted less sensibly on the oratory of the bar than on that of the pulpit, then adorned by the greatest preachers of modern times; but still it had already produced a visible effect on forensic eloquence. Patru, hitherto the most distinguished advocate of Louis XIV.'s reign, though he had very limited practice, had introduced a better style of oratory, which formed a remarkable contrast to the ambitious and rhetorical style of the fragments which have descended to us from the legal oratory of the French in the age of Cardinal Richelieu. D'Aguesseau, endowed with a fertile imagination and great sensibility to the beauties of literature, had laboured with unceasing industry to master his own language, as well as to elevate it. Of his models, and even of his progress in this art, he has given some account in his second and third discourses delivered at the opening of the parliament of Paris. He very early acquired a style, in some respects new, in which declamation, which rejected no embellishment derived from recent literature, nor any aid supplied by a fertile imagination, was subdued to the practical purposes of the bar. D'Aguesseau began his professional career in 1690, when twenty-one years of age. The eloquence of his first essays attracted the attention of the counsellors of the parliament of Paris; and being supported by learning and argument, and by habits of severe application, he secured the honours and emoluments of the law from the commencement of his course. In January, 1691, when Louis XIV. created a third avocat-royal, he conferred that office on D'Aguesseau. For this preferment he was indebted to his father's influence.

The most critical and conspicuous events of D'Aguesseau's official life arose out of those disputes between the Gallican church and the pope, which had their origin in the papal censure of Jansen's doctrines, which were partially revived by the condemnation of Fénélon, in 1699, and which, bursting forth again with augmented fury upon the publication of the bull Unigenitus, threw the whole nation into combustion, and caused the first great breach between the king and the parliament of Paris. The occasion of this fierce contest was the pope's censure of certain publications of some French divines; but the real question was the limit of the papal power and of the liberties of the Gallican church — the right of the pope to issue constitutions, as his promulgated acts were called, within the realm of France. The parliament of Paris was the legal guardian of the French church: by the constitutional law of the kingdom, no bull was of authority until registered by the parliament; and the criterion which that tribunal applied to the papal instruments was, their consistency with those parts of the canon law received and acknowledged in France. Hence the delicate and difficult jurisdiction exercised by this secular court in the case of the papal claims; and hence a capital branch of constitutional law, which, under the arbitrary monarchy of France, divided the nation into the partisans and antagonists of the papal power. Fénélon, in a work entitled "Explication des Maximes," had revived certain mystical doctrines of inward illumination, first broached by Molina; and, after an acrimonious controversy with Bossuet, had incurred the papal censure, which arrived in Paris from Innocent XII. in March, 1699. Fénélon, who had resolutely maintained his tenets against Bossuet, submitted to the sentence of the pope; but the registration of the papal brief was necessary to its validity. The jealousy entertained by the parliament of the apostolic see rendered every interposition of the pope extremely hazardous; and though the dispute between the Quietists, or partisans of Fénélon and his brother prelate, had been free from the violent rancour which envenomed the Jansenist controversy, the peace of the church was not without danger from the possible resistance of the parliament. On D'Aguesseau, as advocate-general, devolved the duty of moving the parliament of Paris to register the brief of Innocent; the first occasion of his handling the uncertain and undefined limits of papal power in France. In August, 1699, he pronounced that famous discourse which Hénault declares to be an immortal monument of the solidity of the maxims of the Gallican church. In this stately harangue, worthy of Bossuet, D'Aguesseau expounded, in a luminous manner, the relation of the church and realm of France to the court of Rome; and while he enforced their submission in points of doctrine, he tacitly guarded the temporal power of the crown from the spiritual jurisdiction of the pope. The papal censure, of which he appeared as the minister at the bar of the parliament, he generously tempered by insisting on the dutiful submission of Fénélon; and he secured the liberties of the Gallican church from future encroachments by founding his prayer for the registration of the papal brief on the unanimous assent of the French bishops. His praise of Innocent XII. is a model of judicious panegyric. The brief was registered without opposition, though not without inward discontent; and this success on the part of the court of Rome stimulated it to encroachments, in which D'Aguesseau was to act and to suffer. In the year 1700 he was advanced to the office of procureur-général, being then in his thirty-second year, on the recommendation of De Harlai, first president of the parliament of Paris. The multiplied functions of this high office, added to the professional labours of D'Aguesseau, but opened a new scene for his abilities. The care of

the royal domains, a vast and peculiar branch of feudal jurisprudence; the recovery of fiefs and of jurisdictions; the explanation of local records and monuments, chiefly belonging to that period when a great part of France lay under the dominion of the Anglo-Norman kings; these were employments for which D'Aguesseau was well prepared by his profound knowledge of history and antiquity. Of his inexhaustible labours in this field, the numerous memoirs respecting the royal domains contained in his published works exhibit a remarkable evidence. His office of procureur placed him in communication with every branch of the government. In 1709 France was visited by a consuming famine, which, concurring with a disastrous war and exhausted treasury, spread misery through the provinces. D'Aguesseau, who attended the council during that critical emergency, had previously advised Des Marets, the controller of the finances, to promote the admission of foreign grain; and he made great efforts to alleviate the sufferings of the people, by bringing to light the corn which had been collected by forestallers. This measure will scarce surprise us in a lawyer bred in the school of Colbert, and menaced by an insurrection from the starving population.

In 1713 the rage of theological faction renewed the questions of the papal powers, and exposed D'Aguesseau to trials in which his integrity and resolution shone with great lustre. The Jesuits had acquired an irresistible sway during the latter part of the life of Louis XIV.; and being elated both by the expulsion of the Hugonots and the exaltation of the papal power in the censure of Fénélon, they resolved to obtain from Rome a final denunciation of their ancient rivals the Jansenists. Upon the first promulgation of Jansen's doctrines, they had been condemned by the then pope. Quesnel had succeeded the celebrated Jansenist writer Antoine Arnauld as the leader of that body, and had reproduced, in a mitigated form, the dogmas of Jansen with respect to grace and predestination, which had been denounced from Rome seventy years before. The Jesuits, while they trampled on the other religious orders, groaned at this time under the yoke of Le Tellier, the confessor of Louis, whose furious intolerance rendered him the terror of his own provincials. This man's first exploit was the demolition of Port Royal, with every circumstance of cruelty. Encouraged by this success, he ventured on a bolder measure. The Jansenists, who held the principles of Quesnel, were numerous in France; his doctrines were prevalent among the regular clergy, and zealously embraced by some of the monastic orders; they had even been imbibed by several dignitaries of the French church; and the parliament of Paris, from maxims of ecclesiastical policy, as well as regard to the law of the land, were jealous of papal interposition. Regardless of all consequences, Le Tellier pressed the Court of Rome to launch its anathema against the doctrines of Quesnel; and Clement XI., being also urgently entreated by Louis himself, at length issued that famous bull called Unigenitus, 1713, which, under colour of condemning 101 speculative propositions of Quesnel, aimed a fatal blow at the temporal power of princes, and at the fundamental maxims of the church and monarchy in France. This instrument no sooner arrived in Paris than Louis and Le Tellier pressed its registration in the parliament; and D'Aguesseau, on whom, as procureur-général, the duty of moving this devolved, was placed in a situation of unexampled difficulty and danger. Resolute to resist the dangerous principles of the bull, of which the direct effect was to reduce France under the dominion of the Jesuits, he found himself opposed at once to papal claims and royal prerogative, and compelled to brave the fierce faction which then ruled France with absolute sway. When the bull was promulgated, it caused the utmost agitation among all ranks of men, who regarded it not merely as a flagrant usurpation on the part of Clement, but as an instrument of vengeance flung into the hands of Le Tellier, the object of general detestation. The parliament of Paris, on which the eyes of the nation were turned, was not exempt from the general contagion: but the magistrates and lawyers were divided on the question of constitutional law involved in the registration of the bull; and such was the power of Le Tellier and the reigning faction, that, notwithstanding the danger of the innovation, some of the leading jurists, especially two of the advocates-general, were unwilling to expose themselves to the fury of the Jesuits by resisting its registration. These fathers, remembering the eloquence with which D'Aguesseau had maintained the papal censure of Fénélon, were inflamed with resentment against this strenuous champion of the Gallican church, who now directed the same energies against their usurpation. A deputation from the magistrates and lawyers of the parliament, consisting of Des Mesmes, first president, D'Aguesseau, Fleury, and the three advocates-general, proceeded to Versailles, and D'Aguesseau propounded to Louis his insuperable objections to the bull. The selection of the propositions from the work of Quesnel, condemned by this instrument, was such as gave great scandal to all men of discernment; and nothing shocked the laity more than the censure of the ninety-first proposition, which was, "The fear of an unjust excommunication ought not to deter us from doing our duty." In vain did D'Aguesseau insist on the difference between such principles and the censure of Fénélon. In despite of the remonstrances of the jurists and the canonists, the royal authority pre-

vailed; the bull was registered both by the parliament and the Sorbonne; and the vindictive confessor endeavoured to persuade Louis to deprive D'Aguesseau of his office. Upon the death of Louis, which for a time overthrew the authority of the Jesuits, and freed D'Aguesseau from the dangers which menaced him from that order, the chief power fell into the hands of Du Bois, the tutor of the regent Orleans; and under the administration of that profligate statesman, D'Aguesseau continued in his office of procureur-général till the death of Voisin the chancellor, when he received the seals from the regent Orleans, in 1717. In this his new dignity his repose was of short duration. The rage of speculation excited by the Bank and the Mississippi schemes of Law had absorbed every other passion: and Du Bois, who was pressed by a dilapidated revenue and by his own rapacity, had hearkened to the plans of Law, and had adopted both of his schemes, the stock bank and the company. D'Aguesseau had resisted Law's first solicitations while he was procureur; and he continued his opposition with his usual constancy and with more authority as chancellor. The arbitrary temper of Du Bois could ill brook this resistance from a man in whose promotion he had acquiesced, at a moment when his power was uncontrolled; and he not only deprived D'Aguesseau of the seals, but banished him from the capital. D'Aguesseau retired to Fresnes. He was now in his fiftieth year; and, for the first time in a life of continued action, found leisure and tranquillity. In this retreat he continued for two years; and, returning to the studies of his youth, devoted himself with ardour to those literary pursuits which he had never abandoned. Meanwhile the general impoverishment which followed the explosion of Law's bubbles, with the embarrassment of the finances, had raised a storm about Du Bois; and the regent, when he perceived that the issue of these projects had verified the predictions of D'Aguesseau, invited him to resume the seals in 1720. Law himself was despatched to Fresnes to request his return. New troubles awaited him, and a fresh contest on that question of long continuance, the papal power, in which his name, hitherto unsullied, did not escape reproach. When Du Bois concluded the treaty of peace with Spain, in 1719, he entered into a close correspondence with Cardinal Alberoni, the Spanish minister, and with Aubenton, the Jesuit confessor of Philip V.; and partly through their influence, chiefly by the prospect of a cardinal's hat held out to him by the court of Rome, he had reinstated the Jesuits in their former credit at the court of Versailles. Meanwhile, the bull Unigenitus, which had never ceased to cause a festering discontent, bred daily new inquietude in the nation. In 1717, seven eminent members of the Sorbonne attempted, by a solemn act of appeal against it, to annul the registration of the bull. The Jesuits took fire upon this proceeding; Du Bois, who now acted in the temper and spirit of Le Tellier, insisted on the registration of a royal declaration in favour of the bull, in order to nullify the appeal; the parliament of Paris, fortified by the active minority in the Sorbonne, was resolute to resist, and the constitutional struggle was recommenced. Such was the situation of affairs when D'Aguesseau resumed the seals in 1720. He found the nation in a high ferment, and the parliaments in the several provinces on the verge of insurrection, by reason of apostolic letters issued by Clement, commanding the French clergy to receive the bull. He saw the hierarchy torn with a new schism, which the disputed right of appeal had created, and in which the appellants were led by the Cardinal de Noailles, archbishop of Paris, the ancient rival of Le Tellier, and his own ally; and as this great question of ecclesiastical policy, as well as the former, respecting the new registration of the bull, though not subject to his jurisdiction, were yet much governed by his authority, the nation awaited with anxiety the issue of his deliberations. The part which D'Aguesseau acted on this occasion exposed him to the charge of corrupt compliance with the court. He considered that though the constitution of the Unigenitus was contrary to the established maxims of the French law, and had encountered his own strenuous opposition, yet being once registered, it had been incorporated with the French law; and he exerted all his influence to procure the registration of the royal declaration in favour of the bull. He negotiated between Du Bois and the counsellors of the parliament; but no reasons could allay the inflexible jealousy of the counsellors; they answered D'Aguesseau with the arguments which he had addressed to Louis XIV. Much popular clamour was raised against D'Aguesseau; and he incurred the reproaches of the counsellors, who, when he asked them where they found their arguments, answered, "In the speeches of the late M. D'Aguesseau."

The contest between the parliament and Du Bois ran high; and during the stormy scenes which preceded the close of his administration, the affairs of France assumed the complexion of the Fronde. Du Bois banished the contumacious parliament to Pontoise; a blow which he struck with such secrecy, that the musqueteers appeared before the counsellors were apprised of his intention. D'Aguesseau, unable to control the intemperate zeal of Du Bois, and sharing all the obloquy of his violent measures, was desirous of resigning the seals. In this second struggle, the court was again ultimately triumphant; the declaration in favour of the

bull Unigenitus, was registered; and Du Bois received a cardinal's hat as his recompence. No sooner was the storm over, than a rupture took place between D'Aguesseau and Du Bois, proceeding from a dispute with respect to the right of the cardinal to take precedence of the chancellor in the council of the regency. Du Bois, in imitation of Cardinal Richelieu, who insisted on taking precedence of the constable Lesdiguières, claimed precedence of D'Aguesseau. The chancellor, resolute as well as mild, contested the right, and this quarrel ended in D'Aguesseau being deprived of his high office, and in a second banishment (A. D. 1722). He returned to Fresnes and to literary leisure, which he now enjoyed for five years. In 1727, Cardinal Fleury, who on the death of Du Bois came into power, drew him again from his retreat. He was invited to return to Paris, but several years elapsed before the seals were restored to him. Under the pacific administration of Cardinal Fleury, the controversy between the Jesuits and Jansenists again broke out. When the Jesuits withheld the sacraments from the expiring Jansenists, all France was thrown into convulsion: and the contest between the Jesuits and parliament was revived for the third time.

Cardinal Fleury was a prelate of an excellent judgment; and discerning the merits of D'Aguesseau, he sought his assistance in allaying the dissensions which again menaced the temporal power of the French king. D'Aguesseau, who had already seen the spirit of the nation fruitlessly wasted in an obstinate struggle, resolved to withdraw altogether from these disputes; and though the Jesuits now began to enforce the bull in a manner which had not been foreseen by their most zealous partisans, he had no longer either influence or authority to temper their violence. Receding from ecclesiastical disputes, he devoted himself to legal and literary speculations, of which his published works are an ample monument. In 1737 the seals were again delivered to him by Fleury; he was then seventy years of age, but in the vigour of his capacity. So much of D'Aguesseau's life had been passed amid theological factions, which exposed him alternately to the frowns of the court and rage of the people, that he betook himself exclusively to the assiduous and peaceful discharge of his judicial duties; and although the parliament of Paris again appeared in the front of the reviving controversy, and as the champion of the Jansenists, he now kept aloof from these disputes. During the absolute monarchy of France, a principal part of the chancellor's functions consisted in reducing to form the ordonnances, which at that period derived all the force of law from the will of the king; and as the chancellor was also the adviser of the king, he had a kind of legislative power. Among other plans of legal reform contemplated by D'Aguesseau in the exercise of this authority, was that of an assimilation of the diversified laws of France, and their consolidation. The different laws prevalent in the two great legal divisions of France, "Pays de droit écrit" and "Pays de coûtumes," with the diversity of local customs in the northern portion of the kingdom, had from time immemorial produced conflicts of laws, and by continually raising questions of jurisdiction, had superadded, to the ordinary subjects of litigation, points in the nature of international disputes. As far back as the reign of Henry III., Brisson, then one of the avocats royaux, had formed a like project. D'Aguesseau entered on this gigantic enterprise by issuing circulars to each of the parliaments, in which he propounded the leading parts of his scheme of reform. The memoirs returned to him by these learned bodies were analysed by the most eminent lawyers of Paris, and their substance extracted and submitted to the chancellor. These reports D'Aguesseau submitted to the masters of requests and counsellors of the parliament, and with their advice moulded the various projects of law as they arose, with a view to the general and uniform system which he contemplated. When he had made some progress in his arduous task, the magnitude of the undertaking, and still more the hazard of subverting foundations so deeply laid, appalled the circumspection which is the result of profound knowledge and experience in the decline of life. But his materials were not useless: they were the foundation of a series of ordonnances which throw lustre on the inactive administration of Cardinal Fleury, and form the last great æra of legislation under the absolute monarchy of France. Of these celebrated ordonnances, the most important relate to the limitation and definition of the power of testators with respect to the substitution of heirs, a fruitful source of litigation in France, and the simplification of judicial procedure by dispensing with useless forms. D'Aguesseau continued in the exercise of his functions as chancellor till the year 1750. He had reached his eighty-second year when the infirmities of age compelled him to resign. Louis XV. granted him a pension of 100,000 livres a year. He died in 1751, and was buried at Auteuil. D'Aguesseau married, in 1694, Mademoiselle d'Ormesson, who died in 1735, leaving several children, of whom one rose to considerable eminence in the law.

D'Aguesseau was not only the most learned of French lawyers, but he added to a consummate knowledge of his profession, acquirements more extensive and various than it often falls to the lot of unbroken leisure to attain. His powerful capacity had grasped the immense system of French law, from the customaries of the ancient Norman jurists, to

the most recent criminal procedure; and, having been severely exercised in the important questions of canon and constitutional law agitated during his judicial administration, he had pushed his researches into regions far beyond the common sphere of professional knowledge. His career, which was crowned with distinguished success while he was still a youth, may be traced in his "Plaidoyers," the monument of his extraordinary talents and early erudition. He is venerated in France as the father of her forensic eloquence. His oratory, holding a middle course between the severe and arid simplicity of Patru, and the florid luxuriance of Le Maistre, for the first time exhibited in the lay tribunals of France that rich and harmonious strain to which the great pulpit orators of the seventeenth century had formed the ears of that people. In his judicial capacity, his impartiality and penetration were equal to his enlarged knowledge; but his despatch was inferior to his discernment, and he is said not to have been exempt from that infirmity of doubt and indecision which has frequently attended profound learning. No reproach has ever stained the memory of D'Aguesseau, except his concession to the court on the second registration of the bull Unigenitus; and when the animosities of that fierce contest subsided, faction admitted that he had legal grounds, as well as reasons of state, on his side. While procureur-général, he opposed superstition and bigotry in the person of Le Tellier, who was supported by all the power of Louis XIV. His copious writings, embracing all the business and knowledge of his age, attest the prodigious activity of his mind when exile relieved him from official labours. He was master of the Greek, Italian, Spanish, Portuguese, English, Hebrew, and Arabic languages. D'Aguesseau was a pious man, and he held a middle course amid the various extremes of religious fanaticism which present so singular a spectacle in the domestic history of France at that period. The harmless enthusiasm of the Quietists he seldom mentions without a gentle sneer. The violence of the contention between the Jesuits and Jansenists, which during his administration tore in pieces the Gallican church, exceeded anything which we can now imagine; and when the court of Rome, by the famous bull Unigenitus, denounced one party as heretic and schismatic, the peace of the realm was exposed to imminent hazard. The natural goodness of D'Aguesseau's temper was never soured, nor his serenity clouded, by the persecution and obloquy with which he was continually assailed; nor was the ardour of his application relaxed by his misfortunes. Though employed for sixty years in the first offices of the state, he did not amass a large fortune.

All the writings of D'Aguesseau were published by his family, from his manuscripts, after his death, except two essays on trade, occasioned by Law's scheme, and some fragments of his orations, which found their way into the controversial tracts of the day. Of the sixteen volumes which his writings fill, more than one half are occupied by legal arguments delivered by him in the exercise of his profession, and by his official correspondence while he held the seals. These are followed by law tracts on the royal domains and jurisdictions, of which the former had been encroached on in many provinces of France, the latter much obscured by time in all parts. Some of the most curious of these tracts relate to the devolution of the royal domains of France from the house of Plantagenet to that of Valois, upon the final expulsion of the English from the Continent. The other volumes contain discourses on eloquence, meditations on Des Cartes and Malebranche, and a comparison between the systems of Cudworth and Newton and that of Lucretius, probably suggested by the "Anti-Lucretius" of Polignac. There are several smaller tracts, relating to the canon law and the limits of papal power, which he treats with a grace and perspicuity which adorn that rugged science, and in the spirit of our great canonist Selden in his dissertation on Fleta. His style is evidently formed on the model of Pascal and Bourdaloue, his favourite authors, as he informs us; but without the nerve of the Jesuit, or the inimitable measures of the Jansenist. It is deficient in vivacity; and we sometimes meet with that languor which Voltaire thought he could discover in the later writings of Cicero. Of his forensic efforts, the earliest are the best. His "Mémoires sur les Affaires de l'Eglise," containing a full detail of the great civil and ecclesiastical controversy, both as regards Fénélon and the bull Unigenitus, in which D'Aguesseau was the principal actor, is the most valuable record extant of that celebrated dispute. His delineations of the two popes, Innocent XII. and Clement XI., and of the leading statesmen and churchmen of France at the close of Louis XIV.'s reign, together with his account of his interviews with that king, and of his character and court, are full of historical interest, though little known even to French writers. (St. Simon, *Mém.* tom. vi.; Bausset, *Vie de Fénélon; Mém. pour servir à l'Hist. Ecclésiast.*; D'Aguesseau, *Mém. sur les Affaires de l'Eglise*; D'Alembert, *Sur la Destruction des Jesuites*; Duclos, *Mém. de la Régence*; *Notes Historiques sur l'Eloge de Thomas*; *Œuvres de D'Aguesseau.*) H. G.

AGUIAR, DON TOMAS DE, a Spanish portrait painter, and a scholar of Velazquez, enjoyed a good reputation at Madrid, about the middle of the seventeenth century. He painted small portraits in oil, which were equally conspicuous for their strong resemblance, and their correct and masterly

execution. The poet Antonio Solis, whose portrait Aguiar painted, wrote a sonnet upon the occasion, highly flattering to the painter; Bermudez has inserted it in his notice of Aguiar, in his "Diccionario Historico" of the principal artists of Spain. R. N. W.

AGUIAR I ACUÑA, RODRIGO DE, a senator of the supreme council of the Indies. He died on the 5th of October, 1628, at an advanced age, having held his appointment upwards of twenty years. Antonio de Leon gives him the credit of having introduced greater order and precision into the proceedings of the council than had previously characterised them. He had been commissioned to prepare a collection of the laws relating to the Spanish colonies. The first volume (afterwards published) was completed before his death; and the second so far advanced, that in 1629 Antonio announced it might be ready for publication in the course of six months. An abstract of these laws, "Sumarios de la Recopilacion general de las Leyes de las Indias," was prepared by his direction and under his superintendence, and published at Madrid a few months before his death. Antonio de Leon says of this compendium, that the arrangement and distribution of the materials were so excellent as to give rise to a suggestion that it might supersede the necessity of publishing the larger work. The praises bestowed upon Aguiar by Antonio de Leon, who held a subordinate office under the council of the Indies, may appear suspicious; but they were uttered after the death of his principal, and attributed to him merit which some have insinuated belonged of right to the eulogist himself. (Nicolaus Antonius, *Bibliotheca Hispana Nova*; Antonio de Leon i Pinelo, *Epitome de la Bibliotheca Oriental i Occidental, cet.*)

W. W.

A'GUILA, FRANCISCO DEL, a Spanish painter, lived in Murcia towards the end of the sixteenth century, where he painted in the cathedral the tomb of Alonzo el Sabio, or the Wise. R. N. W.

A'GUILA, LUIS DEL, a Spanish sculptor, a native of Jaen, in Lower Andalucia, and scholar of Pedro de Valdelviria. He was employed, in 1553, by the chapter of the cathedral of Seville, to estimate the works on the sides of the great altar-piece of that cathedral. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

A'GUILA, MIGUEL DEL, also a Spanish painter, and a native of Seville. His works, which are painted in the style of Murillo, and well coloured, are much esteemed. He died in Seville, in 1736. (Bermudez, *Diccionario Historico, &c.*)

R. N. W.

AGUILAR, BARTOLOME' DE, a Spanish sculptor of considerable merit. He was appointed, in 1518, conjointly with Hernando de Sahagun, to make the festoons and other embellishments of the paranymph, or scholastic theatre of the university of Alcala de Henares, in the province of Toledo, in New Castile. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

AGUILAR. [JAUREGUI.]

AGUILE'RA, DIEGO DE, a Spanish historical painter, of Toledo, of considerable reputation. Few of his works remain, many of them having been lost through a fire. He lived towards the end of the sixteenth century. Aguilera was appointed, together with Sebastian Hermandez, by the chapter of the cathedral of Toledo, to estimate the price of the celebrated picture of the parting of Christ's raiment, painted by Il Greco, for the altar of the sacristy of that cathedral. [THEOTOCOPULI.] (Bermudez, *Diccionario Historico, &c.*; Quilliet, *Dictionnaire des Peintres Espagnols.*) R. N. W.

AGUILE'RA, SEBASTIAN DE, organist of Saragossa in the beginning of the seventeenth century. His most celebrated composition is a Magnificat on the eight ecclesiastical tones, for four, five, six, and eight voices: published in 1618. (Nic. Antonius, *Biblioth. Hispana Nova.*) E. T.

AGUILLON, FRANÇOIS, a Jesuit, was born at Brussels in 1566. He entered the order in 1586, and afterwards was professor of philosophy at Douai, where he soon made himself a name. He was afterwards appointed to a professorship in the Jesuits' College at Antwerp, where he taught divinity, and introduced the study of his favourite science mathematics, which until that time had been neglected by the Jesuits of the Low Countries. Subsequently, he became rector of the college at Antwerp, and he retained his place till his death. Aguillon is the author of a treatise on optics, "Opticorum Libri VI., Philosophicis juxta ac Mathematicis utiles," Antwerp, 1613, in folio, in which we first find the term stereographic projection. It has been said that this work was highly esteemed by Newton, which Smets states in so many words. Feller simply says that perhaps it might have been useful to Newton. The name of Aguillon is not contained in "Mémoires pour servir à l'Histoire Littéraire des Pays-Bas." Aguillon was engaged in another work on catoptrics and dioptrics, at the time of his death, the 20th of March, 1617. (Alegambe, *Bibl. Script. Soc. Jes.* ed. 1643, p. 112.; Smets, *Was that der Jesuiten-Orden für die Wissenschaft?* sub. voc.; Feller, *Dictionnaire Historique*, sub. voc.; Chaufepié, *Nouveau Dict. Hist.* sub. voc.)

W. P.

AGUIRRE, FRANCISCO DE, a Spanish portrait painter, a scholar of Eugenio Caxes. He professed also the art of of restoring old pictures, and in 1646 he went to Toledo for the purpose of restoring a very old painting of the German school of the fourteenth century, which had been already once re-

stored, in 1586, by Blas del Prado. The picture formed one of the collection of pictures preserved in the winter chapter-house of the cathedral of Toledo, all of which were restored, and, according to Quilliet, spoiled, by Aguirre. The canons, however, seem to have been well satisfied with his restorations, for he painted for them a portrait of the Infante Don Fernando, which they placed among the series of archbishops' portraits in that collection. (Bermudez, *Diccionario Historico, &c.*; Quilliet, *Dictionnaire des Peintres Espagnols.*) R. N. W.

AGUIRRE HORTES DE VELASCO, DON JOSEPH MARI'A, marquess of Montehermoso, and lieutenant-general in the Spanish army, was elected, in 1756, a member of the Royal Academy of Arts of Madrid, on account of his excellence in painting, to which art he devoted much of his time. He died at Vittoria, in 1798. His uncle, Don Tiburcio Aguirre, vice-patron of the academy, and his son, Don Ortuño Aguirre, both distinguished themselves as amateurs. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

AGUIRRE, JOSEPH SAËNZ (or SAËNS) DE, a Spanish ecclesiastical writer, born at Logroño, in Spain, 24th March, A.D. 1630. After finishing his studies he became a Benedictine monk, and took (A.D. 1668) the degree of doctor of divinity in the university of Salamanca, and, after holding several theological professorships, became chief interpreter of Scripture in that university. He afterwards became censor and secretary to the Spanish Inquisition, and in A.D. 1686 was made a cardinal by Pope Innocent XI., in reward for a work which he had published, three years before, in reply to the declaration of the assembly of the Gallican clergy (A.D. 1682), who were embroiled with the pope. Cardinal Aguirre died of apoplexy, 19th August, 1699, aged 69. His works were as follow: — 1. "Laurea Theologiæ, sive Ludi Salmanticenses," folio, Salamanca, A.D. 1668. This work consists of theological disquisitions, composed according to the practice of the university before receiving a doctor's degree. The author himself noticed several blemishes in it, in his subsequent works. 2. "Philosophia Nov-antiqua," containing disquisitions on the physics, metaphysics, and logic of Aristotle and of St. Thomas Aquinas, 3 vols. fol. Salam. 1672-3-5. 3. "Philosophia Morum," the first volume containing a commentary on the ethics of Aristotle, and the second several dissertations on the same work; 2 vols. fol. Salam. 1675-77. 4. "S. Anselmi Archiep. Cantuar. Theologia," 3 vols. fol. Salam. 1679-80-81. 5. Auctoritas Infallibilis et Summa Cathedræ S. Petri extra et supra Concilia quælibet," &c.; fol. Salam. 1683. This is the work in reply to the assembly of the Gallican church, which obtained for him his cardinal's hat. It has been alleged by some to have been really written for him by another doctor of Salamanca, but Aguirre always maintained that it was really his own. 6. "Notitia Conciliorum Hispaniæ atque Novi Orbis," 8vo. Salam. 1686. This was the outline of the next work. 7. "Collectio Maxima Conciliorum omnium Hispaniæ atque Novi Orbis," 4 vols. fol. Rome, 1693-4. In this work he defends the authenticity of the decretals of the first popes. He was a contributor to the "Bibliotheca Hispana Vetus" of Nicolas Antonio. Some of his works came to a second edition in his lifetime; and he appears to have projected many new ones. Dupin characterises him as a studious and learned man, but deficient in genius and discrimination. (Dupin, *Bibliothèque des Auteurs Ecclésiastiques*; Niceron, *Mémoires*; Nicolas Antonio, *Bibliotheca Hispana Nova.* The last authority was published in Aguirre's lifetime, and does not give all his works.) J. C. M.

AGUIRRE, JUANES, a Spanish sculptor, a native of Segovia. He was the scholar and son-in-law of Mateo Inverto, whom he assisted in the ornaments of the great altar of the parish church of Villacastin. He executed alone the tabernacle, with the statues of the evangelists, and other six saints, in small, in 1594, which are of considerable merit. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

AGUJA'RI, LUCREZIA, was with her husband, Colla, an Italian composer of secondary rank, in London in 1777, whose compositions she almost exclusively sang. From London she went to Parma, and died there in 1783. Burney speaks of her as "a wonderful performer. She had two octaves of fair natural voice; and Sacchini said that in early youth she could go up to B flat *in altissimo.* Her shake was perfect, her intonation true, and her execution marked and rapid." (Burney, *Hist. of Music.*) E. T.

AGUSTI', or AGUSTIN, MIGUEL, a Spanish writer on agriculture, was born at Bañolas in Catalonia, in the last quarter of the sixteenth century, and became a chaplain of the order of Saint John, and prior of the temple of that order in Perpignan. The date of his death is unknown. His work, in Catalan, on the secrets of agriculture, "Llibre dels Secrets de Agricultura," was published at Barcelona in 1617, in folio. The author translated it into Spanish, with the addition of a fifth book, and the work appeared in that shape at Perpignan in 1626, after which it ran through several editions, mostly at Barcelona, but the last at Madrid in 1781. The first book principally treats of signs of the weather, and the proper times of sowing and planting; the second, of fruit trees and manure; the third, of vines; the fourth, of domestic animals; and the fifth, of the chase. A rural vocabulary is added, in six lan-

guages — Spanish, Catalan, Latin, Portuguese, Italian, and French. The work displays great knowledge of the subject for the time, and is still a favourite in the houses of Catalan farmers. Nicolas Antonio mentions that the fifth book was first added in the Spanish edition, which is contradicted by Amat, who affirms it was the fourth; but a reference to the Barcelona edition of 1626 shows that Antonio was right. (N. Antonius, *Bibliotheca Hispana Nova*, edit. of 1783, ii. 131.; Amat, *Diccionario de los Escritores Catalanes*, p. 8.; Agustin, *Secretos de Agricultura*.) T. W.

AGY'LEO, ENRI'CO, (Latinized Agylæus,) the son of Antonio Agyleo, an Italian domiciled in Brabant, was born at Bois-le-Duc about the year 1533. He received a good education, and was looked upon as a distinguished Greek scholar, and devoting himself to the study of the law, came, whether by his professional knowledge or his activity as a political partisan is uncertain, to occupy an important position. He attached himself to the Protestant party, and was, in 1578, the head of a plot for delivering his native city into the hands of the Dutch. A precipitate movement of the Dutch troops frustrated the enterprise; but Agyleo and his associates made themselves masters of the principal gate, and, although unsupported, maintained their position for a considerable time. After the compromise of 1579, by which the Protestant citizens, on condition of their quitting Bois-le-Duc, were allowed to carry their property along with them, he appears to have resided principally at Utrecht; where, in 1586, he was appointed by Leicester's party procurator for the treasury, and a member of the Supreme Court. He died in April, 1595, aged sixty-two. There was published at Basel, in 1561 — "Justiniani Principis Novellæ Constitutiones, Latine ex Gregorii Haloandri et Henrici Agylæi Interpretatione ad Græcum Scrimgeri Exemplar, nunc primum editæ. Quibus suis Locis interseritur, quicquid vetus Versio amplius habet, atque proximis Editionibus, ex vetustis Libris ac Juliani Epitome aspersum est. In quâ Editione Henrici Agylæi Opera diligentem tum variorum Lectionum Annotationem, tum Haloandriæ Versionis castigationem, invenire est. *Item*, Ejusdem Justiniani Edicta, Justini, Tiberii, Leonis Philosophi Constitutiones et una Zenonis, quæ ad Titulum Codicis de privatis Ædificiis pertinet, Henrico Agylæo interprete. *Postremo*, Canones Sanctorum Apostolorum per Clementem in unum congesti, Gregorio Haloandro interprete. Basileæ per Joannem Hervagium, 1561, 4to." The book is dedicated, by Agyleo, to Elizabeth, queen of England, in a strain sufficiently exaggerated, yet not unnatural in a Belgian Protestant, when a Protestant had so recently succeeded to the English crown by the death of a Roman Catholic, who was the wife of Philip of Spain. Andrea, in his brief memoir, attributes to Agyleo an amended edition of Haloander's Latin version of the Novellæ of Justinian, published at Paris, 4to., in 1560; and an edition of the Edicts of that prince, and the Constitutions of Justin, &c., printed there in 8vo. in the same year by Henry Stephens. The same author states that Agyleo was the translator of the compilation published at Basel in folio in 1561, under the title "Nomo-canon Photii Patriarchæ, sive ex Legibus et Canonibus compositum Opus, cum Commentariis Theodori Balsamonis." Verses, "ad Lætum Introitum Brabantiæ Philippi II. Regis Catholici," first printed at Utrecht, in 1620, have also been attributed to Agyleo. (Valerii Andreæ *Bibliotheca Belgica*, Lovanii, 1643, sub voce "Henricus Agylæus;" *Historica Narratio profectionis et inaugurationis Sereniss. Belgii Principum Alberti et Isabellæ, Austriæ Archiducum, Auctore* Joanne Bochio, Antverpiæ, 1602, p. 488.) W. W.

AGY'RIUS, or ARGYRIUS, but more correctly AGYRRHIUS (Ἀγύρριος), a native of Collytus in Attica, who distinguished himself as a demagogue at Athens during the period which followed the Peleponnesian war. During the first period of his political career he embezzled some part of the public money, for which he was imprisoned: he was probably not released till shortly before the year B.C. 395; for in this year he exerted his influence to get the theoricon (that is, the public money given to the Athenian people for their admission to the theatres,), which had for a time been discontinued, restored to the people, although the financial affairs of Athens were then still in a bad condition. The system of pandering to the wishes of the people, by paying the services which they owed to the state as citizens, and by enabling them, at the public cost, to enjoy the luxuries of life, was carried out by Agyrius to its full extent, and in the year following (B.C. 394) he carried a measure by which the pay for attending the popular assembly (ἐκκλησιαστικόν) was raised to three oboli, or about $4\frac{1}{2}$ pence, for each person. Some ancient writers represent him as having introduced the system of paying the citizens for attending the assembly; but this is a mistake, for we know from the best authorities that the system originated with Pericles. The comic poets of the day frequently attacked Agyrius for his conduct; and it was probably to revenge himself that he persuaded the people to reduce the allowance which had hitherto been given to the comic writers. Nevertheless he appears to have gained great popularity, for after the death of Thrasybulus, in B.C. 389, he was made commander of the Athenian fleet at Lesbos, but he never gained any distinction as a commander. (Demosthenes, *Against Timocrates*, 742.; Harpocration, v. Θεωρικά and Ἀγύρριος, with the notes

of Valesius; *Scholia ad Aristoph. Eccles.* 102.; Suidas, v. Ἐκκλησιαστικόν; Diodorus, xiv. 99.; Xenophon, *Hellen.* iv. 8. 31.; compare Meursius, *Lect. Att.* vi. 4.; Küster, on *Aristoph. Plut.* 176.; Böckh, *Public Economy of Athens*, p. 220, &c. 228. 236, &c., second edit. Eng. translation; Schömann, *Dissertation on the Assemblies of the Athenians*, 59, &c. Eng. translation.) L. S.

A'HAB (Heb. אַחְאָב; in the LXX. Ἀχαάβ; in Josephus, Ἄχαβος; and in the Vulgate, Achab), second king of Israel of the dynasty or house of Omri [OMRI], whose son and immediate successor he was. He reigned twenty-two years, B. C. 931—909.

The reign of this prince is memorable for the general introduction of idolatrous worship for the first time after the service of Jehovah had been regulated by David and Solomon. The golden calves of Dan and Bethel had indeed been previously set up by Jeroboam; but this act was, to borrow an expression of later date, schismatical rather than idolatrous; the purpose had been, not to alter the object of worship, but to alter the place and time of worship, so as to avoid the necessity of the Israelites going to Jerusalem, which still remained faithful to the house of David. In the reign of Ahab, the worship of the Tyrian Baal or Melkart was introduced; and to this violation of the first duty of an Israelitish king may be ascribed the declaration of the sacred writer, that "Ahab did evil in the sight of the Lord above all that were before him." Ahab appears in history as a gallant soldier, but destitute of sufficient moral principle to withstand the superior energy and wickedness of his wife, varying his conduct according as he complied with her evil desires, or was in turn overawed by the stern rebukes of the prophet Elijah, and his fearful denunciations of divine judgment.

Ahab married Jezebel (אִיזֶבֶל; Ἰεζάβελ in LXX.; Ἰεζαβέλη in Josephus; Jezabel in the Vulgate), daughter of Ethbaal or Ithobalus, king of the Sidonians. Ethbaal before he was king had been a priest of Astarte. Ahab erected a temple for Baal, and offered sacrifice to him in Samaria; and "set up a grove" (if indeed the Heb. אֲשֵׁרָה be correctly translated grove), thus establishing idolatry in his very capital. Idolatrous priests and prophets were multiplied, and eight hundred and fifty enjoyed the special favour and support of the queen. It was probably at this time that Jezebel persecuted unto death the prophets of Jehovah, of whom one hundred were concealed and so preserved by Obadiah, governor of Ahab's house.

At this time the prophet Elijah was directed to denounce as a judgment against Ahab a drought of three years. Drought came, and with it famine; and when the appointed time of its continuance was nearly at an end, the land was reduced to the extremity of distress, and Ahab with his minister Obadiah went through the country in different directions to see if there were any grass left which might save the cattle from perishing. In this journey Elijah presented himself to Ahab, and required him to assemble at Mount Carmel the idolatrous priests and the whole people of Israel, that in this great convention it might be determined whether the national worship should be paid to Jehovah or Baal. The account of this meeting is one of the most striking narratives in the Bible. Ahab was present, but took no active part; the miraculous descent of fire from heaven determined the solemn controversy; the nation recognised by acclamation Jehovah as their God; the priests of Baal and of the groves were, by order of Elijah, put to death; and the descent of a copious shower indicated that the divine judgment was now recalled. But Jezebel sent a message to Elijah, threatening him with death, and the prophet, panic-struck, fled into the wilderness of Sinai or Horeb, to escape from the vengeance of the queen.

About this time the marriage took place between Jehoram son of Jehoshaphat, one of the best of the kings of Judah [JEHORAM; JEHOSHAPHAT], and Athaliah daughter of Ahab and Jezebel. [ATHALIAH.]

The close of Ahab's reign was marked by warfare with Benhadad, king of the Syrians of Damascus. The history of the Damascene kingdom is obscure; it had formed part of the subject dominions of David and Solomon, and had been established or restored by the revolt of Rezon against Solomon. During the following period it acquired strength, and had, during the reign of Omri, made some conquests in his territories, and exercised some kind of supremacy over him. Benhadad advanced with a mighty army to besiege Samaria (B. C. 913?). The king of Israel would have yielded upon moderate terms; but the exorbitant demands of the Syrian could not be complied with; and Ahab, encouraged and directed by a prophet of Jehovah, sallied out at the head of a trifling force, composed of "the young men of the princes of the provinces," i. e. the personal attendants or body-guards of his chief nobles or governors, followed by the whole army which he had with him amounting to seven thousand men. The attack was made at the unusual hour of noon; and Benhadad, little anticipating such a movement in the heat of the day, was surprised in the midst of a drunken carousal with his subject princes. A general panic seized the Syrians, and a complete rout ensued, Benhadad with difficulty making his escape on horseback.

He returned next year (B. C. 912?), with an equal force to that which had been defeated; and ascribing a merely local power to the God of Israel, thought to insure victory

by fighting in the plain instead of the hills. Ahab gave him a second defeat at Aphek, in the plain of Jezreel or Esdraelon, 100,000 Syrians (unless there is some error in the numbers) being slain in the field, and 27,000 buried under the ruins of the wall of Aphek. Benhadad surrendered upon terms, promising to restore all the cities that had been taken from Israel in the reign of Omri, and to render to Israel the same submission which had previously been exacted from it. Ahab released him with inconsiderate lenity, for Benhadad (apparently for having challenged the sovereignty of Jehovah) was devoted to destruction; and judgment was threatened against Ahab himself and his subjects for having released him. Benhadad did not fulfil the condition of restoring the previous conquests of Syria, and this led to the renewal of the war.

It was perhaps in this, the most prosperous period of his reign, that Ahab executed those great works which are briefly noticed in the Bible, as building cities and erecting "an ivory house" (a palace adorned with ivory), and enlarging his grounds at Jezreel (where he had a palace), by the addition of a kitchen garden or "garden of herbs." To make this addition, he proposed to buy the vineyard of Naboth, a citizen of Jezreel; but Naboth refused to sell the inheritance of his fathers. Though mortified by the refusal, Ahab did not attempt to force him to sell; but Jezebel procured, by means of a false accusation, the death of Naboth; and her husband, though not an active accomplice in the crime, readily seized the desired possession. Elijah was hereupon commissioned to denounce the judgment of God upon both Ahab and Jezebel, and the destruction of all their race, though the execution of the latter part of the sentence was, upon Ahab's repentance, deferred till after his death.

This event was fast approaching. Benhadad had never fulfilled the stipulations of his capitulation at Aphek. Ramoth in Gilead, a fortress of importance, east of Jordan near the river Jabbok, was retained by the Syrians; and three years after the capitulation, Ahab, with the aid of Jehoshaphat king of Judah, determined to besiege it. Ahab was surrounded by false prophets, who, while professing to speak in the name of Jehovah, flattered the passions and wishes of the king. Encouraged by their predictions, he undertook this fatal expedition, notwithstanding the warning of the prophet Micaiah, whose faithfulness only entailed captivity on himself. The king of Syria came to the relief of Ramoth, and in order to insure the destruction of Ahab, commanded that every weapon should be aimed at him. Ahab, either informed of this design, or suspecting it, disguised himself; but was, notwithstanding, mortally wounded by an arrow shot at a venture. He remained in the field, and was supported in his chariot till the evening, when he died (B. C. 909). The battle appears to have been undecided, and though the king's death caused the dispersion of the Israelites, the Syrians do not seem to have gained any advantage from it. Ahab was brought to Samaria, and there buried. He left two sons, Ahaziah and Jehoram, who successively occupied the throne of Israel. The Bible speaks of seventy other sons (2 *Kings*, x. i.); but these were perhaps kinsmen or descendants generally. He had at least one daughter, Athaliah, married to Jehoram, king of Judah.

Jezebel survived her husband many years; but when the revolution which overthrew the dynasty of Ahab was effected by Jehu (B. C. 895), she was thrown out of her palace window at Jezreel by some of her own household, who wished to gain the favour of the conqueror [JEHU], and her unburied body was devoured by dogs in the possession of Naboth, agreeably to the prediction of Elijah. (1 *Kings*, xvi—xxii.; 2 *Chron.* xviii.; Josephus, *Jewish Antiq.* viii. 13—15.)

J. C. M.

AHASUE'RUS, or more properly ACHASVE'ROSH (אחשורוש), is the Hebrew name, as used in the Bible, for several of the Persian and Median kings. In the corresponding passages of the Septuagint the names used are Assuerus (Ἀσσούηρος, Ezra iv. 6.; Ασούηρος, Dan. ix. 1.) and Artaxerxes (Ἀρταξέρξης, Esther i. 1, &c.).

With regard to the form of the name, it is most probably derived from the same Persian word (whatever that was) which in Greek takes the form "Xerxes." The true form of this name has been lately ascertained from the Persepolitan inscriptions. It is Khshershe, Khshvershe, or Khshéarsha, and means simply "king," or "lion-king." (Gesenius's *Lexicon*, s. v.; Grotefend's Supplement to Heeren's *Ideen*; and the Review of Pott's *Etymologische Forschungen* in the *Journal of Education*, vol. ix. p. 336-7.) Either of the above forms, especially the second, with the addition of the prosthetic Aleph of the Hebrew, gives the name Achashverosh. This word might also stand for "Artaxerxes," since the latter is merely the word "Xerxes" compounded with the word "arta," meaning "great" or "noble." Now "Xerxes" and "Artaxerxes" were at first (as is plain from their meaning) royal titles, and not proper names. The same remark applies to the other royal Median name used in the Bible, namely, Darius. Hence it may be inferred that the Hebrew writers would use the name Ahasuerus for any Persian or Median king. There is, however, some difficulty in determining who are the kings that are mentioned by this name in the Bible.

1. In Daniel ix. 1. "Darius the Mede," who reigned two years in Babylon after its taking by the Medes and Persians, is called

the son of Ahasuerus. Those commentators who suppose the scriptural narrative of these times to agree with that of Xenophon in the "Cyropædia" identify Darius with the Cyaxares II. of Xenophon, and consequently Ahasuerus with his father Astyages. [ASTYAGES.]

2. In Ezra iv. 6. Ahasuerus, the successor of Cyrus, must of course be Cambyses, as indeed Josephus expressly calls him. (*Jewish Antiq.* xi. 2.) The only circumstance related of him by Ezra is, that the people of the countries adjacent to Judæa wrote to him in the beginning of his reign an accusation against the Jews; with what effect we are not informed by Ezra; but Josephus, who professes to give a copy of the letter and of the king's reply, states that he caused the rebuilding of the temple at Jerusalem to be suspended during his reign. (B. C. 529—522.) The rest of his acts are related under CAMBYSES.

The opinion of Howes, quoted by Hales (*Analysis of Chronology*, ii. 481.), that the Ahasuerus of Ezra iv. 6. is Xerxes, and that the passage, v. 6—23, is an historical anticipation, appears altogether untenable, as there is no ground for taking that passage out of the direct order; and also the supposed resumption at v. 23. of the subject broken off at v. 5. is exceedingly harsh and improbable.

3. The Ahasuerus of the book of Esther is generally supposed to be Artaxerxes Longimanus, who reigned from 464 to 425 B.C. [ARTAXERXES LONGIMANUS]; but others suppose him to be Xerxes I. (485—465 B.C.) The former opinion rests on the authority of the Septuagint, of the apocryphal additions to the book of Esther, and of Josephus (*Antiq.* xi. 6.), and has been followed by Prideaux (*Connection of the Old and New Testament*, pt. i. bk. iv. p. 361.) and Hales (*Analysis of Chronology*, ii. p. 449.). The latter opinion is that of Scaliger (*De Emend. Temp.* lib. vi.), who is followed by Justi (*Repertorium für Biblisch. und Morgenländ. Litteratur*, xv. 1, &c.), Eichhorn (*Einleitung ins Alte Test.* iii. 637, &c.), Jahn (*Hebrew Commonwealth*, i. 193. Eng. trans.), and Winer (*Biblisches Realwörterbuch*, art. "Ahasverus"). A third hypothesis—that of Archbishop Ussher (*Annales*, i. 160, &c.), who makes the Ahasuerus of Esther to be Darius Hystaspes—is generally and properly rejected as quite irreconcileable with the history of that king. On the whole, Prideaux's arguments go very far to determine the question in favour of Artaxerxes Longimanus. The biblical history of this king is inseparably mixed up with that of Esther. [ESTHER.]

4. In the apocryphal book of Tobit (xiv. 15.) the conquerors of Nineveh are called Nebuchadnezzar (Ναβουχοδονόσορ) and Ahasuerus (Ἀσύηρος). This Ahasuerus must have been Cyaxares I., king of Media. [CYAXARES.] P. S.

AHAZ, (in Hebrew, אָחָז; in the LXX. Ἄχαζ; in Josephus, Ἀχάζης; and in the Vulgate, Achaz;) son of Jotham, king of Judah. He succeeded his father on the throne at the age of twenty years, and reigned sixteen years, according to the present reading of the Hebrew text. These numbers, according to which he died at the age of thirty-six, do not admit of his leaving, as we are informed he did, a son twenty-five years of age. The reading of the LXX. in 2 Chron. xxviii. 1. gives "twenty-five" years for his age at his accession, instead of "twenty;" but the variations in the MSS. render the authority of this alteration very doubtful, and it is hardly consistent with the age at which Jotham the father of Ahaz died. We must, then, leave the difficulty unexplained. Ahaz succeeded to the throne in an early period of the hostilities which Pekah, king of Israel, and Rezin, king of Syria, carried on in alliance against Judah. Ahaz distinguished himself beyond all his predecessors by his idolatrous propensities. He practised the revolting worship of Moloch, of which the valley of the son of Hinnom, south of Jerusalem, became the seat; and made his own son "pass through the fire." Enemies now multiplied against Ahaz, and his efforts to expel them were unsuccessful. The Edomites made an inroad on the south, and carried off many captives; and in the same quarter the Syrians took and retained the port of Elath, on the Red Sea. The Philistines also captured and held, at least for some time, several of the towns and villages of the western frontier. Pekah, king of Israel, defeated the army of Ahaz with dreadful slaughter, killing 120,000 in one day, and leading away into captivity 200,000 persons, including women and children. Pekah was, however, obliged to restore the captives, by the intervention of the prophet Oded, supported by some of the nobles of Israel. Maaseiah, termed "the king's son," but probably a kinsman, was slain in the battle just noticed. Pekah and Rezin now approached to besiege Jerusalem; and thought of dethroning Ahaz, and setting up another person, "the son of Tabeal," in his stead. In this distress, the prophet Isaiah was sent to assure Ahaz of his safety, and of the approaching ruin of his foes. The intimation that the King of Assyria was to be the agent in their overthrow, perhaps induced Ahaz to apply for aid to that prince, who is called in Scripture Tilgath-Pilneser, or Tiglath Pileser. Ahaz was forced to purchase his assistance at a cost which led the sacred writer to say that "he distressed him, but strengthened him not." (2 *Chron.* xxviii. 20.) The temple of Jerusalem, and the palaces of the king and his nobles, were stripped of their treasure to provide the needful supplies. The purpose of the application was, however, attained. Tiglath Pileser took Damascus, the capital of Syria, carried the inhabitants captive, and

slew Rezin: he then advanced against Israel, and carried captive the inhabitants of Galilee and Gilead, in the northern and eastern part of the kingdom. Pekah was soon afterwards slain by Hoshea, one of his subjects, who, after a long interregnum, succeeded to the throne. The death of Pekah, and all the preceding events, seem to have occurred in the first four years of the reign of Ahaz. (Comp. 2 *Kings*, xv. 27. 30. 33. xvi. 1.)

Ahaz, who had acknowledged himself the vassal of the Assyrian, now went to Damascus to meet him, and on his return was compelled to remove or mutilate much of the furniture of the temple, in order to satisfy his further demands. Nor was this the only evil resulting from the visit: it led to the introduction of a new variety of idolatry, the worship of the gods of Damascus. Urijah the high-priest joined with the king in his idolatrous practices, which were diffused through the land. The temple was closed; and among other objects of worship was the brazen serpent, which Moses had set up in the wilderness for another purpose.

The reign of Ahaz is fixed by Hales as comprehending the years from B. C. 741 to 725. There is an apparent discrepancy in the accounts of his burial. According to the book of Kings (2 *Kings*, xvi. 20.) he was buried "with his fathers in the city of David;" while in Chronicles (2 *Chron.* xxviii. 27.) it is said that, though he was buried in Jerusalem, he was not brought into "the sepulchres of the kings of Israel." He was succeeded by his son Hezekiah. The order of events in the early part of his reign is to a considerable extent conjectural, the sacred writings affording few chronological data. (2 *Kings*, xvi.; 2 *Chron.* xxviii.; *Isaiah*, vii. viii.; Josephus, *Jewish Antiq.* ix. 12.) J. C. M.

AHAZI'AH (Heb. אֲחַזְיָה, or אֲחַזְיָהוּ; in the LXX. and in Josephus, Ὀχοζίας), son and successor of Ahab, king of Israel. He restored the idolatry which his father had in his later years renounced [AHAB], adding the worship of Baal to the schismatical worship introduced by Jeroboam; the retention of which indicates that he regarded Jehovah as one of the many gods which the accommodating spirit of polytheism admitted. He continued the alliance which his father had formed with Jehoshaphat; and attempted, in conjunction with that prince, to revive the trade by the Red Sea with Tarshish and Ophir; but this alliance drew upon Jehoshaphat the divine displeasure, and the ships were wrecked. Ahaziah proposed to renew the attempt, but Jehoshaphat declined. The Moabites, no longer awed by the warlike qualities of Ahab, now revolted, and withheld their accustomed tribute of sheep from Ahaziah; and before he could reduce them, he had a severe fall apparently from a latticed window or balcony, and was confined by the consequences of the accident to his bed. In this condition he sent messengers to inquire of the oracle of Beelzebub the god of the Philistines at Ekron; but Jehovah, to manifest his displeasure at this perseverance in idolatry, directed Elijah to meet the messengers, and to desire them to return with a message to the king that he should die. Enraged at this, Ahaziah sent an officer with a body of soldiers to apprehend Elijah; but the troop, with their leader, were destroyed by fire from heaven: the attempt was repeated with a similar result; but the submissive behaviour of the third officer who was sent induced Elijah to go to the king, not indeed as a captive, but to repeat in person the divine denunciation. Ahaziah accordingly died after an unfortunate reign of two years (B. C. 909—907), and was succeeded by his brother Jehoram. [JEHORAM.] (1 Kings, xxii.; 2 Kings, i.; 2 Chron. xx. 35. 37.; Josephus, *Ant. Jud.* ix. 2.)

J. C. M.

AHAZI'AH (Hebrew and Greek forms as above), the youngest but only surviving son of Jehoram king of Judah by his wife Athaliah, daughter of Ahab and Jezebel, succeeded his father on the throne of Judah, which he occupied for a year (B. C. 896-5). He allowed his mother's influence to lead him into evil, and his short reign was marked by crime. He was twenty-two years of age at his accession, according to 2 Kings, viii. 26.; in the Hebrew text and the Latin Vulgate of 2 Chron. xxii. 2., he is said to have been forty-two; but this reading is obviously incorrect, and is not supported by the LXX., in most copies of which we read twenty years; or by the Syriac and Arabic versions and some copies of the LXX., which give the reading twenty-two years. Ahaziah went with his uncle Jehoram or Joram, king of Israel, to the Syrian war at Ramoth Gilead; whether to besiege that city (as the Vulgate, 2 Kings, ix. 14., and Josephus say) or to make it their head-quarters, is not clear. Jehoram, being wounded, returned to Jezreel to be healed, and Ahaziah went to pay him a visit. The absence of the two kings gave opportunity for the revolt of Jehu [JEHU], who proceeded with his army, or, as Josephus says, with a select body of cavalry, to Jezreel. Jehoram and Ahaziah, ignorant of his revolt, went forth to meet him: Jehoram was slain on the spot; Ahaziah fled, but being wounded (with an arrow according to Josephus), died at Megiddo, where he had taken refuge. An account, somewhat different from this, which is from the book of Kings, is given in the book of Chronicles, in which Ahaziah is said to have been sought out in his hiding-place in Samaria by the order of Jehu, before whom he was taken, and by his command slain. The various proposed ways of reconciling the two accounts of Ahaziah's death may be seen in

Poole's *Synopsis Criticorum*, but none of them are satisfactory.

The respect felt for the memory of his grandfather Jehoshaphat, secured to Ahaziah an honourable burial in the royal sepulchre at Jerusalem. Several of his kinsmen were also put to death by Jehu; and his children, except one, perished by the act of his own mother [ATHALIAH], who usurped the kingdom.

Ahaziah is called in one place (2 Chron. xxii. 6.) Azariah (עזריהו) evidently by an error, which is corrected or avoided in the ancient versions; and in another place he is called (2 Chron. xxi. 17.) Jehoahaz, which is merely a transposition of the elements of his name Ahaziah, יהוא־אחז for אחז־יהו. (2 Kings, viii. 9.; 2 Chron. xxii.; Josephus, *Jewish Antiq.* ix. 6.) J. C. M.

AHE'NOBARBI. The Gens Domitia contained two principal families, the Calvini and Ahenobarbi (Suetonius, *Nero*, 1.). The Ahenobarbi derived their surname, which signifies Red-beard, from the colour of their hair, and traced the appellation to a remote period. In B. C. 496, the Dioscûri (Castor and Pollux), on their return from the battle of the lake Regillus, announced to one L. Domitius the victory of the Romans. But, since he was incredulous, they stroked his hair and beard, which were immediately changed from black to red. (Plutarch, *Æmilius*, 25., *Coriolanus*, 3.; Dionysius Halicarn. vi. 13.; Cicero, *De Natur. Deorum*, ii. 2., and the coins of the Domitii Ahenobarbi in Eckhel, *Doctrin. Num. Vet.*, 5. p. 202.) The Ahenobarbi had only two prænomina, Cneius and Lucius; and these were given sometimes alternately, and sometimes three Lucii followed three Cneii. This remark, however, (Suetonius, *Nero*, 1.) refers to an earlier period than that embraced in the following Stemma. Velleius Paterculus (ii. 10.) notes another peculiarity of the Ahenobarban family, that they were mostly, up to the year B. C. 16, only sons, all of whom became consuls and pontifices, and several obtained triumphs. The remark, as will be seen below, requires some allowance.

AHENOBARBI
(Gens Domitia).

(1.) Cn. Domitius Ahenobarbus, L. F. L. N.
Cos. B. C. 192.

(2.) Cn. Domitius Ahenobarbus, Cn. F. L. N.
Cos. suffect. B. C. 162.

(3.) Cn. Domitius Ahenobarbus, Cn. F. Cn. N.
Cos. B. C. 122.
Censor. B. C. 115.

(4.) Cn. Domitius Ahenobarbus, Cn. F. Cn. N.
Cos. B. C. 96.
Censor. B. C. 92.

(5.) L. Domitius Ahenobarbus, Cn. F. Cn. N.
Cos. B. C. 94.

(6.) Cn. Domitius Ahenobarbus.
Father uncertain, probably No. 4.
Slain B. C. 81 in Africa;
married
Cornelia, daughter of
L. Cornelius Cinna.
Cos. B. C. 87.

(7.) L. Domitius Ahenobarbus.
Cos. B. C. 54.
Married Porcia, sister of
M. Cato Uticensis.

(8.) Cn. Domitius Ahenobarbus, L. F. Cn. N.
Cos. B. C. 32.

(9.) L. Domitius Ahenobarbus, Cn. F. L. N.
Cos. B. C. 16.
Married Antonia major
(Minor, Tacit. Annal. iv. 44. xii. 64.),
daughter of M. Antonius Triumvir and Octavia.

(10.) Cn. Domitius Ahenobarbus, L. F. Cn. N.
Cos. A. D. 32.
Married Agrippina, daughter of Cæsar Germanicus.

(11.) L. Domitius Ahenobarbus,
afterwards, by adoption,
Nero Claudius Cæsar Augustus Germanicus,
became emperor A. D. 54.

(12.) Domitia.
Married
Crispus Passienus.

(13.) Domitia Lepida.
Married
M. Valerius Messala.

W. B. D.

AHENOBARBUS, CNE'IUS DOMI'TIUS, I. He was plebeian ædile in B. C. 196, and with the fines levied on those who exceeded their rights of pasturage on the public lands, built, in conjunction with his colleague C. Scribonius Curio, a temple of Faunus in the district of the city called Insula Tiberina, which he dedicated in B. C. 194, the year of his prætorship. Ahenobarbus was prætor urbanus, and in that office presided over the appointment of commissioners for establishing colonies in the neigh-

bourhood of Thurii and in Bruttium. Towards the close of B. C. 193, Ahenobarbus and L. Quinctius Flamininus were elected consuls in preference to Publius Cornelius Scipio Nasica, the brother, and to Caius Lælius, the friend of the elder Africanus. War with Antiochus the Great, king of Syria, was then imminent; and the consuls of B. C. 192 were therefore directed by the senate to take Italy for their joint province. But, should hostilities break out, one of them, to be determined by lot or agreement, was to hold himself in readiness to cross the sea, and empowered to raise two fresh legions. The war, however, was deferred until the year following, and Ahenobarbus proceeded by way of Ariminum to his province, the country of the Boii, which lay between the Taro and the Po to the west and north, and between the Apennines and the Rubicon to the south. After laying waste their lands he received the submission of the Boian nation, and remained beyond the Rubicon, as proconsul, until superseded, in B. C. 191, by the consul P. Cornelius Scipio. Ahenobarbus was one of the lieutenants of L. Cornelius Scipio Asiaticus in the war with Antiochus, and commanded a reconnoitring party previous to the decisive action near the city of Magnesia on the Hermus. Plutarch, in his "Anecdotes and Sayings of the Romans," ascribes to this Ahenobarbus an important victory in the war with Antiochus, of which other historians are silent. The ox, which in B. C. 192 uttered the warning, "Rome, beware!" was the property of Ahenobarbus, and the prodigy was the more remarkable from its occurring in his consulship. (*Fasti Capitolini* U. C. 561; Livy, xxxiii. 42. xxxiv. 42. 53. xxxv. 10. 20. xxxvi. 37.; Plutarch, *Apopthegmata Romana*, Reiske's edit., vi. 745.)
W. B. D.

AHENOBARBUS, CNEIUS DOMITIUS, II., son of Cneius Domitius Ahenobarbus I. In the year B. C. 172 one of the pontifices, Q. Fulvius Flaccus, destroyed himself, and Ahenobarbus, although he had not attained the legal age, was appointed to the vacant priesthood. In B. C. 169 he was one of a commission of three appointed by the senate at the request of Æmilius Paullus II. to examine and report the state and position of the fleet and legions in Macedonia, and to collect information respecting the forces, movements, and alliances of Perseus, the Macedonian king. After the defeat of Perseus, he was one of ten commissioners who were sent in B. C. 167 to arrange with Æmilius Paullus and L. Anicius the future division and administration of Macedonia. In B. C. 162 the consuls P. Cornelius Scipio Nasica and C. Marcius Figulus, in consequence of an oversight of Tiberius Sempronius Gracchus, consul in B. C. 163, in taking the auspices at their comitia, were compelled to resign, and Ahenobarbus with Lucius Cornelius Lentulus were substituted in their place. (Livy, xlii. 8. xliv. 18. 20.; Cicero, *De Natura Deorum*, ii. 4., *De Divinatione*, i. 17. ii. 35.; Valerius Maximus, i. 1. § 3.)
W. B. D.

AHENOBARBUS, CNEIUS DOMITIUS, III., son of Cneius Domitius Ahenobarbus II. The dates of his ædileship and of his admission into the pontifical college are unknown; but the former was commemorated by coins, still extant, bearing on the reverse a head of Jupiter. Ahenobarbus was consul with C. Fannius Strabo B. C. 122, and in the following year, as proconsul, defeated the Allobroges and their ally Bituitus, or Bittus, prince of the Arverni — the modern Pays d'Auvergne — at Vindalium, near the confluence of the Sulga with the Rhone. His victory was owing in great measure to the terror inspired by his elephants in the cavalry of the Gauls. In B. C. 121 Ahenobarbus was superseded in his province by Q. Fabius Maximus, who acquired the surname Allobrogicus from his successful termination of the war. Valerius Maximus relates that Ahenobarbus, incensed with Bituitus for recommending his own nation the Arverni and their allies the Allobroges to submit themselves to his successor Fabius rather than to himself, seized, under pretence of a conference, the person of Bituitus, and sent him prisoner to Rome. Livy, however, according to his epitomist, represented Bituitus as having gone voluntarily to Rome to treat with the senate, by whom he was detained in captivity at Alba. Ahenobarbus was however deeply mortified at being compelled to resign his command before he had completed the war. To perpetuate the memory of his own exploits he constructed the Domitian Road in his province, and erected towers of stone, on which the arms of the Arverni and Allobroges were suspended — a deviation from the ordinary practice of the Romans, who seldom raised trophies. His mode of travelling in his province, mounted on an elephant and surrounded with almost triumphal pomp, betrayed also a desire of distinction or mortified vanity. Ahenobarbus triumphed at Rome for his victory over the Arverni, and, according to Cicero, over the Allobroges also, in B. C. 120. In their censorship, B. C. 115, Ahenobarbus and his colleague L. Cæcilius Metellus Dalmaticus prohibited all scenic exhibitions at Rome except that of the Latin flute-players, and all games of chance except chess or draughts, and expelled from the senate thirty-two of its members, and among them C. Licinius Geta, who afterwards became himself censor, B. C. 108. (Appian, *De Rebus Gallicis*, fragm. xii.; Cicero, *Brutus*, 26., *Pro Fonteio*, 4. 12.; Florus, iii. 2.; Velleius Paterculus, ii. 10. 39.; Strabo, iv. 191.; Valerius Maximus, ix. 6.; Eutropius, iv. 22.; Suetonius, *Nero*, 1, 2.; Pliny, *Hist. Nat.* ii. 32.)
W. B. D.

AHENOBARBUS, CNE'IUS DOMI'TIUS, IV., son of Cneius Domitius Ahenobarbus III. In his tribuneship (B. C. 104) he brought forward and carried the Domitian law (Lex Domitia de Sacerdotiis), by which the election of the priests of the superior colleges was transferred to the people, probably in their assembly of the tribes. By this law the people made choice of a candidate, who then became by co-optation a member of the college, and thus the people really appointed the priesthood, and the co-optatio, although still necessary, remained a mere form. A similar attempt had been previously made in B.C. 145, by the tribune C. Licinius Crassus, but was frustrated, on religious grounds, by the prætor C. Lælius. The Domitian law was repealed by the Lex Cornelia de Sacerdotiis of L. Cornelius Sulla; revived at the instigation of Julius Cæsar by the tribune Labienus in B.C. 63 with certain modifications, and again annulled by Marcus Antonius, the triumvir. Ahenobarbus is said to have proposed this law from a desire to avenge himself on the pontifices, who had refused to adopt him into their college in the room of his deceased father. Soon after the passing of the law, the people evinced their gratitude to Ahenobarbus by electing him pontifex maximus. As tribune, Ahenobarbus undertook several impeachments, principally of those who had offended him by their neglect or opposition. Of these the most remarkable were the prosecutions of M. Junius Silanus, and of M. Æmilius Scaurus. Silanus in his consulship (B. C. 109) had attacked the Cimbri in Gaul, without orders from either the senate or the people, and been defeated by them. This was the pretext of the impeachment; but its true cause was, according to Cicero, that Silanus had wronged or insulted the Gaul Ægritomarus, an hereditary friend of the Ahenobarbi. The accusation of Scaurus had also a nominal and a secret motive. Scaurus had neglected or performed carelessly some of the more ancient sacrifices of the Roman people, and, among others, the worship of the Penates at Lavinium. But he had also delayed or refused the adoption of Ahenobarbus into the college of augurs. Both Silanus and Scaurus were, however, acquitted. In connection with the prosecution of Scaurus an instance of forbearance is recorded of Ahenobarbus. During the preparations for the trial a slave of the defendant's offered to give evidence against his master; but Ahenobarbus sent him back to his owner, unheard. Ahenobarbus was consul in B.C. 96 with C. Cassius Longinus, and censor in B. C. 92 with L. Licinius Crassus the orator. Crassus and Ahenobarbus disagreed on every point of their official duties, except in regarding the schools of the Latin rhetoricians as injurious to public morals and in suppressing them. In their frequent discussions, Ahenobarbus, whose temper was vehement and irascible, was the object of his colleague's more dexterous rhetoric and readier wit. In allusion to his family name (Ahenobarbus), Crassus said, "it was not extraordinary that his beard was of brass, since his mouth was of iron and his heart of lead." In return, he retorted upon Crassus his sumptuous mode of life, his house on the Palatine with its columns of Hymettian marble, his fish-ponds, and his favourite lamprey whose death he lamented as if his daughter and not his fish were dead. Yet, if Crassus excelled him in the art of eliciting laughter, Ahenobarbus, from the gravity of his character, the force of his invectives, and his experience in speaking, enjoyed considerable reputation among his contemporaries as an orator. Cicero, indeed, says that he had eloquence enough for his official and consular dignity; but, had Ahenobarbus refrained from attacking the aristocracy, he would probably have been mentioned with more respect by the great orator and critic of Rome. Sigonius (*Fasti*, U. C. 662.) has collected the various passages in which the disputes of Ahenobarbus and Crassus in their censorship are related. A characteristic anecdote is preserved by Valerius Maximus, ix. 1. § 4. (For the numerous references to Ahenobarbus (IV.) in Cicero, see Ernesti, *Clavis*, or Orellius, *Onomasticon Ciceronianum*, v. "Domitius;" Valerius Maximus, vi. 5. § 5. ix. 1. § 4.; Suetonius, *Nero*, 2.; Asconius, *in Scaurianam*, p. 21., *in Cornelianam*, p. 80.; Livy, *Epitome*, 65. 67.; Pliny, *Hist. Nat.* xvii. 1.; Aulus Gellius, *Noctes Atticæ*, xv. 11.; Macrobius, *Saturnalia*, ii. 11, &c.) W. B. D.

AHENOBARBUS, CNE'IUS DOMI'TIUS, probably a son of Ahenobarbus IV. He married Cornelia, daughter of L. Cornelius Cinna, consul in B.C. 87, and with him embraced the Marian or popular party in the first civil war, B.C. 87—81. When proscribed by Sulla, Ahenobarbus fled to Africa, where, aided by the Numidian king Hiarbas, he assembled a considerable army, to which many, under similar proscription, attached themselves. On the appearance, however, of Cneius Pompeius, as Sulla's lieutenant, in the neighbourhood of Utica, Ahenobarbus was deserted by 7000 of his soldiers. Pompeius attacked the remainder during their retreat, and after witnessing the defeat of his followers, Ahenobarbus fell in the storming of his camp. He was very young at the time of his death. According to some accounts he was not slain in battle, but executed afterwards, together with his ally, Hiarbas, by command of Pompeius, B. C. 81. (Plutarch, *Pompeius*, 10, 12.; Livy, *Epitome*, 89.; Valerius Maximus, vi. 2. § 8.) W. B. D.

AHENOBARBUS, CNE'IUS DOMI'TIUS, VIII., son of Ahenobarbus VII., and of Porcia, sister of Marcus Cato the younger. In B.C. 59 he appeared, but on what grounds

is unknown, as the prosecutor of Cneius Saturninus. In the year following he was captured with his father in Corfinium [AHENOBARBUS VII.], and experienced Cæsar's clemency. Since, however, on the 8th of March in the same year, he passed by Cicero's Formian villa on his way to Naples, he probably did not accompany his father to Marseille, but proceeded at once to the Pompeian camp in Greece. After the defeat of the Pompeians at Pharsalus, Ahenobarbus laid down his arms, but did not repair to Italy until Cæsar's return from the East. He was again pardoned; but his father's and his uncle Cato's death made a cordial reconciliation with the dictator impossible. Yet it does not appear that Ahenobarbus took part in Cæsar's murder; nor does he seem to have joined the conspirators afterwards in the Capitol, when many flocked to them from desire to be thought accomplices. Cicero and Dion Cassius, indeed, affirm the participation of Ahenobarbus; but the orator was wont to magnify the number of the conspirators, in order that their act might seem less that of individuals than of the senate; and the historian inferred the presence of Ahenobarbus on the Ides of March, merely from his having been proscribed by Octavianus. Appian and Suetonius, however, deny, on better evidence, the participation of Ahenobarbus; the former of whom had before him the contemporary memoirs of Cocceius Nerva, a mutual friend of both the triumvirs, Antonius and Octavianus. But Ahenobarbus aided the principal conspirators in building and equipping a fleet on the coast of Tuscany, and, since he had an estate there, probably with his own slaves and materials. In the following September he accompanied Brutus to Athens, and rendered the republican party an important service in Macedonia by inducing a portion of the cavalry of Dolabella, the proconsul of Syria, to desert. Ahenobarbus was connected by marriage with both Brutus and Cassius. Porcia, the wife of M. Brutus, was his first cousin, and Cassius was married to a sister of Brutus. Under these circumstances, Ahenobarbus may well have been suspected of taking part in Cæsar's destruction, and was thus included in the prosecution of the conspirators in B. C. 43, under the Pedian law. In B.C. 42, Ahenobarbus, at the head of fifty galleys and one legion, which he had himself collected and organised, acted as lieutenant to Statius Murcus in the Adriatic and Ionian seas. They intercepted the communication of the triumvirs with Italy, and threatened Rome with famine by capturing the corn fleets. In an engagement with Domitius Calvinus off the harbour of Brundisium, Ahenobarbus gained the title of "Imperator." Yet, after the defeat of the republican party at Philippi, he did not with Statius Murcus join Sextus Pompeius in Sicily, but continued to cruise with seventy galleys in the Adriatic Sea, which he supported by plundering the coasts of Italy and Epirus. In B.C. 41 the siege of Perusia brought Marcus Antonius to Italy, and Ahenobarbus seized the opportunity of throwing up his independent and now dangerous command, and securing for himself a protector in the triumvir. He became one of Antonius's lieutenants; but since the appointment gave offence to Octavianus, who regarded Ahenobarbus as one of his uncle's murderers, he was sent, by the advice of Cocceius Nerva, into an honorary exile, as governor of Bithynia. Cocceius, however, eventually persuaded Octavianus that Ahenobarbus had no share in Cæsar's death, and he was accordingly absolved from the Pedian law, and, at the celebrated congress of the triumvirs and Sextus Pompeius off the promontory of Misenum, he was nominated one of the consuls elect for B. C. 32. Ahenobarbus remained some time longer in the East, and accompanied Marcus Antonius on his disastrous expedition against the Parthians (B. C. 36); and when it became necessary to recross the Araxes, he was deputed by Antonius, who from grief and shame dared not leave his tent, to inform the legions of the order for retreat. On the 1st of January, B.C. 32, Ahenobarbus, as had been agreed, became consul; but his colleague's (C. Sosius) intemperate declaration in favour of M. Antonius obliged both consuls presently to quit Rome. Ahenobarbus found Antonius at Ephesus, and Cleopatra with him. With her he speedily quarrelled. He advised her dismissal to Alexandria, and refused to address her by her assumed title "the queen of kings." Just before the battle of Actium (B. C. 31) Ahenobarbus sought a new protector in Octavianus. Antonius pretended that his passion for Servilia Nais caused him to desert, and sent after him his baggage and slaves. But Ahenobarbus was of little service to his last patron: sickness had already enfeebled him, and he died of fever, aggravated by anxiety and disappointment, a few days after the defeat of Antonius at Actium. A coin is extant with the inscription "CN. DOMIT. AHENOBARBUS. IMP. anni 714" on the reverse, which shows the orthography of this family of the Gens Domitia to be *Aheno* and not *Ahe*no-barbus. The twenty-second letter of the sixth book of Cicero's epistles "Ad Familiares" is addressed to Ahenobarbus VIII. Suetonius calls him the best of his race. (Cicero, *Philippic*, ii. 11. 27. x. 6, 13.; *Ad Familiares*, viii. 14. 1.; Plutarch, *Brutus*, 25. and *Antonius*; Appian, *Civil War*, v. 55. 63. 65.; Dion Cassius, xlvii. xlviii. 4.; Velleius Paterculus, ii. 72. 76. 84.; Suetonius, *Nero*, 3.) W. B. D.

AHENOBARBUS, CNE'IUS DOMI'TIUS, L. F. CN. N., X., son of Ahenobarbus IX. and of Antonia (major) daughter of the triumvir Antonius and of Octavia

sister of Augustus. His high birth recommended Ahenobarbus in A. D. 28 to Tiberius for the husband of Agrippina, daughter of Germanicus Cæsar. The Emperor Nero was the offspring of this marriage. Ahenobarbus was consul in A. D. 32, and afterwards proconsul of Sicily. His character was marked by extreme profligacy and ferocity. He was dismissed from the train of Caius Cæsar for the wanton murder of one of his own freedmen; and he tore out in the forum the eye of a Roman knight who had offended him. In his prætorship (the date of which is unknown) he defrauded the auctioneers of the produce of the public sales, and the winners in the chariot-races of their prizes. Towards the close of the reign of Tiberius, Ahenobarbus was convicted, as the accomplice of Albucilla, of the twofold crime of adultery and murder, and on the graver charge of incest with his sister Domitia Lepida; but the death of the emperor prevented the execution of the sentence. When congratulated on the birth of his son L. Domitius (afterwards Nero), he replied that nothing but what was monstrous and baneful to the state could ever proceed from Agrippina and himself. He died of dropsy at Pyrgi in Etruria. (Suetonius, *Nero*, 5, 6.; Velleius Paterculus, ii. 10. 72.; Tacitus, *Annal.* iv. 75. vi. 1. 47., 12. 64.) W. B. D.

AHE'NOBARBUS, LU'CIUS DOMI'TIUS, V., son of Cneius Domitius Ahenobarbus III., and brother of Ahenobarbus IV. He was proprætor in Sicily shortly after the termination of the servile war in that island, B. C. 99. The edicts of successive prætors had declared it death for a slave to be found with weapons. A boar of unusual size was brought to Ahenobarbus, who inquired in what manner and by whom it had been slain. A slave, armed with a hunting spear, presented himself, and expecting reward or commendation for his prowess, boasted that he had killed the animal with that weapon, and was immediately ordered by the proprætor to be crucified for his breach of the law. In the first civil war (B. C. 87—81), Ahenobarbus espoused the party of the senate, and, by order of the younger Marius, was put to death at Rome by the prætor Damasippus, B. C. 82. Lucius, as well as his brother Cneius (IV.), was the friend of Q. Cæcilius Metellus Numidicus, who wrote to them during his exile. A fragment of his letter is preserved by Aulus Gellius, "Noctes Atticæ," xv. 13. (Cicero, *Verrin.* v. 3.; Valerius Maximus, vi. 3. § 5.; Velleius Paterculus, ii. 26.; Appian, *Civil War*, i. 88.) W. B. D.

AHENOBARBUS, LU'CIUS DOMI'TIUS, VII., son of Ahenobarbus IV. He gave evidence against Verres (B. C. 70), and was described by Cicero, on that occasion, as the foremost and most illustrious of the young men of Rome. The games which he exhibited in his curule ædileship (B. C. 61) were recorded in the annals of the city. "On the 18th of September in the consulship of Piso and Messala, Domitius Ahenobarbus, curule ædile, brought into the circus one hundred Numidian bears, and as many Æthiopian hunters." Pliny, who has preserved this extract from the Annals, remarks, however, that "the bear is not a native of Africa." At these games began also the practice of allowing a pause in the spectacles—(diludium) (Horace, *Ep.* i. 19. 47.), during which the spectators withdrew to refresh themselves. Cicero, in a letter to Atticus (B. C. 65), represents Ahenobarbus as at that time possessed of considerable popular influence, and one therefore whose interest in the comitia it was necessary for him to secure in his own canvass for the consulship. Ahenobarbus also supported Marcus Cato the younger, whose sister Porcia he had married, in his measures (B. C. 61) for the prevention or restraint of bribery at elections, and thus drew on himself for a while the hatred of the aristocracy. Ahenobarbus, however, soon lost his popularity with the many, and acquired the confidence of the senatorian party. Cicero looked forward to his prætorship for protection against Clodius; and Cæsar, regarding Ahenobarbus as a formidable antagonist, probably instructed his creature, the informer Vettius, to include his name in the pretended plot against Cneius Pompeius, since the house of Ahenobarbus was named as the place of meeting for the conspirators. Ahenobarbus was prætor in B. C. 58. But there is no trace either of his protecting Cicero against Clodius, or of his exertions in the repeal of Cicero's exile. They belonged, indeed, to the same political party, but were not personal friends. The Julian laws of B. C. 59, the consulship of Cæsar and Bibulus, were rather the object of his attack, and Cæsar and Ahenobarbus mutually inveighed against one another in the senate. With his colleague in the prætorship, C. Memmius, he impeached the validity of Cæsar's acts, and attempted to wrest from him his provinces the Gauls. The senate, however, dared not encourage Ahenobarbus, since Cæsar, with his proconsular army was still in the suburbs. Ahenobarbus was more successful in withstanding the seditious and insidious bill of the tribune Cneius Manlius, by which it was proposed that freedmen, instead of being restricted to the four city tribes, should vote indifferently in all the tribes. Ahenobarbus attacked also the farmers of the revenue, and was distinguished at this period for his professions of independence and rough demeanour. He would neither ask nor grant favours; reproached one of his colleagues, Appius, for soliciting Cæsar; and declared he would recommend no one to office, not even to the tribuneship of a legion. At Lucca, in April, B. C. 56, the compact was made between Pompeius, Crassus, and Cæsar, by

which the consulship was secured to the two former for B. C. 55, and, in return, the term of Cæsar's proconsulship was extended. Cato, however, and the leaders of the senate, by whom Ahenobarbus was now regarded as a strenuous partisan, urged him to oppose this illegal agreement, and to offer himself as a candidate for the consulship. Prompted by hatred to Cæsar, and confident of success, Ahenobarbus prematurely boasted "that he would effect, when consul, what he could not do when prætor, rescind Cæsar's acts, and recall him from his government." On the morning of the comitia he was, however, driven from the Field of Mars by an armed band: the slave who carried the torch before him was slain, and Cato wounded in the arm. In the following year (B. C. 54) Ahenobarbus was consul, but with him was associated Appius Claudius Pulcher, a relation of Pompeius. His consulship was, however, inefficient. C. Cato, who as tribune in B. C. 56 had obstructed the consular comitia, and Gabinius, the partisan of Pompeius, who had disobeyed the senate in restoring Ptolemæus Auletes, king of Egypt, were both impeached by him, and both acquitted: and notwithstanding his opposition, Julia, Cæsar's daughter and the wife of Pompeius, was interred in the Field of Mars without a previous decree of the senate authorising a public funeral. The consular elections for B. C. 53 displayed an open disregard of both law and principle and, in procuring the return of his kinsman Cneius Domitius Calvinus, Ahenobarbus yielded to no one in effrontery and corruption. No province was assigned him on the termination of his consulship, and as the breach between Pompeius and Cæsar was now daily becoming more apparent, he attached himself to the party of the former. He presided at the trial of T. Annius Milo, in B. C. 52, and when the news arrived at Rome of Cæsar's defeat by the Bellovaci (Beauvois), Ahenobarbus zealously proclaimed his satisfaction and his hopes. On the death of Hortensius the celebrated orator in B. C. 50, Ahenobarbus was a candidate for the vacant augurship. He had made, however, an enemy in M. Cælius by encouraging Appius Claudius, censor in B. C. 50, in his prosecution of Cælius; and the latter, aided by the tribune C. Curio and Cæsar's gold, procured the election of Marcus Antonius.

When in B. C. 49 the civil war at length broke out, Ahenobarbus, animated probably by the decree of the Pompeian senate appointing him successor to Cæsar in Gaul, displayed more firmness and sagacity than either Pompeius or his lieutenants. At the head of about twenty cohorts he seized on Corfinium, a strongly fortified town in the country of the Pelignians, and employed every means to make good his defence. He encouraged the garrison by promising from his own estate four jugera of land to every common soldier, and proportionable assignments to the tribunes and centurions. He planted engines in all parts of the walls, and, properly supported, might probably have long delayed Cæsar's march on Rome. But Pompeius, either distrusting his own followers, or determined to make Greece the seat of war, wrote urgently to Domitius to abandon the town before Cæsar surrounded it, and to join him at Brundisium. Cæsar, however, had already invested Corfinium, and his own troops compelled Ahenobarbus, who had made a fruitless effort to escape, to open the gates. Despairing of the conqueror's clemency, Ahenobarbus ordered one of his slaves, a physician, to administer to him a dose of poison. But Cæsar dismissed unhurt all the prisoners of rank; and to Ahenobarbus he restored six millions of sesterces (48,437*l.*) which that general had brought with him to Corfinium. His dose of poison proved to have been merely a sleeping draught, and he was again free to prosecute his enmity against Cæsar. It was for some time uncertain whither Ahenobarbus had gone; but in that interval he manned a fleet of seven galleys with slaves, peasants, and freedmen from his estates in Tuscany, and proceeded to Marseille. He was appointed governor of the city, and his active measures, although they did not delay Cæsar's march to Spain, made it neeessary to detach three legions, and to equip a fleet for the siege of Marseille. But the city was eventually compelled to yield, and Ahenobarbus made his escape, during a storm, with only three vessels. Two of these were pursued by Decimus Brutus, and obliged to return; the third alone, with Ahenobarbus on board, cleared the harbour. In the following year (B. C. 48) Ahenobarbus was with the Pompeian army in Thessaly. Here, as if the issue of the war had been certain, he contested fiercely with Lentulus Spinther and Metellus Scipio for the reversion of the high priesthood with which Cæsar was invested. He moved in council also, that after Cæsar's destruction a commission should be appointed to inquire into the conduct of the senate generally, with reference to the war. For those who had remained at Rome he proposed the penalty of death; for such as had withdrawn into provinces under the command of Pompeius, but had taken no part in the war, a fine; while those alone who were present in the camp should be exempt from punishment. To the second of these classes belonged Marcus Cicero, whom Ahenobarbus had publicly upbraided with cowardice. At the battle of Pharsalus he led the left wing of the Pompeians, and was slain by Cæsar's cavalry in his flight from the camp. Cicero, in his second Philippic, ascribed the death of Ahenobarbus to Marcus Antonius, but the charge has no other foundation than the orator's assertion: and Ci-

cero, at different times, wrote very differently about Ahenobarbus. One while he was a most illustrious citizen; at another, no one of the Pompeians was more foolish; and the author of the letter to Cæsar "On the administration of the Republic," usually included in Sallust's works, describes him as a man polluted with every vice. As a speaker, Ahenobarbus is represented by Cicero as uncultivated, but as expressing himself with much freedom and in correct language. His ædileship, his promise of four jugera of land to each of the soldiers in Corfinium, and his subsequent equipment of ships from his estate at Cosa, show Ahenobarbus to have been wealthy; and Dion remarks that he profited by Sulla's proscriptions. Both in peace and war he exhibited the character of an unscrupulous and relentless partisan. (Ernesti *Clavis Ciceronia*, or Orellius, *Onomasticon Ciceronianum*, "Domitius Ahenobarbus;" Suetonius, *Cæsar*, 23. *Nero*, 2.; Pliny, *Nat. Hist.* viii. 54.; Dion Cassius, xxxvii. 46. xxxix. 41. 60. 62. xli. 11., and the various references to Domitius Ahenobarbus in the Index Historicus to Cæsar's *Bellum Civile*; Pseudo-Sallustius, in Gerlach's *Sallust*, p. 275.)
W. B. D.

AHENOBARBUS, LU'CIUS DOMI'TIUS, IX., son of Ahenobarbus VIII. In his youth he was celebrated as a charioteer. At the meeting of the triumvirs at Tarentum (B.C. 36) he was selected for the husband of Antonia (Antonia major), eldest daughter of Marcus Antonius and Octavia. Tacitus, indeed, (Annal. iv. 44.) says, that he married the younger daughter (Antonia minor), but Suetonius represents Antonia minor as married to Drusus Nero, brother of the Emperor Tiberius. Ahenobarbus was curule ædile in B.C. 22, and displayed in that office the arrogance which Suetonius imputes to him, by compelling L. Munatius Plancus, censor in that year, to yield him precedence. By a recent edict of Augustus, the public spectacles had been placed under control of the prætors, and a portion of their cost was defrayed by the treasury. But Ahenobarbus so greatly abused his powers, that, after fruitless admonitions, Augustus was at length compelled to restrain by edict the licence, tumult, and bloodshed which he had introduced into the city. Roman knights and matrons were brought upon the stage; combats with wild beasts exhibited in every quarter of Rome; and the arena thronged with an army of gladiators. Ahenobarbus was consul in B.C. 16, and received the command of the legions of the Rhine. He crossed the Elbe, and advanced the Roman eagles farther into Northern Europe than any former proconsul. For his services in this campaign, Ahenobarbus received the triumphal ornaments. He died in A.D. 25. Suetonius describes him as proud, prodigal, and pitiless. (Suetonius, *Nero*, 4, 5.; Tacitus, *Annales*, iv. 44.; Velleius Paterculus, ii. 72.; Dion Cassius, liv. 2. 19. lv. 31.; Dion confounds Ahenobarbus IX. with VIII., xlviii. 54.)
W. B. D.

AHENOBARBUS, LU'CIUS DOMI'TIUS, XI. [NERO.]

AHI'JAH, (in Hebrew, אחיה; in the LXX. Ἀχιά or Ἀχιάς; in Josephus, Ἀχίας; in the Vulg. *Ahias*;) a Hebrew prophet, of the age of Solomon and his son Rehoboam. Perhaps he was the same person as Ahijah the Levite, to whom David, at the close of his reign, gave charge of the dedicated or sacred things, and other treasures of the house of God. He was a native of Shiloh, and, at least in later life, a resident there. He declared to Jeroboam, while yet in a private station, the purpose of God to give him the sovereignty of ten of the tribes of Israel, as a punishment for the idolatry into which Solomon had fallen. This declaration coming to Solomon's ears, excited his jealousy, and he sought to slay Jeroboam, who fled into Egypt.

In the extremity of old age, Ahijah was consulted by Jeroboam, now king of the ten tribes, as to the recovery of his son Abijah, who was ill. The inquiry was made by the wife of Jeroboam, in disguise; but her rank and character were revealed by God to Ahijah, who was now blind. The prophet was commissioned to rebuke the apostasy of Jeroboam, and to denounce ruin against his dynasty and house; and also to declare that the child about whom the inquiry was made should die as soon as his mother returned home, which was fulfilled.

Ahijah was the author of a written prophecy, in which many historical particulars of Solomon's reign were given. It is referred to by the author of the books of Chronicles, to whose mention of it alone we owe our knowledge that it ever existed. It is now lost. (1 *Kings*, xi. xiv.; 1 *Chron.* xxvi. 20.; 2 *Chron.* ix. 29.; Josephus, *Jewish Antiq.* VIII. vii. 7, 8. xi. 1.)
J. C. M.

AHI'MELECH. [SAUL.]

AHLE, JOHANN GEORG, a poet and musician, the son of Johann Rudolph Ahle, was born at Mühlhausen, in 1650. He so early and diligently devoted himself to scientific studies, and especially to music, that while yet a youth he was chosen to succeed his father as organist of the church of St. Blasius in that town, in 1673. He was one of the most diligent writers of his time; for during a period of thirty years he annually published some practical or theoretical work on his art. Many of his labours were destroyed by the great fire at Mühlhausen in 1689, and copies of his works are now very rare. These were of a varied kind, comprising songs, with and without instrumental accompaniments, hymns and sacred songs, and instrumental pieces. (Gerber, *Lexicon der Tonkünstler.*)
E. T.

AHLE, JOHANN RUDOLPH, organist at Mühlhausen, was born in that town, Dec.

24, 1625. He studied successively at the universities of Göttingen and Erfurt. At Erfurt he was appointed cantor in the church of St. Andrew, where he distinguished himself by his diligence and ability in the discharge of his duties, and the publication of some elementary and practical works. His reputation reached his native town, and on the death of the organist of the church of St. Blasius in 1649, he was appointed his successor. He was afterwards elected a member of the council, and finally burgomaster of Mühlhausen: but his attachment to his art remained unabated, as his frequent publications sufficiently evidence. He died in 1673. Gerber gives a list of twenty of his published works, which are chiefly motets and hymns, with some instrumental compositions, and two elementary works in the Latin language. (Gerber, *Lexicon der Tonkünstler.*) E. T.

AHLI OF KHORA'SA'N, a Persian poet who lived in the first half of the sixteenth century. The author of the "A'tash Kadá" gives several extracts from his works, but a very meagre account of the poet, which is in substance as follows: — "He was born in the town of Tarshíz, and was the author of a Diván, or collection of odes. For a considerable period he sojourned in Hindustán. He also composed a celebrated work with the title of "Sakináma," which, according to Fakír Hasan, is not to be surpassed." We are not aware that any of this poet's works are yet in print, and we believe that the manuscripts of them are very rare in this country. Von Hammer, in his valuable work, "Geschichte der Schönen Redekünste Persiens," page 376, gives a brief notice of this poet, with several extracts from his works, which may probably have been accessible to that learned orientalist. (*Atash Kadá*, India House MS.) D. F.

AHLI SHI'RA'ZI, a celebrated Persian poet, born at Shíráz, about the middle of the fifteenth century. Of several Persian authors who have given a brief account of Ahli, none mentions the precise time of his birth, though they all agree respecting the year in which he died. He seems to have led a life of religious retirement, being distinguished as one of the luminaries of the Shíah sect. In a biographical work called the "Haft Aklím," or "Seven Regions," it is stated that "in clearness of understanding and purity of sentiment Ahli was superior to all the poets of his own time. During his residence at Shíráz he produced many beautiful specimens. He afterwards removed to Herat, the capital of Khorásán, where he wrote his first book of Kasídas (a peculiar kind of odes), which he dedicated to 'Alí Shír, vizír of Sultan Husain." After his return to Persia, he was graciously received at the court of Sháh Ismaíl Súfi, to whom the third and last book of his odes is dedicated. The Kasídas of Ahli are greatly admired by his countrymen, on account both of their natural and artificial beauties. They are all so contrived as to convey two different meanings. In common copies, where only one kind of ink is used, the reader would probably discover no more than the plain and obvious signification; but in the finer copies of the poet's works, certain letters are written in red ink, and others in black, so that by reading the red letters alone, there will result a new and condensed ode, strictly accurate in language, metre, and sentiment. Ahli states, in his preface, that he composed his Kasídas in imitation of Khája Salmán, a celebrated poet, who lived at the court of Sultan Sanjar, of the Seljukí dynasty, about the middle of the twelfth century. For a complete list of Ahli's works, the reader is referred to Stewart's "Catalogue of Tipú Sultan's Library." In page 67. of that work, there is described a beautifully written copy of Ahli's whole works, presented by the poet himself to Sháh Ismaíl Súfi, (A. D. 1514,) and stamped with the royal seal of Persia. This rare work is now in the possession of the East India Company. None of Ahli's works has yet been printed, so far as we know, nor are they often met with in Europe. Perhaps the most common of them is his collection of odes under the title of Diván*, which is a favourite species of composition with most Persian poets, from Anvarí downwards. If Ahli is not entitled to rank among the very highest of the Persian poets, yet few, if any, of those who have written since his time can be considered his equals. He was the "prince of poets" of his own age, a title which his contemporaries elegantly bestowed on him after his death. The numerical values of the letters composing the Persian anagram, "Bádsháh i shu'ara búd Ahli," that is, "Ahli was the prince of poets," amount, when added together, to the year of the Hijra 942, in which he died, which corresponds with the Christian year 1535. (*Atash Kadá*; Stewart's *Catalogue*; and a beautiful copy of the poet's works, in possession of the author of this notice.)

D. F.

AHLWARDT, CHRISTIAN WILHELM, was born at Greifswald, on the 23d of July, 1760. He studied at the gymnasium and the university of his native town, and devoted himself principally to the study of languages, both ancient and modern. After the completion of his studies, in 1782, he obtained a situation as private tutor in a family at Rostock, but he did not remain long in this situation: he preferred supporting himself by private lessons to being dependent on the caprices of parents. In 1792 he went to Demmin, where he gained a scanty subsistence as teacher. He remained, however, in this place for three years; and, as he continued his linguistic studies with unabated zeal, and also began to be known as a writer,

* This work the author of the "Atash Kadá" says he had never seen.

chiefly as a translator of ancient poetry, he was, in 1795, invited to undertake the management of the public school at Anklam in Pomerania. J. H. Voss entertained a very high opinion of the talent of Ahlwardt, as well as of his translations; and it was through his influence that, in 1797, he was appointed rector and principal professor of the gymnasium of Oldenburg. Here he remained till 1811, when his own native town, proud of his growing fame, appointed him rector of its gymnasium, in addition to which he was, in 1818, honoured with the professorship of ancient literature in the university of Greifswald. Here he continued his favourite studies with the most indefatigable zeal, except when they were interrupted by a complaint in the eyes, from which he suffered during the last twenty-five years of his life. He died at Greifswald on the 12th of April, 1830.

Ahlwardt's whole life was spent on the study of languages, and on the best works written in them. He was an excellent Greek and Latin scholar, and knew most of the languages of modern Europe. During the earlier part of his life, he was principally engaged in the study of the ancient writers, and of the Portuguese and Gaelic languages. His chief merit, however, is as a translator, in which Voss's translation of Homer was his great model. His first essays, which appeared in several periodicals, were translations from Pindar, Euripides, Virgil, Ovid, Catullus, Juvenal, Claudian, Camoens, and Shakspere. The first separate work that he published was a German translation of the hymns and epigrams of Callimachus, Berlin, 1794, 8vo. This was followed by a translation of the satires of Ariosto in the same year, and some others of the same kind. In 1806 he published a Portuguese anthology, in a German translation: "Gedichte aus dem Portugiesischen übersetzt," Oldenburg, 4to. A new impulse was given to his studies by the publication of the Gaelic original of Ossian's poems, at London, in 1807. Ahlwardt immediately took up the study of Gaelic; and, although there were already several German translations of Ossian from Macpherson's English version, Ahlwardt, who was ambitious to do for the supposed Gaelic poet what Voss had done for Homer, published a specimen of a new translation of Ossian from the Gaelic original, which appeared under the title "Probe einer neuen Uebersetzung des Ossian aus dem Gaelischen Original," Hamburg, 1808, 4to. He now devoted several years of uninterrupted study to Ossian, and in 1811 he produced his translation of all the poems: "Die Gedichte Ossians, aus dem Gaelischen im Sylbenmasse des Originals," Leipzig, 3 vols. 8vo. The translation is preceded by a dissertation on the versification of Gaelic poetry, and on the principles which he had adopted in his attempt to nationalise Ossian among the Germans. This subject of Ossian's poems is further discussed under MACPHERSON. Another fruit of his study of Ossian is a grammar of the Gaelic language, which is printed in J. S. Vater's "Vergleichungstafeln der Europaeischen Stammsprachen," &c. Halle, 1822, 8vo. Besides several other and less important translations, Ahlwardt wrote a considerable number of essays on ancient poetry, on grammar, on prosody, and similar subjects, which are contained in various periodicals. One among them, of great interest, on the "Nibelungen-Lied," is in the "Transactions of the Academy of Greifswald," vol. i. p. 99, &c. What Ahlwardt has done for classical literature is of little value, compared with what he has done for the nationalisation of foreign literature in Germany. He published two supplements to Schneider's Greek Lexicon, one in 1808, at Rostock, and the second in 1813, at Greifswald. In 1820 he published a school edition of Pindar, Leipzig, 8vo., which was to be followed by a large critical edition, but it has never appeared. Ahlwardt left in MS. materials and collations of several MSS. for a new edition of Terentianus Maurus, a work on the Greek tragic poets, and a Portuguese dictionary for Germans. In two works published by J. G. Hagemeister, "Gustav Wasa ein historisches Gemälde nach Vertot," Berlin, 1795, 2 vols. 8vo., and "Dom Joam von Braganza, historisches Gemälde nach Vertot," Berlin, 1796, 8vo., considerable portions are written by Ahlwardt. (*Zeitgenossen*, vol. iii. p. 55, &c., where a complete list of Ahlwardt's works is given.) L. S.

AHLWARDT, PETER, was born on the 14th of February, 1710, at Greifswald, where his father was a poor shoemaker, who, by the assistance of some friends, was enabled to give his son a good education. After young Ahlwardt had gone through the gymnasium of his native city, and also studied for some time at the university, he went, in 1730, to Jena, to complete his philosophical and theological studies. In 1732 he returned to Greifswald, commenced lecturing on philosophical subjects, and subsequently became adjunctus to the philosophical faculty. In 1752 he was appointed professor of logic and metaphysics. He died on the 1st of March, 1791, and left his large library to the university of Greifswald.

Ahlwardt was not a man of any great talent, but his diligence and good sense rendered him a valuable teacher in the university, and a useful writer, who contributed to promote sound views in philosophy and religion. His principal works are — "Betrachtungen über die Augsburgische Confession," 2 vols. in seven parts, Greifswald, 1742–56, 4to. "Gedanken von der Kraft des menschlichen Verstandes," Greifswald, 1741, 8vo. "Gedanken von Gott und wahrem Gottesdienst," Greifswald, 1742, 8vo. "Betrachtungen über den Blitz und Donner,"

Greifswald, 1745, 8vo. "Einleitung in die dogmatische Gottesgelahrtheit," Greifswald, 1753, 8vo. "Einleitung in die Philosophie," Greifswald, 1752, 8vo. (Schlichtegroll, *Nekrolog auf das Jahr* 1791, i. 367–375.)

L. S.

AHMED, the favourite child of Sultan Bayazíd II. and the third of his eight sons, was born about the year 1475. His father conferred on him the government of Amasia in Anatolia, and after the death of his two elder sons acknowledged him as his successor on the throne. This preference roused the jealousy of the youngest brother, Selím, who revolted against his father, now advanced in years and enfeebled by disease. A battle ensued, in which Selím was defeated. Korkud, the sixth son, a prince naturally indolent and unwarlike, but a lover of poetry and music, followed the example of Selím, who had now recovered from his defeat and obtained considerable advantage over the sultan's generals, pursuing them to the very walls of Constantinople. At this crisis, Ahmed, justly fearing that this twofold rebellion might bring about his own ruin as well as the aged sultan's, concerted his plans with the grand vizír, 'Alí Makhdum Pasha ['Alí Makhdum Pasha], and secretly assembled an army. The news soon reached him that Selím had dethroned their aged father Bayazid, strangled their brother, prince Korkud, with five of their nephews, and had been proclaimed sultan. It appears that the corps of Janissaries and most of the great men were devoted to Selím, whom they loved for his brave and energetic character. Bayazíd died shortly after, and it was reported that his end was hastened by Selím's orders. To assert his right to the crown and avenge his father's death, Ahmed declared war against Selím, and seized the city of Brusa. The new sultan crossed the Bosporus with a numerous army, and encamped before Brusa. Ahmed attacked and routed his vanguard, and might have secured a victory if he had known how to improve this advantage. The two armies met on the 24th of April, 1513; but before they joined battle, Ahmed, wishing to prevent unnecessary bloodshed, challenged his brother to single combat, on the condition that the survivor should be sultan. Selím refused, and the battle began. It terminated in the discomfiture of Ahmed, who was taken prisoner and put to death by his brother's orders, by the hand of the same Sinán who strangled his brother Korkud. The body of this unfortunate prince was interred at Brusa, near the tombs of Murád II. and of his five nephews, whom Selím had put to death. (Hammer, *Geschichte des Osmanischen Reiches*, vol. ii. b. 21, 22.; Knolles, *General History of the Turks*, 6th edit. vol. i. p. 330–350.; 'Alí, *Nádiret-el-Múhávib*, "The Rarity of Battles.") W. P.

AHMED I., the fourteenth sultan of the Osmanlis and third son of Mohammed III., was born A. D. 1590 (A. H. 998), and succeeded his father on the throne in 1603. This young prince evinced considerable energy in the beginning of his reign; for when the grand vizír, then on the eve of his departure for the war in Hungary, made exorbitant demands on the imperial treasury, and threatened that he would not move till he was satisfied, the young sultan wrote him this laconic answer: — "If thy head is dear to thee, thou wilt move." But this energy was only an ebullition of youthful passion.

Ahmed's armies had first to sustain the attacks of his revolted subjects in Asia, at that time supported by Shah Abbás of Persia [Abba's I.], who beat the Turks in 1605. During the same period, Ahmed assisted the malcontents of Hungary and the prince of Transylvania, then in arms against the Emperor Rudolph II., and the Turks took some few towns, which, however, they afterwards lost. Ahmed now listened to the emperor's pacific proposals, and as early as 1605 he sent plenipotentiaries into Hungary to arrange the terms of a definitive peace, which was concluded at Sitvatórok on the 11th of November, 1606, after long negotiations. This peace has one important feature, which most diplomatists and historians seem to have overlooked: it was the first transaction in which the Turks acknowledged the existence of an international law. It is not, therefore, from the peace of Carlowicz, as generally believed, that the change in the Ottoman diplomatic system is to be dated. Down to the peace of Sitvatórok, all treaties between the European powers and the Turks, if short truces may be so called, had only been verbally agreed upon, the sultans having scarcely ever signed any document. The peace they granted was only a favour bestowed on the vanquished by a haughty conqueror; and they considered the presents made them by powerful European kings as tribute, treating the donors as their inferiors, and not unfrequently as their rebellious subjects. But in the preliminary proceedings at Sitvatórok, Ahmed's plenipotentiaries acted in another spirit. They acknowledged the emperor as the sultan's equal, renounced all claim to tribute, reserving for themselves, however, a considerable sum, under the name of an honorary present, and finally they signed the treaty. The celebrated Baron Herberstein was the bearer of the imperial ratification to Constantinople, whilst Ahmed Kiaya was despatched with the sultan's to Prague, where the emperor then resided. In the following years Ahmed was occupied with a dangerous mutiny among his soldiers, with a rebellion in Asia, which was suppressed in 1608, and with a fresh but disastrous campaign against the Persians in 1612. In the same year he concluded the first treaty with the United Provinces of the Netherlands, and he made

other treaties with England, Venice, France, Poland, and Betlen Gabor, prince of Transylvania. In 1616 he confirmed by the peace of Vienna that which was concluded ten years before at Sitvatórok. He died on the 23 Zilk. A. H. 1026 (22d of November, 1617), after a short illness, in the twenty-eighth year of his age and the fourteenth of his reign. His successor was Mustafa I. Ahmed was a weak and capricious prince, always acting upon the advice, or rather the orders, of his wives and favourites. His want of vigour was manifested in his government, especially by the peace of Sitvatórok, which must have been most offensive to the haughty descendants of the old Turks; by that with Shah Abbás in 1613, which cost him several provinces, and by the continual revolts of his subjects and soldiers. He was fond of music and poetry. He was greatly addicted to hunting and women, of whom he is said to have had more than 3000, and the number of his falconers exceeded 40,000. If, as some historians say, he was just, he certainly cannot be called humane. He had his grand vizír strangled in his presence; and when the sufferer still showed some signs of life, he cut his throat with his own hand. He was only prevented by fear from murdering his brother. If there was anything great or praiseworthy in his actions, we must look for it in his religious foundations and his taste for architecture. He built the grand mosque named after him, Ahmedye, and he expended immense sums in embellishing the holy cities of Medína and Mecca. The Ka'bah was ornamented by him with a sun composed of precious stones set round a diamond of extraordinary size and beauty, for which he had paid 50,000 ducats. The following remarkable circumstance was looked upon as ominous by the true believers. Ahmed, the twice seventh sultan of the Osmanlis, lived four times seven years, reigned twice seven, and when he ascended the throne he was also twice seven years of age; so that the three most remarkable events of his life are separated by two epochs of twice seven years each; he had seven grand vizírs; he had seven aunts, whom he married to seven great men of his court; and he concluded treaties with seven European powers. (Hammer, *Geschichte des Osmanischen Reiches*, vol. iv.; Knolles, *General History of the Turks*, 6th edit. vol. ii. p. 837—944.; D'Ohsson, *Tableau général de l'Empire Othoman*, fol. vol. ii. p. 67, etc.; *Constitutiones Pacis inter Romanorum et Turcicum imperatorem*, 1606; Nayma, *Fesliket ul Tewárîth* (*Collection of History*), 2 vols. fol. Constantinople, A. H. 1147 (A. D. 1734), vol. ii. p. 417.) W. P.

AHMED II., sultan, son of Sultan Ibráhím, was born A. H. 1053 (A. D. 1643), and succeeded his brother, Mohammed III. in 1691, after passing forty-eight years in the seraglio. He there cultivated letters, poetry, and music, to alleviate the dulness of his secluded life; but he became a prey to bigotry and the darkest melancholy. Such a temperament and such tastes could hardly produce an energetic prince; nor had Ahmed in reality more than the name of sultan. He left all the cares of government to his grand vizír Köpríli, the third of that name who attained the high office of first minister. Köpríli, an excellent man, and well worthy of the titles of holy and virtuous, which were given him by his contemporaries, had prepared everything for placing Ahmed on the throne; but neither the minister nor sultan could extricate the Porte from the dangerous situation in which it stood at that epoch. The war with Germany was raging with the utmost fury. The Imperialists, commanded by the greatest captains of the age, such as Prince Eugene and Prince Louis of Baden, always had the advantage; until the Turks, having received reinforcements, made a stand at Slankámen, to measure their strength with the enemy. A bloody battle was fought on the 19th of August, 1691; the Imperialists lost Duke Christian of Holstein, and the Counts of Kaunitz and Starhemberg; but the Turks were routed with dreadful slaughter. They lost 150 cannons, with their camp and military chest; and the enemy obtained an immense booty. The grand vizír Köpríli, Sáfer, the aga of the Janissaries, and Ibráhím Pasha were left dead on the field with 5,000 Turks. The fortress of Grand-Waradin soon surrendered to the Emperor Leopold I. Dangerous intrigues in the seraglio, the plague, famine, and a violent earthquake at Smyrna, completed the calamity. Ahmed, infuriated by so many misfortunes, changed his ministers, and beheaded or strangled many eminent men. But the people, exasperated by these calamities, were still more provoked by the imprudent measures of the sultan, and showed their dissatisfaction in the usual manner by setting fire to the houses. On the 5th of September, 1693, a dreadful conflagration broke out in the most populous quarter of Constantinople, and raged without interruption for twenty-three hours; and, as a further addition to the public calamities, the Arabs pillaged the grand Mecca caravan. The war with Austria was still continued with unceasing animosity on the part of the Turks, whose pride was in nowise humiliated by all their reverses. Lord Paget, the English ambassador at the Porte, in vain offered himself as mediator between the sultan and the emperor. France, to whom this war was most advantageous, contrived to frustrate all attempts at mediation on the part of England. The result, however, was unfavourable to the Turks; they were beaten at Lippa and Waradin in Hungary, and discomfited in Dalmatia by the Venetians, who seized the island of Chios and threatened Smyrna in 1694.

Overwhelmed by so many humiliating

events, Ahmed sank under the disease from which he had long suffered, and died of dropsy on the 6th of February, 1695. He was succeeded by Mustafa II. Ahmed, having passed the greater part of his life in the seraglio, was weak and credulous. But his piety frequently prevented him from indulging in those fits of passion to which he was naturally subject, especially after drinking, for he was addicted to spirituous liquors. He was passionately fond of music, and he wrote several poems in the Persian language; his handwriting was beautiful. These occupations filled up his time, for he always left the cares of government to others. The following trait is honourable to his humanity. After his accession to the throne, "I have been," said he to his deposed brother Mohammed III., "forty years a prisoner, whilst you were on the throne. You suffered me to live, and I will do the same by you: be not alarmed on that head." (Hammer, *Geschichte des Osmanischen Reiches*, vol. vi., who cites Rashid I., fol. 172—295.) W. P.

AHMED III., sultan, son of Mohammed IV., was born on the 3d Ramazán, A. H. 1084 (12th December, 1673). He ascended the throne on the 10th of Rebiul-akhir, A. H. 1115 (23d August, 1703), after a mutiny of the Janissaries, who deposed his brother Mustafa II. Ahmed, contrary to the custom of his predecessors, announced his accession to the throne to the emperor, the kings of England and France, and other Christian princes, from whom he received congratulatory answers. The first years of his reign were troubled by intestine commotions of every kind, and sudden changes of ministers; for in fifteen years he had fourteen grand vizírs. In 1707, religious quarrels broke out among the Armenian Catholics at Constantinople, who were excited by the Jesuits and supported by France, who also protected at the same time the revolted Protestants of Hungary. But after the decapitation of the Armenian patriarch Sári, on the 5th of November, 1707, the disturbances ceased. In the same year the Turkish army attacked the Tcherkesses and experienced a severe defeat. Upon this, Ahmed chose for his grand vizír 'Ali Chorlíli, an active and enterprising man, who increased the navy, and established a foundery for casting anchors, which, till then, had always been procured from England. These events were simultaneous with the war between Peter the Great and Charles XII., who after the loss of the battle of Pultawa suddenly appeared on the Turkish territory. It is generally believed that Charles XII., in advancing into the Ukraine, had merely followed his own rash councils; but it is now known that in penetrating so far his object was to get nearer to Turkey, whose alliance had been proposed to him some time before by an agent named Mohammed Efendi, despatched to him at Danzig by the Pasha of Oczakow. [CHARLES XII.] Charles found means to rekindle the war between Turkey and Russia, and Baltají Mohammed, the new grand vizír, reduced the czar to a very dangerous situation on the Pruth; but, weak-minded and covetous, he traitorously sold the honour of his country and the fortune of Charles by the peace of the Pruth (22d July, 1711), which was not, however, altogether without advantage to the sultan, as Russia restored to him the fortress of Azof. In 1714 the war with Venice and Austria began. Ahmed placed himself at the head of his army to oppose the Venetians, and accompanied it as far as Larissa in Thessaly. The Morea was conquered in a single campaign; but the Turkish forces were less fortunate in Hungary. On the 5th of August, 1716, the grand vizír Dámah 'Ali Pasha, at the head of 150,000 men, was completely defeated by Prince Eugene, at Peterwaradin, and the grand vizír was left dead on the field of battle, with 6000 of his men. The issue of the war was decided on the 16th of August, 1717, by the battle of Belgrade, in which the Turks were routed with great slaughter. Peace was concluded at Passarowicz on the 21st of July, 1718. Of her Venetian conquests Turkey retained the Morea, but was obliged to cede to Austria, Belgrade, Orsowa, Temeswar, Servia, and a part of Walachia. A fire desolated Constantinople on the 17th of July, 1718, which continued to burn for twenty-four hours. Ahmed concluded an "eternal peace" with Russia on the 16th of November, 1720, on the footing of the treaty of the Pruth, but he recognised Peter only as czar and not as emperor. In the same year a Prussian agent named Jurgowski appeared at Constantinople for the first time. In 1723 Ahmed declared war against Persia, occupied Georgia, and made several conquests, which he divided with Peter the Great. For the retrieving of his affairs he was indebted to the grand vizír Ibráhím Pasha, a man of superior abilities, who administered the government from 1718 to 1730. Ibráhím not only made the Porte respected abroad, but consolidated the internal peace of his country. He published proclamations against luxury and the rage for flowers, which was then as great in Turkey as in Holland: whole palaces were filled with tulips, and with lamps placed between them of colours to correspond with the flowers, thus producing the most brilliant effect. Ibráhím established two imperial libraries, and three for public use, at Constantinople; and in 1727, a printing-office, the first in Turkey, was founded at Constantinople under the patronage of Ibráhím, by the Hungarian renegade Ibráhím Basmájí, who in less than twelve years published sixteen great works concerning history, moral and grammatical science. [IBRA'HI'M BASMA'JI'.] Able writers translated into Turkish the

Universal History of the Arabian A'yni, entitled "Akd-ul-jeman fi Tarikhi Ehlifzemán" ("Coral-knots of the History of Contemporaries"), and another universal history written in Persian by Khuand. Under Ahmed III. and his vizír Ibráhím the influence of the West over the East made great progress. In 1730 Turkey was suddenly invaded by Tahmásp, Shah of Persia, who took up arms to recover the provinces, which had been lost some years before. Ibráhím was ready to march against him, and the Sultan himself had resolved to accompany his army, when news arrived that the Turkish forces had been completely beaten, and that the Shah was advancing by forced marches. The sultan and grand vizír were in the country at the time, little expecting such a misfortune. Suddenly, on the 15th of Rebiul-ewwal, A.H. 1143 (28th September, 1730), the Janissaries, who attributed the reverses of the army to the grand vizír, burst out into open rebellion. The sultan and his vizír hastened to Constantinople, and there Ibráhím was assassinated, and Ahmed was compelled to abdicate on the 17th (18th?) of Rebiul-ewwal (30th September, or 1st October). His nephew ascended the throne under the name of Mahmud I.

Notwithstanding his reverses, the reign of Ahmed III. was glorious. He was a person of majéstic stature, and of a mild but commanding presence; his voice was remarkably harmonious, and he possessed every quality calculated to win the affections of women. He was tenderly beloved by his wives, by whom he had thirty-one children. He loved whatever gratifies the senses, such as singing birds, sweetmeats, flowers, rich clothes, and fine buildings; and he cultivated letters and poetry with some success. He died of apoplexy in the month of Moharrem, 1152 (April, 1739), at the age of sixty-six, nine years after his deposition. (Hammer, *Geschichte des Osmanischen Reiches*, vol. vii. book 62—65.; *Storia delle due Ribellioni, seguite in Constantinopoli, nell 1730 e 1731, nella Deposizione de Ahmed III., &c., composta sopra Manuscritti originali, in Venezia*, 1737, 8vo.; Luigi di St. Iler, *Lettere particolari scritte in Constantinopoli dal 1720 sino al 1724, regnante Ahmed III.*, Bassano, 1737, 4.; Ferrari Girolamo, *Notizie historiche della Lega tra S. M. Carlo VI. e la Republ. di Venezia contro Ahmed III.*, Venezia, 1723, 4to., and 1736, 4to.) W. P.

AHMED IV., or more correctly 'ABDU-L-HAMID I., was born on the 5th of Rejib, A.H. 1137 (20th March, 1725), and succeeded Mustafa III. on the 3d of Shawwal, A.H. 1187 (24th December, 1773). Hammer, in the genealogical tables at the end of the eighth volume of his work cited below, places his birth on the 2d of March, 1775; and in Ersch and Gruber's "Allgemeine Encyclopædie," he places his accession to the throne on the 21st of January, 1774, and his death in 1780; but the first and the third of these dates are typographical errors, and as to his accession, it is correct to place it on the day of the death of his predecessor, who died on the 24th of December, 1773. It is only the date of the installation of this sultan, which took place in the beginning of January, which authorises us to say, as the historians generally do, that he came to the throne in 1774. Turkey was then engaged in a dangerous war with Russia, which was undertaken for the purpose of preventing Poland from being partitioned among Russia, Prussia, and Austria. However, the Porte had not only declared war before she was able to measure herself with her formidable neighbour [AHMED RESMI PASHA], but her armies were commanded by incompetent generals. The Russians had conquered all the Turkish provinces north of the Caucasus and the Danube, and when Ahmed succeeded Mustafa they had crossed that river. Immediately after the accession of the new sultan, the Turks were beaten at Basarjik, and routed in the battle of Koslije on the 19th (O. S. 9th) of January, 1774; and such was the disorganization of the Turkish army, that Neyli Ahmed, a pasha of three tails, was sent to Adrianople for the sole purpose of preventing the cowards and deserters from escaping to their homes. Educated in the seraglio, ignorant, without experience, without character and energy, and full of that haughtiness which is peculiar to men of high rank who live in a narrow sphere of life, Ahmed was overpowered by circumstances. As early as the 14th of July, the grand vizír, Músa Oghli, was entirely surrounded at Shumla by the Russian general Kamenski, who, although he did not force that strong position, was ready to descend into the plain of Adrianople, when the Turks, at last, accepted proposals for peace. It was concluded on the 17th of July, 1774, at Kuchuk Kaïnarji, which was chosen by the Russians as the place of negotiation, because they wished to humble the Turks, who, some time before, had gained a battle there over General Weissmann, who lost his life. For the same reason the Russian ministers did not sign the treaty before the 22d of July, which was the anniversary of the peace of the Pruth. By this peace, which was concluded without any foreign mediation, Russia obtained the Great and the Little Kabarda, between the Kuban, the Terek, and the Caucasus; the fortresses of Azof, Kilburn, Kertsh, and Yenikale; the tract between the Bog and the Dniepr; the free navigation on the Black Sea and the sea of Marmara; the co-protectorship over Moldavia and Walachia, as well as the protectorship over all the Greek churches of the Turkish empire. The Khanat of the Crimea was separated from Turkey, and acknowledged as an independent state, although

it became dependent upon Russia; and the sultan was obliged to consent to the division of Poland, and to recognise the czars of Russia as emperors, by giving them the title of Pádisháh.

The peace of Carlowicz had broken the power of Turkey, but that of Kuchuk Kaïnarji destroyed its political independence, and brought it under the direct influence of Russia. Austria was neutral during this war, and yet Ahmed was compelled to pay for mere neutrality by ceding the province of Bukowina, the bulwark of Transylvania, by which Austria obtained an easy communication between Transylvania and the kingdom of Galicia, her share in the partition of Poland. A struggle with Russia to recover political independence became necessary, and was accelerated by the haughtiness of Russia. As early as 1783 the Empress Catherine the Second annihilated the ridiculous independence of the Khanat of the Crimea, which was united with Russia, and in 1784 the sultan was obliged to recognise this usurpation. He now invited French officers to exercise his troops, and to fortify the fortresses on the Austrian and Russian frontier. The alliance between the Emperor Joseph II. and Catherine left no doubt that his next war would be against their united forces. Notwithstanding the lesson they had received in the last war, the Turks rashly began hostilities against Russia in 1787, by assailing the fortress of Kilburn; and in the month of February, 1788, they were in their turn attacked by the Austrian troops. On the 17th of December, 1788, the Russian general Potemkin took Oczakow by storm, and although the grand vizír Yúsuf gained some advantages in Hungary over the Imperialists, the state of Turkey became so hopeless, that the sultan was obliged to force his subjects to sell him all their silver at the rate of a hundred piasters for an okka weight, or two pounds and a half of silver. This was the only means of providing for the expense of a new campaign, and the treasury thus gained more than sixty per cent. Before the new campaign began, Ahmed died, on the 7th of April, 1789, in a state of physical and moral exhaustion. His successor was Selím III.

Besides the political events, the reign of Ahmed is remarkable for the re-opening of the printing-offices, which had ceased to be worked thirty years before his accession, but which were again brought into activity by Reshíd and Wassif, both Reis-Efendis, and known as Turkish historians. (Hammer, *Geschichte des Osmanischen Reiches*, vol. viii. p. 430—448. 585.; Hammer in Ersch und Gruber, *Allgemeine Encyclopædie*, s. v. Abdul-Hamid; Ahmed Resmi Pasha, *Khulasatul-itebar*, translated into German under the title of *Wesentliche Betrachtungen*, by Diez. Berlin, 1813.) W. P.

AHMED IBN 'ABDI-R-RABBIHI (Abú 'Omar Ibn Habíb Ibn Hodeyr Ibn Selím), an historian and poet of note, was born at Cordova, on the 10th day of Ramadhán, A. H. 246 (Nov. A. D. 860). He was descended from an enfranchised slave of Hishám I., second sultan of Mohammedan Spain, of the dynasty of Umeyyah. He studied at Cordova under the most eminent professors, and as he was endowed with a great memory, he soon became deeply learned in sacred traditions, and acquired great historical information. He was likewise an excellent poet, and passes as the inventor of a species of metrical composition, called by the Arabs "mowashshahát," and not dissimilar in structure from the old Spanish romances. (Casiri, *Bib. Arab. Hisp. Esc.* i. 127) Ahmed's chief work is an historical cyclopædia, divided into twenty-five books, each containing two chapters. The title is "Kitábu-l-'ikd" ("The Book of the Pearl Necklace"), and each of the twenty-five books of which it is composed is denominated after one of the twenty-five pearls which form a necklace, and have a particular name in the Arabic language. The contents of the work are various essays upon history, genealogy, the science of war and that of government, eloquence, justice, liberality, courage, magnanimity; women and their good or bad qualities, houses, camels, weapons, hostages, encampments, &c. The fifteenth book, entitled "Al-'osjádah fí-l-kholafá wa iyámihim wa tawárikhihim" ("The Book of the Pearl, called 'Osjádah"), treating of the khalifs and of their history and chronology, is undoubtedly the most interesting of all, as it contains much valuable information on the history of the Arabs, both in the East and in the West. The second chapter of the same book is wholly occupied with the history of Mohammedan Spain. There are in the Bodleian library several detached fragments of this interesting work, which in its original state must have consisted of at least ten folio volumes. The historian Al-homaydí, who in A. D. 1086 wrote a biographical dictionary of illustrious Moslems born in Spain, bestows great praise on Ahmed Ibn 'Abdi-r-rabbihi, whom he calls the phœnix of his age, and the restorer of good taste in poetry. He adds that he saw in Cordova a copy of the "'Ikd," which the author had written himself for the use of Prince Al-hakem, son of 'Abdu-r-rahmán III. of Cordova, under whose reign Ahmed lived and died. He wrote also other minor works, the titles of which have not been preserved; and he published a díwan, or collection of his own poems, which he entitled "Al-maharát" ("Purifications"), because every erotic piece in it is followed by another on morality and devotion; as if he had intended to purify the profane ideas of the one by the religious sentiments of the other. Ahmed Ibn 'Abdi-r-rabbihi died on Sunday, the 18th of Jumáda the first, A. H.

328 (March, A.D. 940), and was buried the next day in the cemetery of the Beni 'Abbás at Cordova. Shortly after the death of Ahmed, his large work was abridged by Abú Is'hák Ibráhím Ibn 'Abdi-r-rahmán Al-kaysí, a native of Guadix in the province of Granada, who died in A.H. 570 (A.D. 1174–5), as well as by Jemálu-d-dín Abú-l-fadhl Mohammed Ibn Mukarram Al-khazrejí, the author of an excellent work on rhetoric, entitled "Lisánu-l-'arab" ("The Language of the Arabs"). Some extracts from the "'Ikd" have been given by Mr. Fresnel, in his "Letters." (Al-homaydí, *Jadhwatu-l-moktabis*, MS. Bodl. Lib. Hunt. No. 464.; Al-makkarí, *Moham. Dyn.* i. 338.; Ibn Khallekán, *Biog. Dict.* i. 92.; Hájí Khalfah, *Lex. Bibl.* voc. "'Ikd;" Casiri, *Bib. Arab. Hisp. Esc.* i. 157. ii. 134.; Conde, *Hist. de la Dom.* i. 425.) P. de G.

AHMED BEN ABI'L-ASH'ATH, an Arabic physician, whose complete names were Abú Ja'far Ahmed Ben Mohammed Ben Ahmed Ben Abí'l-Ash'ath. Ibn Abí 'Ossaybí'ah, who has given an account of his life in his "Fontes Relationum de Classibus Medicorum," cap. x. § 34., says that he had many scholars, and notices especially the greatness of his abilities, the uprightness of his intentions, his love of learning, the quietness and soberness of his manners, and his carefulness about the things of heaven. He died at a great age, about A.H. 360 (A.D. 970–1). He wrote several works, chiefly medical, none of which have been published, either in the original language, or in a translation: two of them (namely, his treatises on Animals, and on Colic) were abridged by 'Abdu-'l-lattif. (Wüstenfeld, *Geschichte der Arabischen Aerzte*; Nicoll and Pusey, *Catal. Codd. MSS. Arab. Biblioth. Bodl.* p. 583.) W. A. G.

AHMED IBN ABI' MERWAN IBN SHOHEYD, surnamed Abú 'A'mir Al-ashjaí, a celebrated Arabian poet, was born at Cordova, in A.H. 382 (A.D. 992). He was the son of 'Abdu-l-malek Ibn Shoheyd, a distinguished functionary of the court of Al-hakem II. of Cordova, ['ABDU-L-MALEK,] and the grandson of Ahmed Ibn Shoheyd, who had been Dhú-l-wizárateyn * (holder of the double vizírate) during the khalifate of Abdu-r-rahmán An-násir lidínillah, the eighth of the Beni Umeyyah of Spain. Ahmed was one of the most learned men of his time; he was a great favourite of Almansúr, the hájib (chamberlain) of Hishám II., who raised him to posts of honour and trust, and distinguished him above all the other poets of the court. Ahmed wrote the following works:—"Kashfu-d-dakk wa 'idhahu-sh-shakk," ("The unravelling of Subtlety, and clearing of Doubt"), which, according to Hájí Khalfah (*Lex. Bibl.*), is a treatise on legerdemain; "At-tawábi' wa az-zawábi'," which Mr. Fluegel (*Lex. Bibliog.* No. 3711.) translates by "Genii et Dæmones;" and lastly, "Hánútu-t-'attár" ("The Druggist's Shop"), which, according to Adh-dhobbí, is a treatise on grammar. Ibn Khallekán (*Biog. Dict.*), who gives the life of Ahmed among those of his eminent Moslems, introduces some extracts from his verses. He died at Cordova, on Friday morning, the 30th of Jumáda the first, A.H. 426 (April, A.D. 1035.), and was interred the next day in the cemetery of Umm Salmah. (Casiri, *Bib. Ar. Hisp. Esc.* ii. 47.; Conde, *Hist. de la Dom.* i. 624.)

* A title given to those vizírs who were at the same time invested with civil and military authority.

P. de G.

AHMED IBN AHMED IBN YAHYA AL-KORAYSHI' AL-MAKKARI' AT-TELEMSA'NI' (better known as Ahmed Al-makkarí), the author of a valuable history of Mohammedan Spain, was born at Telemsán, in A.H. 985 (A.D. 1577-8). He was descended from an ancient and illustrious family, which had been established at Makkarah, a village close to Telemsán, from the time of the invasion of Eastern Africa by the Arabs. One of his ancestors, named Abú 'Abdillah Mohammed Al-makkarí At-telemsání, became kádhí-l-jam'ah, or chief justice of Fez, and made himself known by several learned works on theology and jurisprudence. Ahmed passed the first years of his life at Telemsán, where he learned the Korán and the science of traditions under his uncle, Abú 'Othmán Sa'íd, who then held the office of mufti in that city. Under the tuition of that learned man, who was himself the author of many valuable works, Ahmed early imbibed that love of science, and acquired that taste for literature, by which he was distinguished in after life. Having completed his studies, he quitted his native place in A.H. 1009 (A.D. 1600–1), and repaired to Fez, where he frequented the society of the learned men of the day, with most of whom he contracted an intimate friendship. He then returned to Telemsán, which place he again left for Fez in A.H. 1013 (A.D. 1604–5). After passing fourteen years in that city, Ahmed quitted Fez, towards the end of Ramadhán, A.H. 1027 (A.D. 1618), and soon after sailed for Alexandria, intent upon a pilgrimage to Mecca and Medína. He arrived at Mecca early in A.H. 1028 (Jan. A.D. 1619); and, having made a short stay at Cairo, started for Arabia in the month of Rejeb of the same year. On his return from the holy cities, in Moharram, A.H. 1029 (Dec. A.D. 1619), he went to Cairo, where he took a wife and settled. Ahmed continued to perform yearly his pilgrimage to Mecca, until A.H. 1037 (Sept. A.D. 1627), when he determined upon visiting Jerusalem. After spending twenty-five days in that city, he proceeded to Damascus, where he arrived at the beginning of Sha'bán, A.H. 1037 (Feb. A.D. 1628). Soon after his arrival there, Ahmed Al-makkarí made the acquaintance

of a wealthy Turk, named Ahmed Ibn Sháhín Ash-sháhíhí, who was a liberal patron of literature, which he himself cultivated with success. By his recommendation Ahmed obtained a set of rooms at the Madrisah Al-jakmakiyah, or college founded by Al-malek Adh-dháher Jakmak, tenth sultan of Syria and Egypt, of the dynasty called "the Circassian Mamelukes." The generous and enlightened individual who had become Ahmed's patron employed him in transcribing some works for his own library, as well as in writing a history of Damascus, for which he was amply remunerated. It was also at his persuasion that Ahmed undertook to write the history of the Mohammedan empire in Spain, from the conquest of that country by Tárik Ibn Zeyyád and Músa Ibn Nosseyr (A.D. 711–12) to the expulsion of the Moriscos under Philip III. in 1610.

During his stay at Damascus, Ahmed gave public lectures on the "Sahíh," or repertory of authenticated traditions by Isma'íl Al-bokhárí, which were attended by the principal citizens, as well as by all the students and theologians of Damascus. In the month of Shawwál, A.H. 1037 (A.D. 1628), Ahmed left Damascus, and returned to Cairo. He again visited Damascus about the end of Sha'bán, A.H. 1038 (February or March, A.D. 1629), being received by Ahmed Ibn Sháhín and his other friends as kindly as on the former occasion. He then returned to Cairo, and, after a short stay, divorced his wife. He was preparing to make another journey to Damascus, where he had determined to settle for the remainder of his days, at the invitation of his friend and patron Ibn Sháhín, when he was attacked by violent fever and dysentery, which caused his death, in the month of Jumáda the second, A.H. 1041 (Jan. A.D. 1632), at the age of fifty-six. Besides the patronymic Al-korayshí, denoting that his family belonged originally to the illustrious tribe of Koraysh, and Al-makkarí and Telemsání, both taken from the places of his birth and residence, Ahmed was known in the East under different surnames and appellations, which it is important to point out. At Damascus, his great literary reputation, and the immense learning which he displayed in his course of lectures on the "Sahíh," obtained him the honourable titles of Al-háfedh Al-maghrebí (the Western traditionist), and Shehábu-d-dín (bright star of religion). He is sometimes called Almálikí Al-ash'arí, because he professed the sect of Málik Ibn Ans, and partook of the religious opinions of the Ash'arís, or disciples of Ash'arí (Abú-l-hasan 'Ali); and lastly, the surnames of 'Imádu-d-dín (column of religion), and Sáhibu-t-tawárikh (the historian), are bestowed on him by Amín Jelebí, the historian of Damascus.

The history of Mohammedan Spain, the most important as well as the best known of Al-makkarí's works, is entitled "Nafhu-t-tíb fí ghosni-l-Andalusí r-ratíb wa tárikh Lisáni-d-díni-bni-l-khattíb" ("Fragrant Odour [exhaling] from the tender Shoots of Andalus (Spain), and the History of the Vizír Lisánu-d-dín Ibnu-l-khattíb"). It is divided into two parts or sections (aksám): the first part relates to the history and topography of Mohammedan Spain, and contains eight books, in which the author gives a full narrative of the conquests, wars, and settlements of the Spanish Moslems, from their first invasion of the Peninsula to their final expulsion, together with an account of their government, literature, manners, customs, dress, &c., and biographical notices of the most eminent individuals mentioned in the course of his work; the second part, which is likewise divided into eight books, contains the life of the celebrated historian and vizír, Lisánu-d-dín Ibnu-l-khattíb (Abú 'Abdillah Mohammed Ibn 'Abdillah), who was a native of Granada, and lived about the middle of the fourteenth century of our æra: so that, in point of fact, Al-makkarí's history of Mohammedan Spain is only a sort of introduction or preface to the life of that celebrated Granadian vizír. At first, Al-makkarí met with considerable difficulties in the execution of his task, from the scarcity of historical records, having, as he informs us in his preface, left the whole of his books in Africa, including a very complete history of Spain under the Moslems, on which he had bestowed considerable labour. He was enabled, however, through the liberality of Ahmed Ibn Sháhín and other friends, to purchase a large collection of books both at Cairo and Damascus, with the aid of which he brought his arduous undertaking to an end. The plan which he followed in the composition of his history is rather singular. Instead of compiling from more ancient sources, and presenting to his readers a clear and uninterrupted narrative of events, as Abú-l-fedá, At-tábarí, and other historians have done, Al-makkarí preferred transcribing entirely or abridging the narrative of those historians who preceded him. For instance, when relating the taking of Seville by Ferdinand III. of Castile, in A.D. 1248, he tells it in the words of an historian, after which he introduces other passages from other sources, thus giving different and even contradictory versions of the same event: so that, properly speaking, the work of Al-makkarí is not a history, and ought rather to be called "Selections on the History of Mohammedan Spain." However objectionable this plan of writing history, it has its merits: by adhering strictly to it, the author has in many instances given us the original text of ancient Arabian historians, whose works are either lost or buried in some library in the East. An English translation of the historical part of Al-makkarí's work by the author of this

article is now in course of publication under the auspices of the Oriental Translation Fund of Great Britain and Ireland. The first volume has already appeared. (London, 1840, 4to.)

Ahmed Al-makkarí also wrote several other works. The principal are — "Azháru-l-kemámah wa azháru-r-ríyádh fí akhbár Kádhí 'Iyádh" ("Blooming Buds and Flowers of the Garden; or the History of the Kádhi 'Iyádh"). This is the life of a celebrated theologian named Abú-l-fadhl 'Iyádh Ibn Músa Al-yahssobí, who was kádhi of Ceuta, and died in A. H. 544 (A. D. 1149-50), with interesting particulars of other eminent or learned men who lived about the same time. There is a copy of it in the royal library at Paris (No. 1377. ancien fond). "'Arafu-n-nashak fí akhbár Dimashk" ("Sweet Odour of the Flowers, or the History of Damascus"): this was written at the desire of Ahmed Ibn Sháhín. "Raudhu-l-asi-l-'áttiri-l-anfás fí dhikr min lakituhu min a'lám Morrékosh wa Fás" ("The Garden of fragrant Myrtles, or an Account of those learned Men whom I met during my stay at Maroceo and Fez"): it is a biography of those doctors and literary men whose pupil he had been in his youth, or whom he met during his stay at those two cities. "Sharh Mukaddamát Ibn Khaldún," a commentary upon the historical prolegomena by Ibn Khaldún, [ABDU-R-RAHMA'N IBN KHALDU'N,] the celebrated African historian. A commentary upon the Korán; an abridgment of general history, entitled "Kattafu-l-muhtassar" ("Bunch of Grapes symmetrically arranged"); a treatise on the epithets of God, called "Ad-dorru-th-thamín" ("Valuable Pearls"); and other compositions, the titles of which we omit for brevity's sake, are among Al-makkarí's productions. He also began, but did not complete, a biographical dictionary of the illustrious men who were born at his own native place, Telemsán. (Hájí Khalfah, *Lex. Bibl.* sub. voc. "Táríkhu-l-andalus," "Nafhu-t-tíb," &c.; D'Herbelot, *Bib. Or.* voc. "Tarikh;" Amín Jelebí, *Hist. of Damascus*, MS.) P. de G.

AHMED AL-ANSA'RI' (Abú Ja'far Ibn 'Abdi-r-rahmán Ibn Mottáher), a Mohammedan historian, native of Toledo in Spain. He was the author of a biographical dictionary of eminent lawyers and kádhis, or judges, born in his native city. He died in A. H. 489 (A. D. 1096), after the occupation of Toledo by the Christians. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 144.) P. de G.

AHMED 'AL-BAGHDA'DI' (Abú Bekr Ibn 'Alí Ibn Thábit Ibn Ahmed Ibn Mahdi Ibn Thábit), more generally known as Al-khattíb Al-baghdádí, or the preacher of Baghdád, was born in that capital, on Thursday, the 23d of Jumáda the second, A. H. 392 (May, A. D. 1002). Ibn Khallekán, who gives his life among those of his illustrious Moslems, distinguishes Ahmed by the title of Al-háfidhu-sh-sharkí," or the Eastern traditionist, owing to the immense reputation he acquired as a lawyer and a recorder of sacred traditions. But though a doctor of the law, Ahmed made history his chief study. He devoted his whole life to collect information respecting his native place, and wrote a voluminous history of Baghdád, which he designed as a continuation of that by Ahmed Al-isfaráyní, and in which he gave short biographical notices of all the eminent authors, poets, theologians, and others, who had lived in that city from its conquest by the Moslems to his own times. Ahmed Al-baghdádí is also said to have written upwards of 100 different works on various subjects, but principally upon sacred traditions and law. One, entitled "Mokhtassar talkhíss el-mutashábahi-fi-r-rasam wa hamáyati," being a treatise on the orthography of proper names which occur in sacred traditions, is in the library of the university of Leyden, and has been described by Hamacker in his "Specimen Cod. Or. Bibl. Lugd. Batav.," p. 145. Ahmed died at Baghdád, on Monday the 7th of Dhí-l-hajjah, A. H. 463 (Sept. A. D. 1071). During his last illness he gave away all his fortune, which was very considerable, distributing it in alms to the poor students and theologians of Baghdád. He also bequeathed his library to a mosque. (Ibn Khallekán, *Biog. Dict.*; Háji Khalfah, *Lex. Bibl.* sub voc. "Táríkh Baghdád;" Abú-l-fedá, *Ann. Must.* iii. 216.) P. de G.

AHMED AL-BELA'DHORI' (Abú-l-'abbás Ahmed Ibn Yahya Ibn Jábir), surnamed also Abú Ja'far, and Abú-l-hasan, an Arabian writer of note, who lived at Baghdád towards the middle of the ninth century of our æra, in the khalifate of Al-mu'tamed. He wrote a work entitled "Fotúhu-l-boldán," ("The Conquest of the World by the Moslems"), which is in the Leyden library (No. 1903.) Another work, on cosmography, with a description of the inhabited earth, entitled "Kitábu-l-boldán" ("The Book of the Countries"), is in the library of the British Museum (*Bib. Rich.* No. 7496.) He also wrote a work on the genealogy of the Arabian tribes, the title of which has not reached us; and he translated several works from the Persian. He is said likewise to have been a good poet. Ibn Haukal, Al Me'súdí, and other ancient geographers cite him frequently in their writings. Al-beládhorí is the relative adjective of Beládhor, or Beládhir, the name of an intoxicating plant (anacardium), of which Ahmed is said to have made use, whence he was called Al-beládhorí. According to Abú-l-mahásen, he died in A. H. 279 (A. D. 892-3). (Hamacker, *Specimen Cod. Or. Bibl. Ludg. Bat.* p. 7. et seq.; Sprenger, El-Ma'súdí's historical cyclopædia, entitled *Meadows of Gold and Mines of Gems*, p. 15.) P. de G.

AHMED AL-FA'SI', surnamed Shehábu-d-dín (bright star of religion), and Almokrí, because he was reader of the Korán in the great mosque of the Karáwiin, or people of Cairwán, at Fez, is supposed to have lived in the fifteenth century of our æra. He was the author of a general history, entitled "Kitabu-l-jumán fí akhbári-z-zamán" ("Connected Pearls: on the History of the Times"). The work is divided into three parts: the first part comprises the history of the world from the creation to the birth of the prophet Mohammed; the second part contains the life of Mohammed, his preachings, adventures, wars with the infidel tribes of Arabia, &c; the third part contains the history of the khalifs of the houses of Umeyyah and 'Abbás, till A. H. 845 (A. D. 1441-2), as well as that of the Fátimites of Egypt, the Beni Umeyyah of Spain, the Almoravides and Almohades of Africa, and some of the Mameluke dynasties of Syria. There is an abridgment of this work by a Spanish Moslem, named Abú 'Abdillah Sidí Al-háj Mohammed Ash-shátibí, of Shátibah, now Xativa, in the province of Valencia. The original work is rather scarce; but copies of the abridgment are not uncommon, and are found in several European libraries. The royal library at Paris possesses two, marked Nos. 762. and 769., which are fully described in the second volume of the "Notices et Extraits," in an article by De Sacy. (D'Herbelot, *Bib. Or.* sub. voc. "Giuman," "Fassi;" *Notices et Extraits des MS. de la Biblioth. Roy.* i. 124.) P. de G.

AHMED AL-GHAZZA'LI' (Abú-l-futúh Ibn Mohammed Ibn Ahmed At-túsi), surnamed Majdu-d-dín (glory of religion), a doctor of the sect of Sháfi', and brother to the celebrated Imám Abú Hámid Al-ghazzálí. Ibn Khallekán describes him as being handsome in person and endowed with the gift of working miracles. At first he practised as a lawyer, but, preaching being his ruling passion, he neglected his profession, and took to frequenting the mosques and other public places, where he addressed the people on religious subjects with great eloquence and vigour. When his brother Abú Hámid was induced from religious principles to quit Baghdád, and retire to Mecca, Ahmed succeeded him as professor of theology in the Nizámiyah College, and continued to lecture on that science. After his brother's death, he made an abridgment of his "Ihyá 'olúmi-d-dín" ("Revival of the Religious Sciences"), which he entitled "Lobabu-l-Ihyá" ("The Marrow, or Essence, of the Ihyá"). He was also the author of another treatise, called "Adh-dhakhírah fí 'ilmi-l-basírah" ("The hoarded Treasure: on the Science of Vision"), which, to judge from its title, must have related to the mystic doctrines of a particular sect of Súfis, who believed that by abstinence and the practice of virtue a man could arrive at a knowledge of future events. Ahmed Al-ghazzálí died at Kazwín, in A. H. 520 (A. D. 1126). (Ibn Khallekán, *Biog. Dict.* i. 79.; Háji Khalfah, *Lex. Ency.* sub. voc. "Ih'yá.") P. de G.

AHMED AL-ISFARA'YNI' (Ibn Abí Táhir Mohammed Ibn Ahmed), surnamed Abú Hámid, a celebrated Mohammedan doctor, of the sect of Sháfi', was born at Isfaráyn, a small town of Khorásán, in the district of Nishápúr, in A. H. 334 (A. D. 955). At the age of twenty, Ahmed left his native place, and went to Baghdád, where he taught jurisprudence, and gave lectures on the "Mokhtassar" ("Epitome") by Al-muzaní, which he explained with additional observations of his own. Ahmed is said to have contributed more powerfully than any other doctor of his sect to spread the doctrines of the Imám Sháfi', by two works, entitled, "Ta'likát" ("Hasty Notes"), in which he treated exclusively of the religious opinions of that celebrated imám. He also wrote another work, called "Bostán" ("Garden"), consisting of singular anecdotes. Háji Khalfah attributes to him a history of Baghdád, which was continued after his death by Ahmed Al-baghdádí. Ahmed died at Baghdád, on Friday, the 18th of Shawwál, A. H. 406 (March, A. D. 1016). [AHMED AL-BAGHDA'DI'.] (Ibn Khallekán, *Biog. Dict.*; Háji Khalfah, *Lex. Bibl.* sub. voc. "Ta'likát;" Abú-l-fedá, *Ann. Musl.* iii.) P. de G.

AHMED AL-KASTA'LI' (Abú 'Omar Ibn Mohammed), surnamed Ibn Darráj (the grandson of the maker or seller of ladders), a celebrated Arabian poet, was born at Kastálah, now Cazalla, a town between Cordova and Seville, in Spain, in the month of Moharram, A. H. 347 (February or March, A. D. 958). He repaired to the capital in his youth, and was introduced to the notice of the celebrated Almansúr (Mohammed Ibn Abí 'Á'mir), who appointed him his kátib, or secretary, took him in his company whenever he went on a military expedition, and granted him a handsome pension. Ahmed failed not to show his gratitude. He wrote several poems in praise of his patron, which are held in great esteem even by the Arabs of the present day. An eastern writer, named Aththá'lebí, who wrote the "Lives of the Arabian Poets," ['ABDU-L-MA'LIK,] compares him to Al-mutenabbí, for the sweetness and melody of his poetical compositions. (See *Yatímatu-d-dahr*, Brit. Mus. No. 9578.) The life of Ahmed Al-kastálí is in the "Biographical Dictionary" of Ibn Khalfekán, who gives some extracts from his poems, and places his death on Sunday, the 15th of Jumáda the second, A. H. 421 (July, A. D. 1030). Another writer, named Al-homaydi, places it one year sooner; and Casiri is certainly mistaken when he makes him still alive in A. H. 428. (Casiri, *Bib. Ar. Hisp. Esc.* ii. 95.; Conde, *Hist. de la Dom.* i. 522-3.; Al-makkarí,

Moham. Dyn. i. 39. 342.; Ibn Khallekán, *Biog. Dict.*) P. de G.

AHMED AL-MEYDA'NI' (Abú-l-fadhl Ibn Mohammed Ibn 'Alí Ibn Ibráhím), surnamed Al-adíb, (the philologist), is well known as the author of a collection of Arabic proverbs, entitled "Amthálu-l-meydání," or, "The Proverbs of Al-meydání," which Pococke translated into Latin. The original is in the Bodleian library. In 1773 Henry Albert Schultens published a specimen of Pococke's version, "Specimen Proverbiorum Meidanii. Ex Versione Pocockiana. Lond." 4to. The same author undertook in 1795 to publish a complete translation of Al-meydání's proverbs; but he died before the completion of the work, and only 454 out of the 6000 proverbs which compose the collection of Al-meydání appeared, edited by Schroeder, "Meidanii Proverbiorum Arabicorum Pars, Latinè vertit Henricus Albertus Schultens. Lugd. Bat. 1795." 4to. A few more proverbs, together with a specimen of Pococke's version, were also published by Dr. Macbride of Oxford, in the first, third, and fourth volumes of the collection entitled "Fundgruben des Orients." Rosenmüller published also a few in Arabic and Latin, 1796, 4to., Leipzig. An edition of the entire work in Arabic, with a Latin translation and notes by G. W. Freytag, is now in course of publication at Bonn. Ahmed Al-meydání died at Nishapur, in A. H. 513 (A. D. 1124-5). Al-meydání means the native of Meydán, a quarter of the city of Nishapur where Ahmed was born and resided. (Ibn Khallekán, *Biog. Dict.*; D'Herbelot, *Bib. Or.* sub. voc. "Mediani.") P. de G.

AHMED AN-NAHHA'S (Abú Ja'far Ibn Mohammed Ibn Isma'íl Ibn Yúnas Almorédí), an eminent grammarian and philologist, was a native of Egypt. He wrote several works, among which are a voluminous commentary on the Korán; a treatise on the grammatical analysis of the Korán; another on the verses of the Korán which were suppressed, and those who suppressed them; a work on grammar, entitled "Tuffáhah fi-n-nahu" ("The Apple"); another on etymology; a treatise on the ideas usually met with in the works of poets; a commentary on the seven "Mo'allakát," or suspended poems; a biography of eminent poets, arranged according to the age in which they lived, and their different schools (Tabakátu-sh-sho'ará). He was considered the first grammarian of his time, and he had been the pupil of Al-akhfash (Abú-l-hasan Sa'id), Abú Ishák, Az-zajjáj, and other literary men of 'Irák, whither he had travelled for the purpose of studying under them. He is described as exceedingly parsimonious. He would live as much as possible upon his friends and acquaintances, to whom he became a burden; notwithstanding that his rooms were always thronged with students. He died at Misr (Old Cairo), on Sunday the 5th of Dhí-l-hajjah, A. H. 338 (May, A. D. 950); or, according to others, the year before. He came by his death in the following manner. He was sitting on the staircase of the Nilometer, by the side of the river, which was then on the increase, scanning some verses, when a common fellow, who knew him not, hearing him utter words which to him appeared unintelligible, said, "This man is pronouncing a charm to prevent the overflow of the Nile, so as to raise the price of provisions," and he pushed him forthwith into the river, where he was drowned. Annahhás means the coppersmith, but we are not informed if such was Ahmed's trade. (Ibn Khallekán, *Biog. Dict.* i. 81.; Hájí Khalfah, *Lex. Bibl.* sub. voc. "Taffáhah," "Tabakát," "Mo'allakát," &c.) P. de G.

AHMED AN-NESA'Y'I' (Abú 'Abdi-r-rahmán Ibn 'Ali Ibn Sho'ayb Ibn 'Alí Ibn Senán Ibn Bahr), a celebrated Mohammedan doctor and háfidh, or traditionist, was born at Nesá, a city in Khorásán, in A. H. 214 or 215 (A. D. 829-30). He inhabited Old Cairo, in which city he gained great reputation by his works, and had many pupils; but towards the end of his life he settled at Damascus. He was the author of a sunan, or collection of traditions, as well as of a work entitled "Khassáis" ("Particularities"), in which he treated of the merits and virtues of 'Ali Ibn Abí Tálib, and those of his family. Having been asked one day why he did not write a work on the merits of the companions of Mohammed, he answered, "On entering Damascus, I found a great number of persons holding 'Ali in aversion, and I wrote this book to make them change their opinion. Hájí Khalfah (*Lex. Ency.* voc. "Asmá") attributes to him another work, entitled "Asmáu-l-mudallesin" ("The Names of the Importers or Recorders of False Traditions"). Ahmed An-nesáyí died in the month of Sháhán, A. H. 303 (Feb. A. D. 916). He met with his death in the following manner. Having on a certain occasion, in the mosque, advocated very strongly the rights of the khalif 'Ali and his family, he was immediately assailed by those who were present, severely beaten, and trodden under foot. He was carried on a litter to Rakkah, where he died soon after his arrival. (Ibn Khallekán, *Biog. Dict.*; D'Herbelot, *Bib. Or.* sub voc. "Nessai;" Hájí Khalfah, *Lex. Bibl.*) P. de G.

AHMED AN-NUSHARISI', a Mohammedan author who lived and died at Granada, and was the author of a history of Abú-l-hajáj Yúsuf, seventh king of Granada, of the dynasty of the Nasserites, or Benú Al-ahmar, as they are otherwise called by the Arabian writers. A copy of this work, which is entitled "Kenásatu-dh dhakán bá'd intikáli-s-sekán," is in the Escurial library (No. 1707.). From a note at the end it would appear that the work was completed in A. H. 750 (A. D.

1349–50). (Casiri, *Bib. Arab. Hisp. Esc.* ii. 159.) P. de G.

AHMED IBN 'ARABSHAH, an Arabian writer of the fifteenth century, was a native of Damascus, where he died in A. D. 1450. He is the author of a history of Timúr, or Tamerlane, entitled "'Ajáyibu-l-kodúr fi akhbár Timúr" ("Miraculous Effects of Divine Providence [shown] in the History of Timúr"). This work, which has been translated into Persian and Turkish, is written in that highly figurative style which is so much to the taste of the Eastern people. Its historical merits, however, are far from being equal to its rhetorical beauties. There are three editions of this history; one published at Leyden by Golius, in 1636, 4to.; the second by Henry Manger, in 3 volumes 8vo.; and the third at Calcutta, by Sheikh Ahmed Ibn Mohammed Al-ansárí, 1818, 8vo. Vattier first translated it into French, "L'Histoire du Grande Tamerlan traduite de l'Arabe d'Ahmed, fils de Gueraspe," Paris, 1658, 4to.; and Samuel Henry Manger into Latin, "Ahmedis Arabsiadæ Vitæ et Rerum gestarum Timuri, qui vulgo Tamerlanus dicitur, Historia," Leovard. 1767–72. Ahmed Ibn 'Arabshah was also the author of a collection of tales in elegant prose, entitled "Fakahatu-l-kholafá wa mufakahatu-dh-dhorafá" ("Fruits for the Khalifs and Amusement for the Witty"), of which there are three copies in the Escurial library (Nos. 511, 512, 513.); as well as of a treatise on education, containing elegant extracts in prose and verse, under the title of "Mirátu-l-adab" ("The Mirror of Literature"). He wrote likewise a treatise, in verse, on the unity of God, entitled "Irshádu-l-mufíd likhálissi-t-tauhíd" ("Profitable Direction to those who believe sincerely in the Unity of God"). (D'Herbelot, *Bib. Or.* sub. voc. "Ahmed" and "Arabschah;" Hájí Khalfah, *Lex. Bibl.*. sub. voc. "Irshád," "'Ajáyib," &c.) P. de G.

AHMED AR-RA'ZI' (Ibn Mohammed Ibn Músa Ibn Busheyr Ibn Jenád Ibn Lekitt), an historian of Mohammedan Spain, was born at Cordova about the end of the ninth century of our æra. His father, Mohammed, was a native of Ray, a considerable district of Persia, and a jeweller by trade. Having in one of his journeys visited Spain, he met with so much encouragement from 'Abdu-r-rahmán II., the reigning sultan of Cordova, and the nobles of his court, that he decided upon establishing himself in Cordova, and following his mercantile pursuits there. He died very rich, on his return from an embassy to the city of Elvira, whither he was sent by Al-mundhir, sixth sultan of Cordova, of the family of Umeyyah. Ahmed followed, at first, his father's profession; but, as he was very fond of scientific pursuits and the society of literary men, he neglected his affairs and suffered heavy losses, which induced him to retire from business, and devote all his leisure to the cultivation of letters, and especially to the investigation of the history and antiquities of Spain. He wrote a voluminous work, in which he gave an account of all the Arabian tribes which settled in the Peninsula, as well as a description of the principal cities or districts inhabited by them, the productions of the soil, the minerals, industry, commerce, &c.; followed by a concise history of Mohammedan Spain, from the conquest to the accession of 'Abdu-r-rahmán An-násir-lidín-illah, first khalif and eighth sultan of Spain of the race of Umeyyah. There is a semi-barbarous Spanish translation of this work, made during the middle ages, under the title of "La Corónica del Moro Rasis, Coronista de Dalharab, Miramomelin de Marruecos y Rey de Cordova." It was first translated into the Portuguese dialect by Gil Perez, a priest, and Mohamad, a converted Moor, during the reign and by the command of Dinis, king of Portugal (A. D. 1279—1325.). It was then translated into Castilian. The work has never been printed; but copies of it are not uncommon: there is one in the library of the British Museum (No. 9044.). Casiri, on the authority of Al-homaydí, attributes to this historian a work on the topography of Cordova, similar to that which Ibn Abí Táhir composed on the topography of Baghdád. If the statement be correct, this production must be a distinct one from the above. The same writer, Casiri, conjectured that a valuable historical fragment published by him at the end of his "Bib. Arab. Hisp. Esc." was likewise the work of Ahmed Ar-rází; but we doubt if the circumstance of the name Ahmed (so common among Mohammedans), which is also the initial name of Ar-rází, being placed at the head of the fragment, is a sufficient ground for the conjecture. The year of Ar-rází's death is not known; but from certain passages in his work it may be inferred that he was still alive in A. H. 920. Ar-rází means the native of Ray. He is likewise called by some writers Al-táríkhí, *i. e.* the historian.

There is another Arabian writer also called Ahmed Ar-rází, because he was a native of the same district, who was the author of an Arabic dictionary, entitled, "Al-mujammel fí-l-loghat" ("The Collector: on the Language"), as well as of a biographical work, known under the title of "Hilyatu-l-fokahá ("Ornament of Doctors"). The entire name of this author was Ahmed Ibn Fáris Ibn Zakariyyá Ibn Mohammed Ibn Habíb Ar-rází. He died in A. H. 375 (A. D. 985). (Al-makkarí, *Moham. Dyn.* i. 314.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 329.) P. de G.

AHMED IBN BU'WAYH (Abú-l-huseyn), surnamed Mo'izzu-d-daulah (the exalter of the empire), and Al-akta (the maimed), from having lost his left hand, and some fingers of the right, in a skirmish with the Kurds, founder of the dynasty of

Búwayh or Búyah, who ruled over Persian 'Irák and Ahwáz. He was born near Shiráz, A. H. 303 (A. D. 915–16), and was the son of Abú Shuja' Buwayh, a poor man, who boasted a descent from Behramghúr, one of the most renowned of the ancient Persian kings. Ahmed was one of three brothers, all of whom attained a considerable share of power. Abú-l-hasan 'Ali, surnamed 'Imádu-d-daulah (the column of the state), who was the eldest, became sovereign of Dilám, a division of the province of Tabaristán, and fixed his court at Shiráz. The second, Hasan, surnamed Roknu-d-daulah (the foundation of the state), took possession of Ispahán and part of Persian 'Irák, where he ruled undisturbed till his death. As to Mu'izzu-d-daulah (Ahmed), he began his life by selling fire-wood, but he ultimately attained the same eminence as his two brothers. In A. H. 321 (A. D. 933), when Imádu-d-daulah was proclaimed sovereign of Dilám, his brother Ahmed was despatched by him, at the head of an army, to extend the power of the race of Búwayh over the neighbouring provinces. Ahmed left Shiráz in A. H. 322 (A. D. 934), and marched upon Serján, of which city he made himself master without opposition. Having proceeded into Kermán, he reduced the whole of that province, after defeating the governor, Mohammed Ibn Eliyás, in several conflicts. He then marched towards the territory of Ahwáz, the whole of which he united to his former conquests. In A. H. 334 (A. D. 945), during the khalifate of Al-mustakfí, the twenty-second of the house of 'Abbás, Ahmed set out for Baghdád, which he entered without resistance on Saturday the 14th day of Jumáda the first (Dec. A. D. 945), under the pretence that he was going to deliver that monarch from the tyranny of the Turks, who had usurped all the power at court. He there promised allegiance to that khalif, who granted him the investiture of all the provinces which he had conquered, and also conferred on him the dignity of Amíru-l-omrá, and the title of Mu'izzu-d-daulah. But some misunderstanding having arisen in the course of the same year between Ahmed and the khalif, the former, who was all powerful at Baghdád, had his sovereign seized and confined to a dungeon, where he lost his eyesight, and appointed in his room Al-mutayu-billah, who retained only a shadow of power; all authority being in the hands of the ambitious Ahmed. After a rule of upwards of twenty-one years, Ahmed died at Baghdád, on Monday the 17th of Rabi' the second, A. H. 356 (April, A. D. 967). He was interred in his palace, but his body was afterwards removed to a superb mausoleum built for its reception in the cemetery of Koraysh, near Baghdád. When on the point of death he granted liberty to all his slaves, and gave the greater part of his property in alms. He was succeeded in the lordship of Kermán and Ahwáz, as well as in the dignity of Amíru-l-omrá at Baghdád, by his son Bakhtiyár (Ibn Khallekán, *Biog. Dict.* vol. i. p. 155.; Abú-l-fedá, *Ann. Mus.* sub propriis annis; Price, *Chron. Retrosp. of Moham. Hist.* ii. 255.; Elmacin, *Hist. Sar.* 246.)

P. de G.

AHMED IBN FARAJ (Abú 'Amru), a celebrated Arabian poet and historian, was born at Jaen in Spain about the middle of the tenth century of our æra. When young he removed to Cordova, where the reigning khalif, Al-hakem Al-mustanser-billah, ninth sultan of the race of Umeyyah, was encouraging science and literature by his example and his liberality. Ahmed was first brought to the notice of his sovereign by some light poems, which were greatly admired, and which Al-hakem wished him to recite in his presence. Ahmed complied with the order, and received, as a reward, a purse containing 100 dinárs of gold. Some time after, he wrote an historical account of all the rebels who had on different occasions revolted against the government of the Beni Umeyyah, from the establishment of that dynasty, in A. H. 138 (A. D. 755) to his own times. Adh-dhobbí, quoted by Conde (i. 480.), attributes to him a collection of the best poems written by the Spanish Arabs, which he is reported to have made at the express desire of Al-hakem, who desired it for his own library. The work bore the title of "Hadáyik" ("Enclosed Gardens"), and consisted of two-hundred chapters, each containing one hundred verses. Each chapter, moreover, was denominated after a flower. It appears that this collection was made in competition with a similar one which Abú Mohammed Ibn Dáwúd, an eastern poet, had made for a khalif of the race of 'Abbás. Ahmed wrote likewise a history of the sultans of the house of Umeyyah who reigned in Spain. The above-mentioned historian (Adh-dhobbí) informs us that Ahmed Ibn Faraj was executed, by the order of Al-hakem, in A. H. 360 (A. D. 971); but he is silent as to the cause of his incurring the displeasure of that monarch. (Conde, *Hist. de la Dom.* i. 465.; Al-makkarí, *Moh. Dyn.* i. 185—187.)

P. de G.

AHMED IBN HANBAL (Abú 'Abdillah Ash-shcybaní Al-merwází), founder of one of the four religious sects which are considered orthodox by the Mohammedans, was born at Baghdád, in Rabi' the first, A. H. 164 (A. D. 780). Other writers make him a native of Meru, in Khorásán, to which place he must at least have originally belonged, since the adjective Al-merwází, i. e. from Meru, is invariably affixed to his name. However this may be, Ahmed Ibn Hanbal studied at Baghdád, where he soon gained great reputation by his learning and exemplary life. He became the intimate friend of Sháfi', the founder of the sect of the Sháfiites, from whom he is said to have received most of his knowledge of the

sacred traditions. When Sháfi' left Baghdád for Egypt, he was heard to exclaim, "I went forth from 'Irák, and left not behind me a more pious man, or a better jurisconsult, than Ahmed Ibn Hanbal." Among the doctrines held by Ibn Hanbal, in common with other eminent theologians of his day, one was, that the Korán was uncreated and eternal. Having been called upon to declare that the Korán was a creation, he refused; and although he was scourged and imprisoned by order of the khalif Al-mu'tassem, the eighth of the house of 'Abbás, he persisted in his refusal. Ibn Hanbal died at Baghdád, in Rabi' the first, A. H. 245 (A. D. 855). According to Ibn Khallekán, his body was followed to the grave by 800,000 men, and 60,000 women; and we are gravely told by the same biographer, that on the day of Ibn Hanbal's death, 20,000 Christians, Jews, and Magi voluntarily embraced the Mohammedan faith. He left two sons, both men of learning; the eldest of whom, named Sáleh, became kádhí of Ispahán. Among his disciples the most celebrated were, Al-bokhárí, the author of the Sahíh, Mosłem Al-kusheyrí, Abú Dáwúd Alh-káherí, and Ibráhím Al-harethí'. The sect founded by Ibn Hanbal increased so fast, and became so powerful, that in A. H. 323 (A. D. 934–5) in the khalifate of Ar-rádhí, the twentieth of the house of Abbás, they raised a great commotion in Baghdád, entering the houses of the inhabitants, spilling their wine, or breaking their musical instruments, when they found any, beating the singing women whom they met in the streets, and committing other excesses. A severe edict was published against them, and many of the ringleaders were committed to prison before they could be reduced to order. The Hanbalites are not numerous now, and are seldom met with out of Arabia. (Sale's *Korán*, Prelim. Disc.; Ibn Khallekán, *Biog. Dict.*; Abú-l-fedá, *Ann. Musl.* ii. 154.; Abú-l-faraj, *Hist. Dyn.* p. 252.) P. de G.

AHMED IBN HU'D (Abú Ja'far Al-jodhámí), surnamed Al-muktadir-billah, (he who is powerful by the grace of God), second king of Saragossa, of the dynasty of the Beni Húd, succeeded his father Suleymán, in A. H. 438 (A. D. 1046–7). He was an able and enlightened ruler, who bravely defended his dominions against the then rising power of the kings of Aragon. In A. D. 1048 he reduced the fortress of Barbastro, which had some time before fallen into the hands of the Aragonese, and defeated and killed their king, Ramiro, near the castle of Grados. Sancho I., who succeeded his father Ramiro on the throne of Aragon, being anxious to revenge the outrage, advanced into the dominions of Ibn Húd, recovered Barbastro, invested and took Monzon, and, lastly (in A. D. 1054), laid siege to Huesca, the ancient Osca. Ahmed having hastened to the assistance of the besieged, a battle ensued, in which the King of Aragon was defeated and slain. A Moorish warrior, named Sa'darah, having reached the enemy's camp in disguise, entered the tent of Sancho, and stabbed him with his dagger below the right eye. Such is at least the account given by the Arabian writers; the Christian chroniclers, who do not mention the battle, say that Sancho, having one day approached the walls of Huesca for the purpose of reconnoitring, was mortally wounded by an arrow in the right side, while raising his hand to point out a spot where the assault might be made. Ahmed Ibn Húd died in A. H. 474 (A. D. 1081–2), and was succeeded by his son Abú 'Amir Yúsuf, surnamed Al-mútamen (he who trusts in God).

There were two other kings of Saragossa of the dynasty of Húd, who bore the name of Ahmed, namely, Abú Ja'far Ahmed II., surnamed Al-musta' ín billah (he who implores the help of God), who reigned from A. H. 478 to 503 (A. D. 1085–1109), and Abú Ja'far Ahmed III., surnamed Seyfu-d-daulah (the sword of the state), and Al-mostanser-billah (he who expects the assistance of God), who, though no longer master of Saragossa, which was taken by Alfonso I. of Aragon in A. D. 1118, reigned nevertheless over some extensive districts of Aragon till A. H. 524 (A. D. 1130), when he died. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 213.; Conde, *Hist. de la Dom.* ii. 175. 267.; Abú-l-fedá, *Ann. Musl.* iii. 75.). P. de G.

AHMED IBNU-L-MAKU'WI' (Ibn 'Abdi-l-malek Ibn Háshim Abú 'Omar), a celebrated Mohammedan lawyer, a native of Seville, who is said by Casiri to have been chief kádhí of Cordova, and to have compiled a code of Mohammedan law ("Pandectæ Hispanæ") by the command of Al-hakem Al-mostanser-billah, the ninth sultan of the family of Umeyyah, in Spain. Al-homaydí (*Jadhwatu-l-moktabis*, fol. 107.) says that, in conjunction with Abú Merwán Al-mu'aytí, he wrote a work on the memorable sayings of Málik Ibn Ans, in imitation of the "Al-báhir" ("The Illustrious"), written by Abú Bekr Ibnu-l-haddád on the memorable sayings of Sháfi'. Ahmed Ibnu-l-makuwí died at Cordova, on Saturday the 7th of Jumáda the first, A. H. 401 (Oct. A. D. 1010). (Casiri, *Bib. Arab. Hisp. Esc.* ii. 140; Al-homaydí, *Jadhwatu-l-moktabis*, MS. Bodl. Lib. *Hunt.* 464.; Conde, *Hist. de la Dom.* i. 475.) P. de G.

AHMED IBNU-S-SAFFA'R (Ibn 'Abdillah Al-gháfekí Abú-l-kásim), a celebrated mathematician and astronomer, was born at Hisn-Ghafek, in the territory of Cordova, about the close of the tenth century of our æra. When young he left his native place and repaired to Cordova, where he obtained an appointment under government, and gained great celebrity by a treatise on arithmetic which he is said to have dedicated to Al-mansúr Ibn Abí 'Amir. He died at Cordova in A. H. 426 (A. D. 1034–5). Ibn Abí Os-

saybi'ah, who gives his life among those of the Spanish physicians, attributes to him "A Treatise on the Manner of constructing Mathematical Instruments," and a set of Astronomical Tables. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 140.; Al-makkarí, *Moham. Dyn.* i. 428.) P. de G.

AHMED JESA'YR. [AVEIS I.]

AHMED KEDÜK, or "Broken-mouth," one of the most celebrated Turkish captains, was grand vizír of Mohammed II. from 1473 to 1477. From being a private soldier he soon became an officer, and distinguished himself in every engagement. When raised to the rank of general, he commanded the army against the rebels of Caramania, took the famous castle of Develi-Kárahissar, and brought that dangerous war to a close. As a reward for his services, the sultan named him grand vizír (1473), and in 1475 intrusted him with the command of an expedition designed to aid the Khán of the Crimea against his revolted brothers and the Genoese. Ahmed Kedük, at the head of a powerful fleet and an army of 40,000 men, anchored before Kaffa; and that town, then called Little Constantinople, surrendered on the 4th of June, 1473, after a siege of four days. The Turks found an immense booty; 40,000 prisoners were sent as settlers to Constantinople; and 15,000 (1500?) young Genoese noblemen were enrolled in the corps of Janissaries. The city had been betrayed by certain Armenians, and Ahmed Kedük invited them to a grand entertainment. After dinner the traitors were led down a narrow staircase, at the foot of which they were beheaded. The town of Tana (Azof) surrendered shortly after, and the whole of the Crimea was soon subjugated by the Ottomans, who annexed it to their dominions. Whatever claims these numerous services might give him to the sultan's gratitude, the latter, frequently irritated by his vizír's obstinacy, deposed him in 1477, and imprisoned him in the castle of the Bosporus, from which, however, he was soon released to assume the pashalik of Valona. In the year following he was appointed to the command of an expedition against Italy. He took the islands of St. Maura and Zante, landed on the coast of Apulia, and on the 28th of July, 1479, after a siege of fourteen days, took the city of Otranto, then the rampart of Italy against the Infidels. The Turks were guilty of unheard-of atrocities: out of 22,000 inhabitants, 12,000 were massacred, and the rest sent into slavery. Ahmed Kedük was the first Turk who set foot on the classic soil of Italy, where, six centuries before, the Mohammedan Saracens had lost the last of their possessions. Sultan Mohammed II. died in 1481. His son, Bayazid II., was his successor; but his brother Jem, so well known from his detention in France and his tragic fate, disputed his claim to the crown. Bayazid's fate depended on the issue of a battle, which he was afraid to commence, as the conqueror of Kaffa was not in his camp. On the eve of the engagement, Ahmed Kedük unexpectedly arrived, and his presence gave more confidence to the troops than the arrival of a whole army would have done. Jem was defeated (20th June, 1481), and pursued by Ahmed Kedük. While thus occupied, he was suddenly recalled to Constantinople; but, proud and headstrong, he neglected to obey, immediately, the orders of the capricious Bayazid, and was again consigned to prison. The brave pasha was, however, too valuable a servant to remain there long. Kazim Bey, the last of the Caramanian princes, had once more raised a rebellion in that province, but Ahmed Kedük soon reduced it to the sultan's authority. Prince Jem then overran Asia Minor with a powerful army; but the rebels dispersed before Ahmed Kedük. Jem himself fled to Rhodes, and the throne was secured to Bayazid.

In 1482 the Sultan had made a treaty with Venice, renouncing his claim to the tribute hitherto paid by that republic; and at the same time he concluded a peace with the knights of Rhodes. He was anxious for peace, as he feared that war might supply the Janissaries with new pretexts for revolt, as they had twice mutinied after the disgrace of their idol Ahmed Kedük. But this great captain was too fond of war to approve of the two treaties, and forgot himself so far as to speak of the sultan in terms highly offensive: he also intrigued with his father-in-law against the influence of Mustafa Pasha, the sultan's favourite. This imprudent conduct decided Ahmed's fate. On the 6 Shawwal, A. H. 887 (18th of November, 1482), Bayazid, after a dinner given to his ministers, among whom was Ahmed, dismissed them with presents of splendid robes. Ahmed Kedük, the conqueror of Kaffa and Otranto, and of Jem and Kazim Bey, approached in his turn: he was presented with a black kaftan, the symbol of immediate death. For the first time in his life the old warrior drew back in alarm. One of the sultan's mutes advancing, stabbed him with a poniard, and Ahmed expired at the sultan's feet. The Turkish historians do not allude to the fatal issue of this dinner; and according to Edris, Ahmed was not assassinated till some days after in the environs of Adrianople. A revolt of the Janissaries succeeded the death of their great captain. The following anecdote is given on authority that cannot be disputed. When Bayazid was a young man, he was one day severely reprimanded by Ahmed Kedük for having unskilfully placed a division of the army which was intended to fall on the enemy. Bayazid, irritated at this want of respect, swore that he would have his revenge as soon as he became sultan. "And I swear," returned Ahmed, "that I will never gird on my scimitar

in your service." And it actually happened, when Bayazid joined the army after he succeeded his father on the throne, that Ahmed appeared at the head of the cavalry with his sword attached to the pummel of the saddle. Bayazid observed it, and said, "Well, you have a long memory; but forget the faults of my youth, gird on your scimitar, and use it against my enemies." (Hammer, *Geschichte des Osmanischen Reiches*, vol. ii. book 18, 19., especially p. 284, 285.: he cites Edris, fol. 240.; 'Ali, fol. 155.) W. P.

AHMED KHA'N, one of the Mogul kings of Persia, whose real name was NIKU-DA'R. D. F.

AHMED KHA'N ABDA'LI, founder of the Durráni dynasty in Afghanistán, and grandfather of Sháh Shujá, the late ruler of that country. Zamán Khán, the father of Ahmed, was distinguished as the chief of the Abdáli tribe, and a few years previous to the appearance of Nádir Sháh he had nearly succeeded in shaking off the Persian yoke. In 1722, after defeating a Persian army of double their own number, the Abdális not only were in possession of Herát, but were able to despatch a large force to besiege Mashhad, in the western extremity of Khorásán. At last, in 1728, they were, for the first time, attacked by the renowned Nádir, and after a short campaign, of various success, they were reduced to submit to that conqueror. Zamán Khán left two sons, the elder Zu'l'fikár, and the younger Ahmed, the subject of this memoir, who was born in 1723. When yet very young, Ahmed was taken prisoner by Nádir, and served for some time as one of the royal slaves, till, attracting the notice of his master, he was promoted to the rank of mace-bearer. He accompanied Nádir in his expedition to India in 1739, probably in some domestic capacity, as he was then too young to bear arms. He afterwards obtained the rank of an officer of cavalry, and had the command of a considerable body of Afgháns in a campaign against the Turks. The valour displayed by Ahmed and his countrymen in these wars raised them very high in Nádir's favour, a partiality which, according to some historians, cost that tyrant his life. But the fact is, that Nádir had completely forfeited the affection of his own subjects, and at this period he showed most attachment to his foreign troops. Meanwhile the Persians, oppressed beyond the power of endurance, resolved "that the tyrant should die;" and on the 8th of June, 1747, when encamped not far from Mashhad, a band of Persian conspirators surprised his tent, and, after a brief struggle, deprived him of life. Ahmed Khán, then about twenty-four years of age, appears to have attained considerable ascendancy in Nádir's service, as we find him, on the morning after the tyrant's death, acting as commander-in-chief of the Tartars and Afgháns in an attack upon the Persians. It has been already stated that Nádir had for some time shown a decided preference to his foreign troops; and on the very night in which he was murdered, he had formed a design of massacring, by their means, all the Persians in his camp. Hence authors disagree as to which party began the attack the next morning. The Persians were eager to exterminate their intended executioners; and the Tartars and Afgháns were equally ready to avenge the death of their master, and to gain an opportunity of plundering the camp. At length, after a loss of 5000 men on both sides, the foreign troops were repulsed. Ahmed Khán proceeded by rapid marches to Kandahár, where he arrived with a force not exceeding two or three thousand men. He succeeded in taking possession of that city, where he found a large convoy of treasure, on its way from India to Nádir's camp. This treasure had been already appropriated by the Afgháns; but Ahmed, backed as he was by military force, claimed it for himself, and by these means he laid the foundation of a kingdom which, during his own lifetime at least, became formidable to the neighbouring nations. In October, 1747, Ahmed was crowned at Kandahár as Ahmed Sháh Durráni. He passed the following winter in settling the country which he had already acquired, and in collecting an army for future expeditions. His first object was to secure the affection of his troops, and particularly to attach to himself the chiefs of his own tribe. He distributed all the great offices of his new state among the leading Durránis, establishing certain offices in particular families, in the same manner in which he settled the crown in his own. He left the hereditary chiefs in possession of their ancient privileges, and seldom interfered in the internal government of their clans, except in such a degree as was necessary to maintain his army and preserve the general tranquillity. It required considerable address, however, to reconcile so many warlike and independent tribes to a form of government to which they had never been more than temporarily subjected, and to which they had no reason to be at all attached. They never had been united under a native king; and when subdued by the more warlike sovereigns of Persia, such as Timúr and Nádir, they viewed the kingly power as an engine of extortion and oppression, to be feared and resisted, rather than a source of order and protection, to be loved and obeyed. Hence the exaltation of Ahmed was looked upon by many of the chiefs with as much jealousy as the usurpation of a foreign master. To counteract these feelings, Ahmed directed his views to foreign wars and expeditions into the more wealthy regions around him. He justly perceived that if they should prove successful, his victories would raise his reputation, and his conquests would supply him with the means of maintaining a large

army, as well as of attaching the disaffected chiefs by favours and rewards. Besides, the hope of plunder would induce many of the tribes to join him, whom he could not otherwise have compelled to submission. In the spring of 1748 Ahmed commenced his career of conquest, and the most attractive object appeared to be the imperial city of Delhi, whose wealth and luxury he had witnessed when in Nádir's campaign. He advanced rapidly through Kábul and Peshawer, then nominally under the Great Mogul, whose governor he drove across the Indus, at Attock. Ahmed's army increased as he advanced through the Afghán country. He then crossed the Indus, traversed the Panjáb, and after defeating a large body of Indian troops, in sight of Lahore, he entered that city in triumph, prepared to advanced upon Delhi. He thence crossed the Sutledge, and captured the town of Sirhind; but being opposed, near that city, by a strong Indian force, he was compelled to retreat into the Panjáb, of which he took and retained possession, the Mogul governor Safdar Jung having acknowledged Ahmed as his sovereign, and agreed to pay the regular tribute of that province. The affairs of the Panjáb being thus satisfactorily arranged, Ahmed marched back to Kandahár. On his way he settled the governments of all the intermediate provinces, and reached his own capital in the early part of 1749. The busy reign of Ahmed may be summarily described as a series of campaigns and expeditions, extending over the immense regions situated between Delhi on the east, and the Caspian Sea on the west, and from the Oxus to the Indian Ocean. The full detail of these belongs to history. The following brief outline is enough here. In the spring of 1749 he marched against Herát and Mashhad, reducing under his power all the places that lay on that route. In 1750 he captured the city of Nishapur, and annexed the whole of Khorásán to his dominions. In 1752 he marched into the Panjáb, and reduced to submission Mír Manú, the governor, who had revolted in his absence. During this campaign he conquered Cashmír, and obtained from the Great Mogul a cession of the country of Hindustan as far east as Sirhind. In 1756 he was once more called into India, owing to the disturbed state of the Panjáb, which the Great Mogul was endeavouring to regain. Ahmed's presence in the Panjáb soon restored order and tranquillity. He thence marched upon the imperial city, and, after a feeble resistance on the part of the inhabitants, he entered triumphantly within its walls. During his stay at Delhi, he and his son Timúr Sháh married princesses of the imperial family, with whom large portions were given, or rather exacted: among these, the fair kingdoms of the Panjáb, Multán, and Sind were settled on Timúr Sháh, who was at the same time appointed viceroy of all his father's territories to the east of the Indus. In 1759 Ahmed made another expedition into Hindustán, partly with a view of restoring order into his own Indian possessions, and partly to protect the Great Mogul from the Mahrattas, whose power had then become formidable. They had assembled in large force near Delhi, and, before Ahmed's arrival, had almost gained possession of the city. The Afgháns fell in with the Mahrattas at Bádli, near Delhi, where a severe action took place, in which the latter were totally defeated, and Dátáji, their leader, killed. The Mahrattas, however, exerted themselves to repair their losses, and soon reassembled a powerful army from the Dekkan, under Vishwás Ráo, the heir apparent of their country. The two armies passed several months in each other's vicinity, and various skirmishes took place, but with no decisive results. At length, on the 7th of January, 1761, was fought the celebrated battle of Panipút, near Delhi, in which, after a desperate struggle, the Afgháns were victorious on every point. So complete was the victory, that scarcely one out of the Mahratta army escaped, and the result was, that the Mahrattas thenceforth abandoned their designs on the north of Hindustan, which now appeared to be at Ahmed's mercy. He, however, wisely contented himself with the portion that had been formerly ceded to him, and in the spring of 1761 returned to Kábul. Ahmed had now reached the summit of his ambition; and it required all his talents and activity to maintain his elevation during the remaining twelve years of his life. Sometimes he had to suppress insurrections among his own chiefs; and frequently he made a rapid march to quell a revolt in some remote province. At length, in 1773, his health had considerably declined, and in the spring of that year he left Kandahár for the hills of Toba, where the summer is comparatively cool. Here his malady, which was a cancer in the face, continued to increase, and in the beginning of June he died at Murgha, in the fiftieth year of his age, and twenty-fifth of his reign, leaving his throne to his son Timúr Sháh. Mountstuart Elphinstone, in his elegant work on Kábul, says of Ahmed, that "his character seems to have been admirably suited to the situation in which he was placed. His enterprise and decision enabled him to profit by the confusion that followed the death of Nádir. He seems to have been naturally disposed to mildness and clemency, and the memory of no eastern prince is stained with fewer acts of cruelty and injustice." He treated mullas and learned men with respect, being himself ambitious of the character of a divine and an author. He laid the foundation of a mighty empire, which rose to its meridian splendour under his own wise administration. It declined under his less active son, Timúr

Sháh; and sunk under his grandsons, the last of whom, after living for years on the bounty of "the merchants of England," was, by them, lately placed upon the throne of his grandfather. (Elphinstone's *Caubul*; Mill's *British India*; Malcolm's *Persia*; and an "Account of Ahmad Sháh Abdáli," from a Persian MS., *Asiatic Miscellany*, 4to. Calcutta, 1785.) D. F.

AHMED PASHA, son of Weli-ed-din, preceptor to the princes under Mohammed II., and afterwards vizír, was the first Turkish lyric poet who deserved the name, and he continued so until he resigned the palm to Nejáti, who in his turn ceded it to the celebrated Baki. Extracts from his "Diwán" are given in all the anthologies of Turkish poets. The Orator of Brusa (f. 184.) gives a biography of Ahmed, who is the first of the series, because he is interred in the beautiful mosque which he himself had reared at Brusa. We cannot ascertain the year of his birth, but he died in A. H. 902 (A. D. 1469). (Hammer, *Geschichte des Osmanischen Reiches*, vol. ii. p. 588.) W. P.

AHMED PASHA, grand vizír to Soliman I., was by birth a Croatian and a Christian, but he embraced Islam and joined the corps of Janissaries. He soon attained distinction, and in 1552 commanded the army that was besieging Temeswar. The Turks had been repulsed several times; at last, Ahmed, wielding an iron mace, drove back the fugitives to the breach, and took the fortress by capitulation, which, however, he disregarded, and beheaded the brave Hungarian commandant Losonczy. On the 21st of September, 1553, Soliman, yielding to the instigations of his favourite wife Khasseki Khurrem Sultánin, surnamed Roxolana, or the Russian, ordered his son Mustafa to be strangled; and to appease the Janissaries, who had revolted on account of this atrocious murder, he deposed the grand vizír Rustem the same day, and appointed Ahmed, the conqueror of the Banat in Hungary, in his stead. Ahmed, however, refused to accept the dangerous office until the sultan had sworn that he would never depose him. But he did not remain grand vizír long. In 1555, an impostor, the famous Mustafa, excited Asia Minor to revolt, proclaiming that he was the sultan's son. The grand vizír of this adventurer was a poulterer, and two students were his ministers. Ahmed promptly suppressed the rebellion; but during his absence, the intriguing Roxolana, eager to reinstate her son-in-law Rustem in the office of vizír, caballed against Ahmed, whom she accused not only of peculation, but also of having calumniated Ali-Pasha, governor of Egypt, for the purpose of disgracing him with the sultan and causing his destruction. On the 12 of Zilk. A. H. 962 (28th September, 1555), Ahmed was arrested on his way to the diwán, and immediately after beheaded at the gate of the palace. "Thus," says Háji Khalfah, "the sultan kept his oath; for he did not depose him, he merely put him to death." This author places the death of the vizír in A. H. 972 instead of 962; but this is a typographical error. It cannot be doubted that Ahmed died in the manner stated by the Turkish historians, and we must therefore reject the stories with which European writers have amused their readers, and especially Busbequius, the ambassador of the Emperor Rudolph at Constantinople. Ahmed Pasha built the fine mosque which still bears his name, at the gate of canons in Constantinople; but his name is particularly distinguished as having formed several eminent statesmen, such as Mustafa Aga, Mohammed Chelebi, and Memi Chelebi, afterwards Reis Efendi. (Hammer, *Geschichte des Osmanischen Reiches*; vol. iii. p. 299—341., who cites the Turkish sources; Pechewi, fol. 114., and Háji Khalfah, *Chronological Tables*, p. 176.) W. P.

AHMED PASHA, surnamed the Traitor, first distinguished himself in the war of Soliman I. against Austria. He followed his master in the expedition against the knights of St. John, who then held Rhodes, and after the terrible assault of the 24th of September, 1522, he was named general-in-chief by the sultan, who had become furious by his want of success. Ahmed made another assault on Rhodes 11th of Moharrem (30th November), but he was repulsed with the loss of 3000 men. The knights, however, finding their position hopeless, wished to capitulate, and with this view sent to Ahmed two officers bearing a letter written by the late Sultan Bayazid, in which he promised to keep eternal peace with the knights. The Turkish general, enraged at his defeat, tore up the letter, stamped on the pieces, and wrote to the Grand Master of the Order a letter, full of abusive language, which he sent by two Christian prisoners, whose noses, fingers, and ears had been cut off by his orders. Rhodes capitulated on the 2d of Safer, A. H. 928 (21st December, 1522); but, four days after, the Turks violated the capitulation and plundered and profaned the churches. This event occurred on Christmas-day, the same day and nearly the same hour when the pope, in celebrating mass at St. Peter's, was frightened by a stone falling from the top of the cupola and rolling to his feet, as if to announce that the first rampart of Christendom had fallen into the hands of the infidels. This brilliant conquest turned Ahmed's head. He calumniated the celebrated grand vizír, Piri Mustafa Pasha, in the hope of obtaining his office, but he only succeeded in part, for though Piri Pasha was dismissed, it was not himself, but Ibráhím, the sultan's favourite, who was named grand vizír. Being sent to Egypt, in 1523, to put down a revolt of the Arabs, he there con-

ceived the idea of making himself sultan of Egypt, as a compensation for having missed the vizírship. He gained over the Mamluks, distributed the government lands among his creatures, and suddenly raised the standard of rebellion. But the corps of Janissaries, faithful to their oath, made an obstinate resistance in the citadel of Cairo. At last, Ahmed took the fortress by stratagem, and the Janissaries were put to the sword (1524). Upon this, Ahmed proclaimed himself sultan and assumed the two prerogatives of Mohammedan sovereignty; that is, the coining of money, and the Khutbeh, or public prayers. ['Ala'-ed-di'n.] A Chaush or officer having brought the sultan's order for his deposition, he put him to death, and named three vizírs, one of whom, Mohammed, soon betrayed his new master. Ahmed was surprised while in the bath at Cairo, but he escaped from the assassins and took refuge in the castle, which he defended with great bravery. Mohammed having declared that the treasures of the rebel should be given to the troops which took the fortress, whole hordes of Beduins attacked the castle, and carried it by assault. Ahmed escaped in the confusion, and sought an asylum in the tribe Beni Bakár, which inhabited the district of Sherkíje. But Khárish the Sheikh gave him up to Mohammed, who sent his head to Constantinople. (Hammer, *Geschichte des Osmanischen Reiches*, iii. p. 28—36, who cites the following Turkish authors: Ferdi, fol. 85.; Jelalzade, fol. 74.; Solakzade, fol. 102.; Suheili, fol. 53.; Shukri, fol. 107.; 'Abdu-l A'zif, fol. 58.) W. P.

AHMED PASHA EL-HA'JI', grand vizír under Mahmud I., was son of Jafer Pasha, who had been the obedient tool of Osmán Kiaya-Bey, and was executed after the taking of Oczakow and Nissa by the Russians (A. D. 1737). He entered the service under the protection of Bekir Pasha, son-in-law to the sultan, and formerly governor of Jidda, and rose by degrees to the posts of marshal of the empire and high chamberlain. He had particularly distinguished himself at the beginning of the last war against Russia, more especially in throwing supplies into Oczakow. At a subsequent period, for the zeal he displayed in A'idin (in Anatolia) against the rebels under the command of Sári Oghli, he was appointed kaymakan; and when the grand-vizírship was conferred upon him he held the office of nijánji-vizír of the cupola, 28 Rebiul-ewwal, A. H. 1153 (23d June, 1740). As soon as he assumed the administration, he adopted a system of crooked diplomacy towards Austria, taking advantage of the critical position in which Maria Theresa was then placed; for at that period the Turks had perfected themselves in diplomacy, and Ahmed particularly excelled in that art. His intellect was of a high order, and he was distinguished by his love of justice and his respect for the European ministers, to whom he gave splendid entertainments, which none of his predecessors had ever done except on extraordinary occasions, and then to ambassadors only. Great as his talents were, he was deposed by the sultan in 1742, to prevent a threatened popular insurrection in Constantinople, which was owing to the exasperation produced among the people by the daring attacks of Persia on the Turkish dominions. As a reward for his services, the sultan confided to him the government of Rákka. He became successively pasha of Baghdád, Ichil, and Egypt, and showed himself very active against the rebellious Arabs, who were excited by the famous fanatic Mohammed Ibn Abdu-l-wahháb, whose "impious doctrine sapped the fundamental principles of Islám, and who set himself up as the head of a new religion" (1749). (Hammer, *Geschichte des Osmanischen Reiches*, vol. viii. p. 7—153., who cites Mohammed Said, *Biographies of Grand Vizírs.*) W. P.

AHMED PASHA HEZARPA'RA', or "Torn in a thousand pieces," the son of Mustafa Chaush, who was the son of a Greek priest, rose by endless intrigues from one place to another, until, in 1647, he became prime minister after the execution of the grand vizír, Sálih Pasha. Another person was on the point of being named to this important office, but Ahmed had the impudence to offer 300,000 piasters for the place, and Sultan Ibráhím I. so far forgot his dignity as to take the money and install this adventurer as Sálih's successor. Not long after, a second bargain, still more disgraceful, was made between the sultan and his minister. Ahmed divorced his wife, whom the sultan received into his harem in exchange for his daughter, Bibi Sultánin. This double wedding was celebrated by feasts and entertainments of unheard-of splendour during eighteen days. The grand vizír, to gratify his master, who was passionately fond of handsome furs, had all the apartments of his own palace hung with ermine and sable. Ahmed was well acquainted with business, and very active, but harsh and cruel; he corrupted others, and was himself ready to accept money for any services that he might render to individuals. He oppressed the people so much by his fiscal measures that the ulemas, as early as 1648, assembled in the grand mosque to concert means for depriving him of his high office, and the sultan, yielding to the advice of his ministers, promised to dismiss him; but he would not give up to public vengeance the husband of his daughter. Ahmed, warned of the danger that threatened him, took to flight, carrying with him an immense quantity of gold and diamonds; but he was arrested by the new grand vizír, and forced to give an account of his gold and jewels. He valued them at 300 purses.

"That will not do, my dear friend," politely observed the grand vizír, "put another cipher, if you please." Ahmed reluctantly wrote 3000; but this was not enough to satisfy his rapacious successor, who still insisted on more ciphers, and at last made him add 70,000 ducats. Notwithstanding this, the sultan at last consented to his being put to death; the executioner led Ahmed outside the gates of Constantinople, and strangled him there, 18th of Rejib, A. H. 1058 (8th of August, A. D. 1648). It was not his body, as some have pretended, but his fair name which was torn into a thousand pieces, a circumstance that conferred on him, during his life, the surname of Hezarpara. (Hammer, *Geschichte des Osmanischen Reiches*, vol. v. p. 420—453., who cites Osmánzade Efendi, *History of the Grand Vizírs*.) W. P.

AHMED the RENEGADE, pasha, vizír, and grand vizír, was a German, and born at Grätz in Styria. Being taken prisoner by the Turks, he embraced Islám, entered the army, and soon attracted notice by his talents and intrigues. He was vizír when he married a grand-daughter of Soliman the Great, and his wedding was celebrated with kingly splendour and munificence; the expense of sweetmeats distributed among the people alone is said to have amounted to a hundred thousand pounds sterling. After the murder of the famous grand vizír Sokolli, 19th of Sha'bán, A. H. 987 (11th of October, A. D. 1579), the sultan appointed Ahmed in his stead; but he held the office only six months, for he died in May, 1580. In a conversation which he one day had with the ambassador of the Emperor Rudolf II., he had the impudence to tell the representative of his old sovereign, "I am a native of Grätz, and intend shortly to go and see my dear countrymen in Austria." At this time there were many renegades in the sultan's service. Such were the four dragomans, Mahmud, 'Ali-Bey, and Melchior Tierpuch, Germans; Mürád, a Hungarian; the vizírs Sokolli and Piale, Hungarians; Mahmud, a German; Siawusz, a Croatian; the famous Ochiali, Kapudan Pasha by the name of Kilij 'Ali, an Italian; Cicala, a Genoese, Agha of the Janissaries; and three Germans more, the Kislar Agha Welzer, the Baron von Kammacher, a Chaush, and the famous Adam Neuser, a Protestant minister, who joined the Mamluks. (Hammer, *Geschichte des Osmanischen Reiches*, vol. iv. p. 26, &c.) W. P.

AHMED RESMI HA'JI', of Greek extraction, was Kuchuk Emkuf or principal of the chamber of small pious foundations at Constantinople, when Sultan Mustafa III., who highly appreciated his worth and talents, sent him on an embassy to Vienna in 1756. The Seven Years' war, which had just commenced, had placed the sultan in a very delicate position, and he required a man of abilities as his representative at the court of the Empress Maria Theresa, with whom Mustafa was anxious to remain at peace. Ahmed Resmi, a man of ready wit and great sagacity, justified the sultan's choice, which had been directed in this critical circumstance by his own experience as well as by the counsels of the Reis Efendi Mustafa Taukjí, Ahmed's father-in-law. He did not return to Constantinople till 1758, and in reward for his services, he was appointed Nijánjí, or keeper of the sultan's seal. In 1763 the sultan sent him to congratulate Frederick the Great on the victories which he had gained over the Austrians, Russians, and French. It has been pretended that the Porte was inclined to conclude a treaty of alliance with Prussia, but this opinion is unfounded. On the contrary, all the efforts made for that purpose by the Prussian ambassador, Rexin, had been frustrated by the sultan's firm resolution to remain neutral in that memorable war. In 1763, however, Ahmed Resmi was not sent for idle ceremonies only; he was directed to discuss with Frederick what measures should be taken with respect to Poland in case of the decease of King Augustus III., and to unite with the King of Prussia against any Russian or Austrian intervention. It is worthy of remark that the political notions of the Porte at this epoch were extremely precise. The title given to Frederick by the sultan in the credentials of his ambassador is alone a sufficient proof of this fact. He is first styled King of Prussia and Margrave of Brandenburg; and afterwards, "Ruma Imperatórimin Kameráriósi we Herzek we Prinj we Sileziónün Dukázi," that is, "Chamberlain of the Roman Empire, Duke, Prince and Duke of Silesia." Now, in calling him Duke of Silesia, the Porte declared its opinion as to the right of the King of Prussia to that province, which was, in fact, the primary cause of the Seven Years' war. On returning from his embassy, Ahmed was made Kiaya-Bey, or minister for home affairs, an office which he resigned six months afterwards, for that of President of the Chamber for daily business. In this capacity he accompanied the army in the war against Russia in 1769, and superintended the management of the funds to be distributed among the wounded soldiers. In 1771 he was appointed Kiaya-Bey a second time. Ahmed Resmi has written an account of his two embassies, which contains many curious remarks on Austria and Prussia, and especially on the persons with whom he came in contact. His observations are not altogether free from Turkish prejudice, but are nearly always founded on truth; it is only in the arrangement of his observations, and in the strange conclusions he comes to, that we recognise the oriental author. Sometimes the reader might suppose he had fallen on the adventures of Hájí Baba. His description of the life led by the Sybarites of Vienna is equally true and amusing; but the conclusion drawn by the author betrays

a man brought up under the influence of opinions and manners very different from ours, and scarcely able to distinguish between the frivolity of our social life, and the weight of our private and public interests. "The great and wealthy of Vienna," says Ahmed Resmi, "sleep till broad daylight, dine at noon, eat again in the afternoon, then ride out in their carriages, go to the opera or play-house, and make another good meal before they retire for the night. Now, how is it possible for people who think of nothing but eating all day and sleeping all night to make any vigorous preparation against the attacks of the King of Prussia?" The description of Berlin is not less interesting than that of Vienna. He devotes a whole chapter to Frederick, of whom he speaks in the highest terms as a warrior and statesman. Ahmed was in general better informed than his predecessors at Vienna, especially Rashid, who says that one of the principal sources of revenue to the Emperor of Germany was the "penny" paid by every passenger who entered Vienna after the closing of the gates. In the Annals of the Turkish Empire, from 1754 to 1774, by Wassif, Ahmed's narrative occupies twelve large folio sheets. It has been translated into German by Baron Hammer, though his name does not appear in the translation, the title of which is "Des Türkischen Gesandten Resmi Ahmed Efendi gesandtschaftliche Berichte von seinen Gesandtschaften in Wien, 1757, und Berlin, 1763," Berlin & Stettin, 1809, in 8vo. This translation is accompanied with notes by the editor, Fr. Nicolai, and by the Prussian major-general, Minutoli. Ahmed Resmi is also the author of the following works, all of great value for the history of the Turks, but in many parts written with too much passion: "Khulásat-ul itebar," or "Summary of Observations," translated into German with a somewhat dull commentary, by Diez, under the title of "Wesentliche Betrachtungen," Berlin, 1813, 8vo. These observations relate to the war with Russia in 1769. Ahmed disapproved of this war as being rashly undertaken, and its unfortunate issue showed his opinion to be right. "Hannilet-ul-Kuberá," or "Amulet of the Great," contains the biographies of thirty-seven Kislar Aghas, from the close of the sixteenth century to the middle of the eighteenth; a work written at the suggestion of the powerful Kislar Agha, El-háj Beshir. There is a copy of this work in the library of Baron Hammer at Vienna. (The notes of Nicolai, Minutoli, and Diez to the above-mentioned works; *Beschreibung der vom Vice-Kanzler Grafen von Colloredo dem Türkischen Gesandten Resmi Ahmed Efendi unterm* 11 *April*, 1758, *öffentlich ertheilten Audienz*, Vienna, 1758, 8vo.; Hammer, *Geschichte des Osmanischen Reiches*, vol. viii. p. 202, &c.) W. P.

AHMED IBN SA'ID (Abú Ja'far Al-'ansí), a poet and historian, was born at Kal'ah Yahssob, now Alcala la Real, near Granada, in A. H. 507 (A. D. 1113-14). He was the son of 'Abdu-l-malek Ibn Sa'íd, a powerful Arab chieftain, who had filled offices of trust under the Almoravide sultans, and who was feudal lord of Kal'ah Yahssob. His family, the Beni Sa'íd, were the descendants of Yásir, one of the companions of the Mohammedan Prophet. From early youth Ahmed evinced great talents for poetry, as well as great aptitude for learning. Some of his poetical compositions having attracted the attention of Sid Abú Sa'íd, at that time governor of Granada for the Almohades, he was raised to the rank of vizír, and intrusted with the administration of affairs, which he conducted with much prudence and success.

There was at that time in Granada a poetess, named Hafssah, whose society Ahmed was in the habit of frequenting. The governor, Abú Sa'íd, having fallen in love with her, she was persuaded to abandon her former lover, and to accept the governor, who, from that moment, conceived a great dislike for Ahmed, and deprived him of all his honours and distinctions. Ahmed, however, was so strongly attached to Hafssah, that, although he was repeatedly advised by his friends to quit Granada, and not to expose himself to Abú Sa'íd's vengeance, he still persisted in visiting her, and trying to regain her favour. One day he said to her, "What good canst thou expect from that huge slave of thine (meaning Abú Sa'íd, who was of a dark olive complexion)? I can any day procure thee a better one for twenty dinárs." These words having been reported to the governor, he swore vengeance; and an opportunity soon presented itself. The father, the brothers, and other relatives of Ahmed, having entered into a secret correspondence with Ibn Mardanísh, an Almoravide chieftain, who had risen in Valencia against the Almohades, Abú Sa'íd, who had received intelligence of their projects, issued orders for the apprehension of the conspirators. All, however, had time to escape, and take refuge within the family castle, with the single exception of Ahmed, who, unwilling to depart from Granada without taking leave of Hafssah, stayed till it was too late. Having at last obtained an interview with her, he left Granada, accompanied by his own servants; but he had scarcely got out of the gates, when he was closely pursued by the troops of the governor, obliged to change his route, and fly to Malaga, where he lay hid for some time, until he was discovered and put to death, in Jumáda the first, A. H. 550 (April, A. D. 1164). Ahmed Ibn Sa'íd wrote several works, the most celebrated of which was a "History of Mohammedan Spain," being a continuation of that by his father, 'Abdu-l-malek. He composed also several odes and other short poems, of which no collection appears to have been formed,

although there are large extracts from them in the "Biographical Dictionary of Illustrious Granadians," by Ibnu-l-khattíb. Conde has also translated some. (Al-makkarí, *Moham. Dyn.* i. 165. 442.; Conde, *Hist. de la Dom.* ii. 358.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 107.)
P. de. G.

AHMED IBN SA'ID IBN MOHAMMED IBN 'ABDILLAH, better known by the surname of Ibnu-l-fayyádh (the son of the man generous like an overflowing torrent), an Arabian writer, who lived in Spain about the beginning of the eleventh century of our æra, was the author of a history of that country, entitled "Kitábu-l-'ibar" ("The Book of the Councils or Example"), which is often cited by more modern writers, and of which there is a Hebrew translation. Ahmed is sometimes designated by the gentile name Al-báyesí, or the native of Baeza, a city of Spain, in the province of Seville. (Conde, *Hist. de la Dom.* i. 513.; Al-makkarí, *Moham. Dyn.* i. 194. 474.)
P. de G.

AHMED BEN SEIRIM ('Αχμὲτ υἱὸς Σειρὲμ), commonly called Acmet, or Achmet, the author of a treatise on the Interpretation of Dreams ('Ονειροκριτικά), concerning whom much has been written, but some degree of uncertainty still prevails; an abstract of the various opinions on the subject will be here given, and references to the works where it is discussed. His father's name is written in various ways in different manuscripts (Σηρὲμ, Συρὲμ, Σειρὴμ, &c.); but this may be easily accounted for, if we recollect that ει, η, and υ have all the same sound in Romaic, and therefore were probably pronounced in the same way in ancient Greek, or at least at the time when this work was written. It was translated out of Greek into Latin about the year 1160 by Leo Tuscus, and dedicated by him to Hugo Etherianus, (or Eterianus, or Echerianus,) an eclesiastical writer of the twelfth century. Two specimens of this translation are to be found in the Adversaria of Caspar Barth (lib. xxxi. cap. 14. Francof. 1624. fol.). It was translated into Italian by Patritio Tricasso de Cerasari of Mantua, and published at Venice, 1546, 8vo., and again in 1551, 8vo. (Paitoni, *Biblioteca degli Autori Antichi Greci e Latini Volgarizzati*, Venez. 1766, tomo i. p. 6, 7.) It was published in Latin at Frankfort in 1577, 8vo., translated by Leunclavius from a very imperfect Greek manuscript found in the library of Sambucus, with the title "Apomasaris Apotelesmata, sive de Significatis et Eventis Insomniorum, ex Indorum, Persarum, Ægyptiorumque Disciplina." It contains an apologetie preface of twelve pages by the editor, and begins in the middle of the fourth chapter; several other chapters are also wanting, for instance, from the thirtieth to the thirty-fifth, from the two hundred and forty-ninth to the two hundred and fifty-eighth, &c. The name *Apomasares* is a corruption of Albumasar, or Abú Ma'shar, and Leunclavius is said to have acknowledged his mistake in attributing the work to him, in his "Annales Turcici." A French translation was published at Paris, 1581, 8vo., and it is said to have been also translated into German. (Hendreich, *Pandectæ Brandenburgicæ*, Berol. 1699, fol. p. 32.) It was first published in Greek from two manuscripts in the royal library at Paris by Rigaltius, and annexed (because of the similitude of the subjects) to his edition of Artemidorus, Lutet. Paris, 1603, 4to. He reprinted the Latin version of Leunclavius, in which he supplied the chapters that were missing; he added no notes, but prefixed a short preface. This is the last edition that has been published (as far as the writer is aware); but some Greek various readings to it are to be found in Jac. De Rhoer, "Otium Daventriense, Davent." 1762. 8vo. p. 338, seq. The learned Joseph Mede has made use of this work in interpreting the Apocalypse (Mede's Works, Lond. 1672, fol. p. 451.), and Knorr de Rosenroth is said to have borrowed from it without acknowledgment in his commentary on the same book, published 1670, 12mo., under the assumed name of Peganius. (Placcius, *Pseudonym. Catal.* Hamb. 1674, 4to.) It is rather a long work, consisting of three hundred and four chapters. The substance professes to be according to the doctrine of the Indians, Persians, and Egyptians; it is written in an eastern style, contains much that is curious, and (as might be expected from the subject matter) much that is absurd. It quotes Syrbacham (Συρβαχὰμ), Baram (Βαρὰμ), and Tarphan (Ταρφὰν); the first of whom is said to be an Indian interpreter of dreams, the second a Persian, and the third an Egyptian. This last person is probably the most ancient of the three, as he appears to have lived in the times when Pharaoh was the common name of the kings of Egypt. Who was the author of the work, is still uncertain. Rigaltius is of opinion that Ahmed Ben Seirim is the same person who is mentioned by Conrad Gesner in his "Bibliotheca Universalis," and by J. Ant. Saracenus in his notes to Dioscorides, as being a physician and the author of a work, which was extant in Greek, in seven books, entitled "Viatica Peregrinantium." This opinion however is certainly not correct, as Abú Ja'far Ahmed Ben Ibrahím Ben Abí Kháled Ibnu 'l-Jezzár was quite a different person. [IBNU 'L-JEZZA'R.] In a manuscript at Vienna he is called 'Αχμὲτ υἱὸς Σηρὲμ, ὁ 'Ονειροκρίτης τοῦ Πρώτου Συμβούλου Μαμοῦν, on which authority he is generally said to have lived in the ninth century under the Khalíf Al-Mamún; and this is the account given by Casiri, "Biblioth. Arabico-Hisp. Escur." tom. i. p. 401.; the "Biographie Universelle;" and Lambecius, "Biblioth. Vindobon." lib. vii. p. 562, seq. ed. Kollar, and several other writers. The internal evidence is somewhat

contradictory: the author says that Mamún was not of the race of the Πρωτοσύμβουλοι (cap. 45.), which is not true of the khalíf of that name, if that is the meaning of the title Πρωτοσύμβουλος. (Du Cange, *Gloss. Med. et Inf. Græcit.* in vv. Μαμοῦν, et Πρωτοσύμβ.) He speaks sometimes of Seirim without at all alluding to his being his son (cap. 95. 146, &c.), and he appears clearly to have been a Christian (cap. 2. 150, &c.) Upon the whole it seems probable that Ahmed Ben Seirim is the same person as Abú Bekr Mohammed Ben Sírín; and the two names Mohammed and Ahmed may the more easily have been confounded from each consisting in Arabic of four letters of which the first only is different. In the catalogue of the royal library at Paris, where the work of Mohammed Ben Sírín is still extant in Arabic, it is said to be the same that has been published under the name of Ahmed (vol. i. p. 230. cod. MCCX.); but as the Greek work was certainly written by a Christian, it must differ in that respect at least from that of Ben Sírín. Till the two works are carefully and thoroughly compared, the question respecting the authorship of the Ὀνειροκριτικά cannot be finally settled. (See, besides the works quoted above, Fabricius, *Bibliotheca Græca*, tom. v. p. 266. ed. Harless; Clement, *Bibliothèque Curieuse*; Bayle, *Dict. Hist. et Crit.*; Nicoll and Pusey, *Catal. Codd. Arab. Biblioth. Bodl.* p. 516.)

W. A. G.

AHMED SHA'H, the second king of the Mohammedan dynasty of Guzerát, succeeded his grandfather Muzaffar Sháh in 1411, at the early age of twenty-one. During the feeble reign of Mahmúd Toghlak of Delhi, and the confusion resulting from Timur's invasion of India, several of the provinces remote from the capital assumed the title of independent kingdoms. Muzaffar Khán, whose family had been elevated from menial situations in the household of the kings of Delhi, was appointed governor of Guzerát about 1391, and from that period his reign may be said to have commenced, although he did not assume the title of king for several years after. At his death, which took place in 1411, he appointed as his successor Ahmed the son of his favourite son Tátár Khán, who had died in 1404. Ahmed Sháh was at first violently opposed by his uncles, who were strongly supported by Hushang the king of Málwa, a dynasty, like his own, of recent growth. This led to a war which continued for several years without any important result on either side. Ahmed thrice invaded Málwa, and once penetrated as far as Sáranpúr in the east of the kingdom, where he gained a victory. On the other hand the King of Málwa, assisted by Ahmed's enemies combined with the refractory rájas within the territory of Guzerát, succeeded twice in invading the latter kingdom, though without gaining any real advantage. The peculiar situation of the Mohammedan dynasties of India rendered it necessary that every prince should be a warrior. Hence there is a sameness in the histories of all of them. The reign of Ahmed Sháh of Guzerát is a counterpart of that of his namesake and contemporary Ahmed Sháh of the Dekkan. In 1429 Ahmed Sháh Báhmani, during an invasion of the Concan territory, captured the islands of Bombay and Salsette, which had been previously annexed to the kingdom of Guzerát. This led to a war between these rival princes, which terminated only with their lives. The Báhmani king was expelled from Bombay, but ever after remained hostile, and more than once joined the King of Candesh (another recent dynasty) in his wars with Ahmed of Guzerát. But notwithstanding these incessant expeditions and campaigns, Ahmed was not negligent of the internal administration of his kingdom. He established fortresses in different places to restrain the disaffected. He founded the city of Ahmedábád (so called after his own name), thenceforth his capital, and one of the largest cities in India, both from the number of inhabitants and the magnificence of the buildings. Ferishta says that "it consisted of 360 different muhallas or parishes, each having a wall surrounding it, and the principal streets were sufficiently wide to admit of ten carriages abreast." He concludes, "It is hardly necessary to add that this is on the whole the handsomest city in Hindustan, and perhaps in the world." Ahmed's last campaign, like his first, was undertaken against Málwa but with very different views. In 1435 Mahmúd Khán, one of the officers of the Málwa government, seized that throne by usurpation, after having poisoned his master Mohammed Ghory the son of Hushang, who had been Ahmed's early and unremitting enemy. Mas'úd the son of Mohammed, then thirteen years of age, fled for protection to the court of Guzerát. Ahmed received him with kindness, and immediately made extensive preparations for reinstating on his paternal throne the grandson of his ancient foe. The expedition totally failed, chiefly owing to the plague which broke out with dreadful severity in Ahmed's army. This is supposed to be the only instance on record of the disease known to Europeans by the name of the plague having made its appearance in India, notwithstanding the frequent intercourse between its coast and Egypt. Ahmed was therefore compelled to quit Málwa and to retreat to his own kingdom with the wreck of his army. He died at Ahmedábád in 1443, after a warlike reign of nearly thirty-three years. Ahmed seems to have been well qualified for supporting the throne erected by his grandfather. The Mohammedan historians commend him for the orthodoxy of his faith,

which was exhibited in destroying the temples of the Hindús and in building mosques in their places. (Elphinstone's *India*; and Ferishta's *History*.) D. F.

AHMED SHA'H, son of Mohammed Sháh, succeeded his father on the throne of Delhi, in 1747. A short time previous to his father's death, he distinguished himself as commander of the Indian troops, in resisting the first invasion of Hindustán by his illustrious namesake, Ahmed Abdáli. But on ascending the imperial throne, he seems to have given himself up to indolence, and his brief reign presents nothing but dissensions at court, revolts in many of his provinces, and encroachments on the part of his warlike neighbours the Afgháns. Under him the Mogul empire sunk rapidly into insignificance, and almost every province started up into an independent principality. One of his nobles, Gházi-ed-dín, a young man of talent and energy, made considerable efforts to retrieve the affairs of the empire. His success excited the envy of some of the emperor's courtly favourites, and their weak master concerted a plan for his destruction. On hearing of this, Gházi joined the Mahratta chief Holkar, and ultimately succeeded in seizing the person of his ungrateful master, to whom he previously wrote, justifying the course he had adopted. He said, "that he could no longer place confidence in the man who plotted against his life for no crime, unless to serve the state be one. A prince that is weak enough to listen to the base insinuations of every sycophant, is unworthy to rule over brave men, who, by the laws of God and nature, are justified to use the power which Providence has placed in their hands to protect themselves from injustice." Ahmed was soon driven into the citadel of Delhi, and, after a brief resistance, obliged to surrender. He was dethroned, and deprived of sight, after a reign of nearly seven years. He was succeeded by Ayáz-ed-dín, great grandson of the celebrated Aurungzebe, under the title of Alamgir the Second. (Dow's *History of Hindustan*.) D. F.

AHMED SHA'H WALI BA'HMANI, the ninth king of the Báhmani dynasty in the Dekkan, and one of the grandsons of the founder Alá-ed-dín. He succeeded his brother Firoz Sháh in 1422, but his history begins twenty-five years earlier. Under Firoz the Báhmani family had reached the pinnacle of its prosperity and splendour. That illustrious prince soon after his accession raised his younger brother Ahmed to the highest rank under the crown, with the title of Amir ul Umra or Khán Khánán, both of which signify Lord of Lords. This is not the usual course in oriental kingdoms, the younger brothers of a successor to the throne being generally removed from all power; and it must be admitted that in Ahmed's case the event did not altogether disprove the wisdom of such policy. The active reign of Firoz was passed in perpetual warfare both with the Hindú rájas of the Dekkan, and the rival Mohammedan princes of the north. In all these transactions Ahmed bore a conspicuous part, both in the field and in the council. At length, in 1412, as may be inferred from Ferishta's history, Ahmed began to aim at his brother's throne. There was a celebrated saint of the day, by name Saiyad Mohammed, surnamed Gísú-daráz, "of long ringlets" or "long-locked," who had for some time enjoyed Firoz's bounty, "but on the king finding him deficient in learning and information, he withdrew his favour. Meanwhile Ahmed entertained the highest veneration for the holy man, and not only built a superb palace for him, but spent great part of his time in attending his lectures, and distributed large sums of money in presents to the saint's attendants and disciples." The result of this excessive piety on the part of Ahmed appeared a few years after. Firoz had a weak and dissipated son, by name Hasan, whom he wished to proclaim publicly as his successor. For this ceremony he invited all his nobles to attend, and requested the holy Saiyad to come and give his blessing. The saint returned an answer, that "to one chosen by the king, the prayers of a poor beggar could be of no consequence." Firoz, dissatisfied with this reply, sent to him again, on which the saint observed, "that as the crown was decreed to descend to his brother Ahmed by the will of Providence, it was in vain for him to bestow it on another." In the years 1417 to 1419, when Firoz was occupied in besieging the fort of Pangul, a severe pestilence broke out in his army, in which men and horses died every day in great numbers. The surrounding Hindú rájas, availing themselves of this crisis, suddenly assailed him with a vastly superior force. Firoz was totally defeated, and with the utmost difficulty effected his escape from the field. The Hindús made a general massacre of the Moslems, and pursuing the king into his own country laid it waste with fire and sword. Firoz Sháh seemed ready to sink under these misfortunes, which affected both his health and understanding. In the mean time Ahmed strenuously betook himself to repair these disasters. He reassembled the wreck of his brother's army, and, favoured both by his superior military skill and his thorough knowledge of the country, he after repeated battles succeeded in expelling the whole of the invaders. His brother's ministers, jealous of Ahmed's well-earned popularity, suggested to Firoz that his son's succession would be very insecure while Ahmed possessed such power and influence. Firoz, recollecting the prediction of Saiyad Mohammed, ordered his brother to be blinded to prevent the possibility of his ascending the throne. Ahmed, informed of this design, prepared for flight; and

about midnight, with his son Alá-ed-dín, sought the dwelling of the holy Saiyad, who gave them his blessing, and predicted sovereignty to both. Next morning Ahmed with a band of 400 faithful companions issued from the gates of the city, where he was saluted with the title of king by one of his earliest acquaintances, a wealthy merchant named Khalf Hasan of Basrah. From this moment Ahmed's reign may be said to have commenced. His little band was soon increased to a formidable army, before which his brother's troops were repeatedly defeated. At length Firoz, borne down by sickness and sorrow, called to him his son Hasan, and observed that "empire depended on the attachment of the nobility and army; and as these had declared for his uncle, he recommended him to refrain from further opposition, which could only occasion public calamities." Soon after Firoz had an interview with Ahmed, whom he expressed pleasure in seeing as sovereign. He begged of him to ascend the throne, resigning himself and his son to his care. Ahmed was accordingly crowned in Sept. 1422, under the title of Ahmed Sháh Báhmani. Firoz died shortly after, having reigned twenty-five years; and his son Hasan, though legal heir to the sovereignty, was appointed to a command of 500 horse. It is true Ahmed's ministers strongly advised that this prince should be put to death, or at least blinded; but Ahmed followed the more generous policy which he had himself experienced from Hasan's father. Besides, this prince was too much devoted to pleasure to become an object of jealousy under his uncle's government. Ahmed commenced his reign by a crusade against the infidel rájas of the Carnatic, whom he not only defeated in the field, but chastised with severe retaliation by desolating their country with fire and sword, sparing neither age nor sex. The historian Ferishta details these atrocities with great complacency, stating that "wherever the number of slain (including old men, women, and children) amounted to 20,000, the king there halted three days and made a festival in celebration of the bloody event. He also broke down the idolatrous temples, and destroyed the colleges of the Bramins." At length a body of 5000 Hindús, urged by desperation at the cruelties perpetrated upon their race and the insults offered to their religion, united in a solemn compact never to sheathe the sword till they had slain the author of their sufferings, or sacrificed their own lives in the attempt. They had not long to wait for a favourable opportunity; as it happened one day that Ahmed when hunting separated from his attendants, and in his eagerness for the chase advanced twelve miles from his camp. The Hindús, who had spies to watch his movements, immediately hastened to intercept him, and had nearly succeeded when Ahmed was joined by a faithful band of 200 Moguls, with whom he fled for shelter into a small mud inclosure used as a fold for cattle. Here a most desperate battle ensued, in which the brave defenders sacrificed their lives in maintaining their post against such formidable odds. At length Ahmed's armour-bearer arrived with a strong body of troops, which after a severe struggle rescued their master from his perilous situation. In this conflict the Hindús lost 1000 men, and the Mohammedans about 500. After this event, Ahmed pursued the Hindús with tenfold rigour, till at last they sued for peace. The whole of Ahmed's reign consisted of a series of campaigns, not only against the infidel Hindús, but also with the orthodox Mussulman princes of Guzerát and Málwa. At that period the Báhmani dynasty held the first rank among the Mohammedan powers in India, as the princes of Delhí did not then possess any eminence. Ahmed died in February 1435, after a reign of twelve years, and a military career of nearly forty years. He is much admired by Mussulmar historians for the orthodoxy of his faith, and the great deference which he paid to holy and learned personages. (Ferishta's *History.*) D. F.

AHMED IBN TULU'N, surnamed Abú-l-'abbás, founder of the dynasty of the Tulúnites of Egypt, was born at Samárá, others say at Baghdád, on the 23d of Ramadhán, A. H. 220 (Sept. A. D. 835). His father, Tulún, was of the Turkish tribe of Tagharghar, which inhabits the shores of Lake Lop, in Lesser Bokhára. He had been taken in an incursion by the governor of Bokhára, Núh Ibn Ased, the Samánide, and presented to the Khalif Al-mámún, who gave him his liberty, together with a lucrative office at court, and the command of a division of the army. At the death of his father, in A. H. 240 (A. D. 854–5), Ahmed succeeded him in the command of the troops; and when Al-must'ayn-billah was compelled to abdicate by the all-powerful party of the Turks, it was Ahmed who was selected to escort him to Wásit, the place of his confinement, and intrusted with his custody. In A. H. 254 (A. D. 867), the Khalif Mu'tazz having appointed a Turk, named Bakbak, to be governor of Egypt, the latter, who knew the brilliant qualities of Ahmed, took him in his suite, and gave him the command of a division of troops stationed at Fostát, or Old Cairo. Ahmed did not betray the confidence placed in him. An African, named Bogha Al-asfar, who pretended to be the descendant of 'Ali Ibn Abí Tálib, having revolted in the territory of Barca, Ahmed sent against him a body of troops under Temím Ibn Huseyn, who pursued the impostor and put him to death. Another rebellion, excited in Upper Egypt by an adventurer called Ibráhím, the son of Mohammed Ibnus-súfí, was also unsuccessful. Defeated under

the walls of Ikhmím, the ancient Chemmis or Panopolis, the rebel had to seek an asylum in the Desert. In the meantime Bakbak, the governor of Egypt, having been put to death by order of the khalif, another Turk, named Barkúk, whose daughter Ahmed had married, was raised to the vacant dignity. Shortly after, in A. H. 260 (A. D. 873-4), Barkúk died, and Ahmed succeeded him in the government of Egypt, where he ruled as master, although he still acknowledged himself the vassal of the khalif, and sent yearly to court the customary tribute. An attempt, however, which was made some years after to dispossess him of his government, made Ahmed throw off the mask, and renounce all allegiance to the khalif. Hearing that a considerable body of troops was marching to Egypt to enforce the execution of the khalif's order, Ahmed raised an army, put his provinces in a state of defence, defeated the troops sent against him, and declared himself independent. Not satisfied with the dominions he had acquired, Ahmed determined upon extending them eastwards. Under the pretence of going to make war against the Greeks, he marched his army into Syria, and profiting by the absence of Muwaffek, the lieutenant of the Khalif Al-mutawakkel, then at war with the Zinj of Arabia, he took possession of Emesa, Hamah, Aleppo, Antioch, and other important cities of Syria. In A. H. 268 (A. D. 881-2) the rebellion of his son, Abú-l-'abbás, whom he had left to govern Egypt in his absence, obliged Ahmed Ibn Tulún to return. No sooner had he arrived at Old Cairo, than his son came out to meet him, threw himself at his feet, and implored his mercy. Ahmed was preparing to return to Syria, when the intelligence was brought to him that his freedman Lúlú, whom he had left to command in his absence, had made common cause with Al-muwaffek, who had now returned from his Arabian expedition. Determined upon chastising the rebel, he marched into Syria; but though he gained at first some slight advantages over his enemies, he was unable to regain all his conquests. He died at Antioch, in A. H. 270 (A. D. 883-4), of a diarrhœa, caused by the immoderate drinking of buffalo's milk, of which he was passionately fond. Ahmed Ibn Tulún is represented as a just, brave, and generous prince. Ibn Khallekán says that he was an able ruler, and an unerring physiognomist; he directed in person all public affairs, repeopled his provinces, and inquired diligently into the condition of his subjects; he liked men of learning, and kept every day an open table for his friends and the public; a monthly sum of one thousand dinars was expended by him in alms. Being consulted one day by his treasurer as to the propriety of bestowing alms upon a woman who had come to solicit his charity, though she was respectably dressed, and had a gold ring on her finger, he answered, "Give to every one who holds out his hand to thee." He knew the Korán by heart, and was well versed in sacred traditions. He built a magnificent mosque at Cairo, which still bears his name, as well as a large citadel, where he resided; he erected colleges and hospitals, and caused the canal between Cairo and Alexandria to be cleaned. He also ordered many other useful works to be executed in his dominions. The dynasty founded by Ahmed Ibn Tulún lasted until A. H. 292 (A. D. 905), when the Khalif Moktafí reduced Egypt and Syria, and put to death Senán, son of Ahmed Ibn Tulún, the fourth sultan of the Tulúnite dynasty. There is a history of Ahmed Ibn Tulún in Arabic, written by Ahmed Ibn Yúsuf Ibnu-d-dáyah, who, according to Háji Khalfah, died in A. H. 338 (A. D. 945-6). There is likewise a work entitled "Abul Abbasi Amedis Tulonidarum primi Vita et Res gestæ, ex Codicibus MSS. Bib. Lugd. Bat. editisque libris concinnavit et auctorum testimonia adjecit Taco Boorda, Frisius. Lugd. Bat." 1825, 4to. (Besides the two above works, D'Herbelot, *Bib. Or.* voc. "Thouloun;" Abú-l-fedá, *Ann. Musl.* sub propriis annis; Ibn Khallekán, *Biog. Dict.*; Abdellatif, *Relation de l'Egypte*, p. 4.; Quatremère, *Description de l'Égypte*, p. 66.)

P. de G.

AHMED IBN YU'SUF IBN MOHAMMED FIRU'Z is the name of an Arabian writer, who was the author of a history of Yemen, entitled "Mattáli'-n-nírán" ("The Rising of the Constellations"), of which there exists a copy in the royal library of Paris, No. 829. An analysis of this work by De Sacy appeared in the fourth volume of the "Notices et Extraits des MSS. de la Bibliothèque du Roy," p. 505. P. de G.

AHRU'N, (whose name is commonly written Aaron,) a Christian priest of Alexandria, who lived in the reign of the Emperor Heraclius (A. D. 610—641). He compiled a large medical work, entitled "Kunnásh" (or "Pandecta"), a name frequently occurring among Syriac and Arabic medical works. Ahrún is supposed by Freind, Haller, Kühn, Wüstenfeld, and others, to have written his work in the Syriac language; but Abu 'l-faráj, in his "Chronicon Syriacum," (p. 62.) says expressly that "he was not a Syrian himself, but that his book was translated from Greek into Syriac by an Alexandrian named Gosius." The same writer tells us, in his "Historia Dynastiarum," (p. 99.) that "Ahrún's work was extant in Syriac, consisting of thirty tracts, to which two more had been added by Sergius;" and he remarks, in another place, (p. 127.) that "the Pandects of Ahrún had been translated into Arabic under the Khalíf Merwán, by a Jew named Máserjawaih." (A. H. 64. A. D. 683-4.) His work appears to have been lost; at least no manuscript of it

(as far as the writer is aware,) is to be found in any European library: large extracts from it are, however, preserved in the "Continens" of Rhazes. Ahrún is particularly celebrated as being the earliest writer* who is known to have mentioned the smallpox and measles, which, together with anthrace or erythematous plague, he considered to be the product of one common specific contagion. The last-mentioned disease was soon thrown out of the list by Rhazes, and transferred to a distinct genus; but the two former continued to be contemplated by most writers as one and the same disease for eight centuries after the æra of Ahrún. (Good's *Study of Med.* art. "Empyesis Variola.") Ahrún attributed the smallpox to the putrefaction and fermentation of the blood, and to the fermenting particles being thrown out of it; a theory which was afterwards adopted by the greater part of the Arabic physicians. He points out several prognostic signs, saying, for example, that the life of the patient is in danger if the eruption makes its appearance on the first day of the disease, and that it is a more favourable sign if it does not appear till the third. At the commencement of the disease, he recommends the avoiding cold air and cold drinks, and the use of diluents and resolvents. Ahrún is quoted in several other parts of Rhazes's works, and also by Mesue, Serapion, Constantinus Afer, and others: Haly Abbas tells us that dietetics and surgery were treated by him in a superficial manner. (*Lib. Reg. Theor.* lib. i. prol. p. 6. ed. Lugd. 1523.)

A more detailed account of his medical opinions and practice may be found in Haller, *Biblioth. Medic. Pract.* i. 335.; and especially Sprengel, *Hist. de la Méd.* ii. 267. See also Fabricius, *Biblioth. Græca*, xiii. 18. ed. vet.; Freind's *Hist. of Physic.*; Russell's *Nat. Hist. of Aleppo*, vol. ii. Append. p. iv.; C. G. Kühn, *Additam. ad Ind. Med. Arab. à Fabric. exhib.*; Wüstenfeld, *Gesch. der Arab. Aerzte.*

W. A. G.

AHUITZOTL, (or, as it is written by the author of the explanation of the Mexican paintings in the collection of Mendoza, "Ahuiçoçin,") eighth king of Tenochtitlan, or Mexico. He was son of Axajatl the sixth king of Mexico, and brother of Tizoc the seventh king, and was born about the year 1426. He commanded the armies of Mexico during the reign of his brother, it having been, since the reign of the third king Chimalpopoca, customary at Mexico not to raise any member of the royal family to the throne who had not previously held that charge. Ahuitzotl was elected king, according to Humboldt, in 1480; according to Clavigero, in 1482; and according to the interpreters of the Mendozan and Tellerian collections, in 1486. Believing that Humboldt has adopted the chronology of Gama, who calculated most of the eclipses recorded in the Mexican annals, we incline to adopt his date as correct. In 1486 according to Humboldt and Clavigero, 1487 according to the commentator on the Tellerian collection, the great Teocalli of Mexico, begun under Tizoc, was completed; and, during the four days' festival of its consecration, an immense number of human victims, the prisoners, it is said, taken in the incessant wars waged by Ahuitzotl from the time he mounted the throne, and reserved for that solemnity, were sacrificed. His lust of conquest continued to the last; and, according to the Mendozan annals, forty-five cities were added to the Mexican dominions during his reign. His intrigues were felt in the territories of Guatimala, but it does not appear that his authority had reached so far even as the frontiers of that state. A succession of dry years having rendered the navigation of the lake on which the city of Mexico or Tenochtitlan stood difficult, he conceived the project of augmenting the volume of water by a canal from Coljoacan, intended to divert into that lake a part of the affluents of the neighbouring lake of Xochimilco. Tzotzomatin, a powerful nobleman of Coljoacan, remonstrated against this scheme, as likely, in rainy seasons, to subject Mexico to inundations. Ahuitzotl attributed this opposition to his plan to Tzotzomatin's fear lest Coljoacan might be injured by diverting its streams into the territory of Tenochtitlan, and, irritated by the pertinacity with which that nobleman adhered to his representations, had him put to death. The canal was constructed in 1498, and the apprehensions of danger were verified in the course of the same year: the city of Mexico was inundated, many buildings were destroyed, the inhabitants obliged to save themselves in boats, and the king himself narrowly escaped. Making a precipitate retreat from the rising water, he struck his head with such violence against the low door of the apartment in which he sate that he never completely recovered from the effects of the contusion. Popular clamour forced Ahuitzotl to apply for counsel to the king of Acolhuacan, by whose advice he repaired the dyke erected by Montecçuma I., at the suggestion of that prince's father, and, it is probable, destroyed the canal, inasmuch as scarcely a vestige of it remained when the Spaniards arrived. The year 1499 was rendered remarkable by a famine, and by the discovery of a quarry of *tetzontli*, the employment of which in rebuilding Mexico contributed much to the magnificence which so strongly impressed the minds of the Spanish conquerors. (Aglio's *Antiquities of Mexico*, vol. v. — *Esplicacion de la Colecion de Men-*

* Rhazes, in the beginning of his treatise on the smallpox and measles, expressly says that these diseases are mentioned by Galen; but the passages alluded to by him are almost universally supposed to refer to different complaints. See Channing's note on Rhazes, p. 14.; G. Gruner, *Variol. Antiquit. ab Arab. Solis Repet.* s. 12. p. 22.

doza, and *Esplicacion del Codex Telleriano-Remensis*; Clavigero, *Storia Antica del Messico*, i. 256—263.; Humboldt, *Essai Politique sur le Royaume de la Nouvelle Espagne*, p. 174. 208.; *Monumens des Peuples Indigènes de l'Amerique*, p. 319.) W. W.

A'ÏBEK A'ZAD-ED-DI'N, surnamed Malek-el-Moezz, or "most exalted king," the first sultan of Egypt of the dynasty of the Mamluks-Baharites, was of Turkish origin, and was born at the beginning of the thirteenth century, in the kingdom of Kiptshak, on the borders of the Caspian Sea. Being made prisoner and sold in Egypt, he entered the corps of Mamluks, which preferred taking recruits among Turkish slaves, as this nation was already renowned for its martial virtues. Aïbek's courage raised him to the highest offices in the army during the reign of Túran-Shah, who then governed Egypt. In 1250, when Louis IX., king of France, landed in Egypt with an army, Aïbek took part in the bloody battles which signalised this campaign, and in which the Turkish slaves called Baharites more than once discomfited the French cavalry. The unfortunate issue of this campaign is known to all. King Louis and his army fell into the hands of the Musulmans, who would have massacred them all if Aïbek, who intended to share with the Mamluks the 200,000 francs which the King of France was to pay for his ransom, had not drawn his sabre and sworn that he would never suffer the faith of treaties to be thus violated. It was also during the captivity of the French king that the revolted Baharites murdered the Sultan Túran-Shah, and acknowledged as queen of Egypt his favourite wife Shajr-ed-dur (Shegger-Eddor), who raised Aïbek to the dignity of atabey or generalissimo of the army. Three years afterwards she married him, and put the administration into his hands. But the Mamluks were envious and the people indignant at seeing a slave obtain supreme power, and they compelled him to resign it, but without depriving him of his military authority. They recognised for their sultan a child of Saladin's family named Eshref, and appointed Aïbek his guardian. Not long after Aïbek was attacked by Nazir-Yúsuf, sultan of Damascus or of Syria, who advanced with an army under pretence of avenging the death of Túran-Shah, although his real intentions were to take advantage of the disorders in Egypt, or at least to prevent Aïbek from joining the Franks and seizing Syria. Aïbek was beaten at first, but he afterwards gained a signal victory near Abáza, A. H. 649 (A. D. 1251), and compelled the Sultan of Damascus to treat for peace. The Jordan was made the limit between their territories, and Aïbek engaged never to make common cause with the Franks. Thus each obtained what he most wanted, and both parties were satisfied. In order to strengthen his authority Aïbek procured the death of Tares-ed-dín, a powerful Mamluk, his rival and enemy; and at last dethroned his ward Eshref, the last sultan of the Saladin dynasty. Aïbek became sultan in A. H. 652 (A. D. 1254), but did not hold his sovereignty long; for his wife, Shajr-ed-dur, having learned that he designed to marry the daughter of the King of Mosul, had him assassinated on 23 of the first Rebiul, A. H. 655 (A. D. 10th April, 1257). The partisans of Aïbek, to avenge his death, slew all who had any share in his murder, and placed on the throne his son 'Ali, whom they surnamed Malek-al-Mansur (victorious king). Aïbek was the first sultan of the race of the Baharites or Mamluks, which subsequently divided into two branches, that of the Baharites, and that of Borjites or Tcherkess, which succeeded the former and terminated with the conquest of Egypt by Sultan Selím I. Aïbek loved the sciences, and founded on the banks of the Nile, in Old Cairo, a superb college, to which he gave his name. (Deguignes, *Hist. des Huns*, iv. 122, &c.; Abu-l-Mahassen, *Hist. of Egypt*, in *Annales Moslemici*, ed. Reiske; Ibn Khallekan, Joinville, and Matthew Paris, extracted in Michaud, *Bibliothèque des Croisades*.) W. P.

AICARDO, GIOVANNI, an Italian architect, born at Cuneo, about, or rather after, 1550, who obtained such repute in his profession that he was invited to Genoa at the beginning of the seventeenth century, where he erected the corn magazines near the Porta San Tommaso, several houses near the Piazza de' Banchi, &c., and died in that city, in 1625. (Ticozzi, *Dizionario degli Architetti*, &c.) W. H. L.

AICARDO, JA'COPO, son of Giovanni, was also an architect, and was employed with his father in many works at Genoa, and succeeded him in those of the great aqueduct. He erected the salt magazines near the church of San Marco, improved both the Ponte de' Mercanti and the Ponte Reale, and executed the beautiful fountain near the latter bridge. He died in 1650, at about the age of seventy. (Ticozzi, *Dizionario degli Architetti*, &c.) W. H. L.

AICARTS DEL FOSSAT, a troubadour of the thirteenth century, of whose life nothing is known. His name is affixed to one of the most spirited pieces of poetry in the Provençal language, a "sirvente" of forty lines, in which he anticipates with the vivid delight of a warrior the pleasures of the war which was about to break out between Conradin, the last of the house of Hohenstauffen, and Charles of Anjou, the usurper of the throne of Naples; the contest between whom was terminated by the battle of Tagliacozzo, in 1268. In the poem, Conradin is called Conrad, which has sometimes led to his being confused with Conrad IV., king of the Romans, a supposition which is irreconcilable

with other circumstances mentioned in the sirvente. The poem is given entire in Raynouard, an entire translation in Millot, and an almost entire one in the "Histoire Littéraire de la France;" but both are in prose, and so weak, that they give no notion whatever of the vigour and spirit of the original. (Raynouard, *Choix des Poésies originales des Troubadours*, iv. 230.; *Histoire Littéraire des Troubadours*, by Millot, ii. 326, &c.; *Histoire Littéraire de la France*, xix. 524, &c.) T. W.

AICHER, OTTO, a German historian and antiquary of the seventeenth and eighteenth centuries. He embraced a monastic life in the Benedictine monastery of St. Beit in Lower Bavaria, or, according to other authorities, in the Abbey of St. Lambert in Styria. He was appointed in 1657 one of the professors of the university of Salzburg, and taught grammar, poetry, rhetoric, ethics, and history. He died at Salzburg A. D. 1705, aged 77. He edited portions of the works of Cicero, Livy, and Tacitus, and produced a great number of useful treatises, chiefly on points of ancient history, all in the Latin language. Among his principal works are — 1. "Theatrum Funebre exhibens, per varias Scenas Epitaphia nova, antiqua, seria, joocsa. 2 tom. 4to. Salisburgi (Salzburg), 1675." 2. "Hortus variarum Inscriptionum veterum et novarum, 2 parts, 8vo. Salisburgi, 1676–84;" "Brevis Institutio de Comitiis veterum Romanorum, 8vo. Salisburgi, 1678;" reprinted by Polenus in the first vol. of his "Utriusque Thesauri nova Supplementa." 3. "Epitome Chronologica Historiæ Sacræ et Profanæ Coloniæ, 1706." A little volume of aphorisms, entitled "Florilegium Sententiarum, 12mo. Noribergæ, 1695," is ascribed to him in a MS. addition to the title-page of a copy in the library of the British Museum, and in the catalogue of that library. (Joseph, *Bibliothèque Générale des Ecrivains de l'Ordre de St. Benoît;* Ersch & Gruber, *Encyclopädie; Biographie Universelle.*)

J. C. M.

AICHINGER, GREGO'RIUS, an ecclesiastic, was organist to the celebrated Jacobus Fugger. His published compositions extend from the year 1590 to 1621, and were printed, some at Augsburg, some at Dillingen, and some at Venice: they are principally masses and hymns for the service of the church, together with some madrigals and canzonets.

E. T.

AICHSPALT (according to some writers, Achtzspalt, or Asspelt), PETER OF, was born, apparently, about the middle of the thirteenth century. The accounts of the incidents of his life previous to his elevation to the archiepiscopal chair of Mainz, scattered through the pages of German chroniclers, are for the most part confused and irreconcilable. It seems agreed that he was born at Asspelt, a village near Trier, and that his parents were extremely poor. He received his elementary education in the schools of Trier. Where he received instruction in theology and medicine — for the knowledge of both of which, especially the latter, he enjoyed a distinguished reputation among his contemporaries — is unknown. He was at one time physician to Henry, duke of Luxemburg; and, according to some authors, he for a short period held the same appointment at the court of the Emperor Rudolph of Habsburg. Both these princes are said to have employed him in political negotiations. His services were rewarded with presentations to various ecclesiastical benefices; and in 1296 he was installed in the bishopric of Basel, with the designation Peter II. of that see. In 1300, the Emperor Albrecht I. sent him on an embassy to Pope Boniface VIII. On the death of Gerhard II., archbishop of Mainz, the chapter elected Baldwin, brother of Henry, duke of Luxemburg; but Clement V. refused to confirm the election, on the ground of Baldwin being only eighteen years of age. The chapter could not come to an agreement in favour of any other candidate, and the pope conferred the vacant archbishopric upon Peter of Aichspalt. This elevation does not appear to have occasioned any interruption in his friendly relations to the house of Luxemburg. In 1307 he brought about the election of Baldwin to the archbishopric of Trier; and in 1308 it was owing to his exertions that Henry of Luxemburg was raised, by an unanimous vote of the electoral college, to the imperial throne with the title of Henry VII. The archbishop of Mainz was one of the three regents to whom Henry intrusted the administration, on setting out for Italy, in September, 1310; and in February, 1311, this prelate placed the crown of Bohemia on the head of the emperor's son John. The archbishop's devotion to the interests of the Luxemburg family drew upon him the hostility of Frederick, markgraf of Meissen, who, having embraced the cause of the dethroned King of Bohemia, invaded the territories of Mainz. The death of Henry VII. in 1313, occasioned great anxiety to the house of Luxemburg; the able and powerful Frederick of Austria was in the field as a candidate for the imperial throne; the wishes of the nation were in his favour, and he had promises of support from a majority of the electors. The King of Bohemia and his uncle had, in the event of his election, good reason to fear that he would exert his power to reinstate his cousin, the deposed king, in the possession of Bohemia. The archbishop of Mainz remained true to his party, and by his counsels the Luxemburg princes succeeded in detaching the Elector of Saxony from the interests of the Duke of Austria. The Archbishop of Mainz and Trier, the King of Bohemia, and the Elector of Saxony, constituting a majority of the electoral college, elected Ludwig of Bavaria; but the minority had, the day before,

at a separate meeting, taken upon themselves to declare Frederick of Austria king. The war which immediately ensued between the rival emperors wrought such desolation in Germany, that it was remarked of the archbishop, to whom the election of Ludwig was generally attributed, that he had forgotten his medical art, and made the nation sick, instead of well. He did not survive to see the end of the contest, having died on the 5th of July, 1320. He maintained, during the fifteen years that he filled the see of Mainz, the character of a good governor, and a pious and moral man. He retained to the last the respect of the secular princes of the empire, and the love of his own subjects and clergy; although he held a strong hand of discipline over the latter. Notwithstanding the troubled times in which he lived, he discharged many debts which he found burdening the diocese at his accession; and secured for it, by grants and purchases, many new fiefs and tolls upon the Rhine. These additions of territory and revenue were the rewards of the support he gave to Henry and Ludwig, when candidates for the empire. (Schunk, *Beyträge zur Mainzer Geschichte*, Frankfurt und Leipzig, 1788, et seq., vols. ii. & iii.; Heinrich's *Teutsche Reichs-Geschichte*, iii. 647—674. Leipzig, 1789; H. A. Erhard, in Ersch & Gruber's *Allgemeine Encyclopädie*, v. "Aichspalt.")

W. W.

AIDAN, the most eminent among the kings of the Dalriadic Scots, was the son of King Gabran, grandson of Fergus, by whom this Irish colony had been conducted to Argyle, and the monarchy founded, about A. D. 503. On the death of Gabran, A. D. 560, the throne was taken possession of by his nephew Conal, who occupied it till his death in 573; and then a contest for the succession appears to have ensued between Conal's son Donchad and his cousin Aidan, which was terminated by the defeat and death of the former, at the battle of Loro, in Kintyre, in 575. Various events of Aidan's reign, which are now perfectly uninteresting, are noticed by Adomnan, Bede, and the Irish annalists; the old "Gælic Duan," or genealogical poem, composed in the reign of Malcolm Canmore, commemorates him as "Aidan of the extended territories;" and it appears from Bede, who calls him "Edan, rex Scotorum qui Britanniam inhabitant" (the king of the Scots dwelling in Britain), by way of distinction from the original or Irish Scots, that in the year 603 he was so ambitious as to lead a great army against Edilfrid, king of the Northumbrians, by whom, however, the Scots were defeated, and put to the rout, with great slaughter; "nor from that time," adds Bede, writing about 130 years after, "has any king of the Scots in Britain dared to come to battle with the English to this day." Aidan died, it is said, at an advanced age, about two years after this, and was buried, according to Fordun, at Kilcheran, in Kintyre. He was succeeded by his son, Eochoid Boidhe, who reigned sixteen or seventeen years; but after his death, the succession appears to have been disputed by a son of Conal, and the claims of the two rival lines confuse the obscure story for many generations. (Pinkerton's *Enquiry into the History of Scotland preceding the Reign of Malcolm III.*, ii. 114, &c., and the authorities there referred to. The *Biographia Britannica* has two folio pages on Aidan, mostly made up of the inventions of Hector Boethius, and other late writers.)

G. L. C.

AIDAN, or ÆDAN, ST., was originally a monk of Iona, in which monastery Oswald, who became king of Northumberland in 635, had been educated. As soon as Oswald came to the throne, he sent to Iona for an ecclesiastic to instruct his subjects in the Christian religion; for, although the people of Northumbria had been converted a short time before by Paulinus (who is reckoned the first archbishop of York), they had generally returned to paganism on that prelate having been driven out of the country by the successful invasion of Penda, the Mercian king, in 633. In the first instance the Scotch monks sent Oswald one of their number, named Corman, who is described as a person of a severe disposition and morose manners; but he speedily returned, and reported to his assembled brethren that the Northumbrians were a rude and intractable race, of whom it was impossible to make anything. Aidan, who was present, observed mildly, that perhaps their excellent brother had not condescended so much as he ought to have done at first to the weakness of his unlearned hearers; and this opinion being shared in by the rest, it was agreed that Aidan should himself undertake the task in which Corman had failed. His gentle demeanour and persuasive mode of teaching had all the success that could have been desired; he became a great favourite with Oswald, and it was not long before Northumberland was once more a Christian kingdom. Aidan, who is commonly considered as a bishop, though it does not appear by whom he was consecrated, established himself, not at York, where Paulinus had resided, but on Lindisfarne, hence in after times called Holy Island, where he founded, or induced King Oswald to found, a monastery, over which he presided as abbot. Aidan is reckoned the first of the line of bishops now designated of Durham, in which city the episcopal residence was finally fixed in the end of the tenth century. Oswald was killed in battle in 642; and was succeeded in the part of his dominions called Bernicia by his brother Oswio, in the part called Deira by Oswin, the son of a former king. Aidan appears to have attached himself to Oswin, whose murder, in 651, by the contrivance of Oswio, the Abbot or Bishop of Lindisfarne is

said to have predicted, and to have taken so much to heart that he died himself twelve days after. Bede, who is the authority for all the facts that have been mentioned, except only the name of Corman, which is preserved by the Scottish historian Hector Boethius, gives Aidan the highest character for piety, humility, diligence, charity, and all other Christian virtues; the only thing to be excepted to him, in Bede's opinion, is, that he was not orthodox on the subject of the season for celebrating Easter, holding in that point to the usage and doctrine of the primitive British and Irish churches, in which he had been reared. The historian gives an interesting account of the spectacle which he says used often to be seen, of Aidan preaching in his native tongue (the Irish Celtic), not having a perfect knowledge of the English (or Saxon), while the king, who had become familiar with the foreign tongue during his long exile, interpreted the discourse to his generals and ministers. Great numbers, it is added, of Scottish ecclesiastics followed Aidan to Northumberland, and settled in the country, both as priests and as teachers of youth. Several miracles are attributed by Bede to Aidan, one of which is worth noting, his smoothing the sea in a storm by directing some holy oil to be poured on it. There is reason to believe that the application of oil for this purpose, to which the experiments of Franklin attracted the attention of scientific inquirers in the last age, has been familiar from early times to the inhabitants of the Hebrides, as well as to other insular or seafaring races. The name of St. Aidan is not found in the most ancient martyrologies, such as those of Bede, Ado, Usuardus, &c.; but it appears in some of those of the tenth century. The day assigned to him in the Roman calendar is the 31st of August (pridie kalend. Septem.), which Bede gives as that of his death. (Bede, *Hist. Eccles.* iii. 3. 5. 14, 15, 16, 17.; Will. Malmesburiensis, *De Gestis Pontif. Angl.* lib. iii. p. 275., in H. Savile, *Rerum Angl. Scriptores post Bedam Præcipui*, fol. Francof. 1601; Hen. Huntingdoniensis, *Historia*, p. 295. 330., ibid.; Bollandus, &c. *Acta Sanctorum*, tom. vi. August, (1743), pp. 688—694.) G. L. C.

AIGEN, KARL, an Austrian historical painter, born at Olmütz, in 1694. He excelled in figures of a small size, which he painted with great care. A St. Leopold, which has been engraved by G. A. Müller, is reekoned one of his best pictures. He died at Vienna, in 1762. (Füssli, *Allgemeines Künstler Lexicon.*) R. N. W.

AIGNER, A. F., a clever sculptor at Prague, executed the tomb of the Baron von Ellrichshausen, in the Mariahülfschanze, for the Emperor Joseph II. (Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

AIGREFEUILLE, CHARLES D', a French ecclesiastic of the eighteenth century doctor of divinity, and one of the canons of the cathedral of Montpellier. He was a native of Montpellier, but little appears to be known of him, except that he was the author of a work of some value, "Histoire de la Ville de Montpellier depuis son Origine," 2 vols. fol. Montpellier, 1737–1739. The second part or volume contains the ecclesiastical history of the city, and is sometimes cited, but erroneously, as a distinct work. In the title-page and dedication of this second volume the author's name is printed Degrefeuille; but in the first volume it is D'Aigrefeuille. (*Preface and Title to his History of Montpellier.*) J. C. M.

AIGUA'NI, FRA MICHELE, a learned Carmelite and cardinal of Bologna, of the fourteenth century. He was eighteenth general of his order, was the author of several theological works and comments (as an Exposition of the Psalms, a Theological Dictionary, &c.), and was distinguished also as a sculptor. Some of his works in sculpture are still in the Carmelite church of San Martino Maggiore at Bologna. It is reported that Aiguani was engaged upon one of his statues in his convent, when the news was brought him that he was raised to the dignity of cardinal. He died at Bologna, in 1400, and his body lay in state three days. (Jʻasini, *Bologna Perlustrata;* Orlandi, *Abecedario Pittorico.*) R. N. W.

AIGUEBÈRE, JEAN DUMAS D', a counsellor of the parliament of Toulouse, but better known as a dramatic writer than a judge, was born at Toulouse on the 6th of September, 1692. He studied at Paris in the college of Louis le Grand, where he formed an intimacy with Voltaire. He completed his legal education at Toulouse. On his return to Paris, M. d'Argental introduced him to the Duchess of Maine, who was delighted with his wit and gaiety, and he became a frequent guest at Sceaux, the residence of the duchess. Mouret, the celebrated musician who composed the music for the fêtes known as the "Nuits de Sceaux," pressed Aiguebère to write an opera, and accordingly he produced a piece comprising a tragedy, comedy and opera, under the title of "Les Trois Spectacles," which was performed at Sceaux the 9th of July, 1729, and subsequently at the Théâtre Français. This piece consists of a prologue in verse, of "Polixène," a tragedy in one act and in verse, of "L'avare amoureux," a comedy, and of "Pan et Doris," a pastoral opera, the music to which was composed by Mouret. It was subsequently parodied under the title of "Melpomène vengée." The success of "Les Trois Spectacles" was surprising; and, although anxious to return to Toulouse and discontinue theatrical composition, he yielded to the pressing solicitations of the Duchess of Maine, and prolonged his residence at Paris

sufficiently to write a comedy called "Le Prince de Noidy," which was acted at Sceaux and also at the Théâtre Français in the year 1730. He afterwards parodied it under the name of "Colinette" for the Théâtre Italien. Neither the original piece nor the parody has been printed. In 1715 he was crowned by the Académie des Jeux Floreaux for an ode entitled "L'Or;" and in the following year he received a similar honour for one called "Les Graces." His friendship with Voltaire continued through life. In 1749, on the death of the Marquise du Châtelet, Voltaire sought consolation in communicating his sorrow to Aiguebère. In a letter written to Aiguebère by Voltaire soliciting him to go to Paris, he says, "It appears to me that you are made to be petted. I confess that it would be a sweet consolation to me to pass with you the remainder of my days." Aiguebère would not, however, abandon his office, the duties of which he performed with equal zeal and integrity. He died at Toulouse on the 21st of July, 1755. Sabatier, in his "Siècles de Litterature," speaks highly of his promise as a dramatic author. "Les Trois Spectacles" was printed at Paris in 1729, in 8vo. and 12mo., and also in the 12th volume of the "Théâtre Francais." Paris, 1738. In addition to the foregoing pieces, he published anonymously, "Lettre d'un Garçon de Café au Souffleur de la Comédie de Rouen sur la Pièce des Trois Spectacles," Paris, 1729, 12mo.; and "Réponse du Souffleur de la Comédie de Rouen à la Lettre du Garçon de Café," Paris, 1730. 12mo. (*Biographie Toulousaine*, article "Dumas;" Quérard, *La France Littéraire*; Barbier, *Dictionnaire des Ouvrages anonymes et pseudonymes*, ii. 248., iii. 220. 2d edit.) J. W. J.

AIGUILLON, ARMAND VIGNEROD DU PLESSIS RICHELIEU, DUC DE, the great grand nephew of Cardinal Richelieu, and first minister of France during the last three years of Louis XV., 1771—1774, was born in 1720. The life of this nobleman and his administration form one of the most remarkable episodes in the whole history of France before the revolution. Aiguillon was bred to arms like the other French nobles of that day; and having engaged the affections of a lady who had captivated Louis XV., he joined the army in Italy by the command of the king. He passed the Alps with the troops which the Prince of Conti led into Piedmont in 1742, and was wounded in the engagement which took place in the defile near Château Dauphin. Returning to France, he was appointed governor of Alsace; and afterwards military commandant in Brittany. He held this latter post, one of high trust and importance, during all the Seven Years' war (1756—1763), when the province of Brittany was continually threatened by a descent from the English troops, and more than once suffered actual invasion. He was a man of ambitious and enterprising character, and of a very imperious temper; but endowed with courage and capacity, and with signal activity and address. The character of the court and ministry of Louis XV., and still more the state of parties in France at that period, presented an inviting career to a man of a turbulent and intriguing character. During the latter period of Louis's reign the internal agitation caused by the disputes between the Jesuits and Jansenists, which had signalised the commencement of the eighteenth century, after subsiding under the temperate sway of Fleury, burst forth with augmented violence through the restless activity of the Jesuits, and especially through the heated zeal of the Archbishop of Paris. This man, by withholding the sacraments from the expiring Jansenists, had not only filled Paris with confusion, but had set an example to the parochial clergy in every province; the political animosities arising from the opposite pretensions of the court and the parliament of Paris revived and mingled with these ecclesiastical broils; the spirit of civil liberty received new accession of force, and spread under the shelter of zeal for the security of the Gallican church against papal encroachment; and the same parties which had distracted the realm under the regency and Cardinal Du Bois, appeared new modelled on the one hand by the intrigues which had produced the Austrian alliance, and on the other by the rage of conquest and territorial aggrandizement which at that time began to aggravate the domestic factions of France. The Duc de Choiseul, prime minister, embracing a plan of policy more subtle than prudent, had alternately courted the parliament and the Jesuits; and while he thought to establish his dominion on their alternate depression, he not only lost the confidence of both, but raised up a third party which aimed only at working his fall. But finding that the Jesuits were again growing formidable by the countenance and protection of the dauphin, father of Louis XVI., Choiseul deemed it requisite for his own safety to join the party of the Jansenists, and he permitted the parliament of Paris, in 1762, to expel the Jesuits from France. It was at this moment that Aiguillon, whose discerning eye had watched the vicissitudes of these factions, laid the foundation of his greatness by acquiring the direction of the passions excited by the bold and somewhat precipitate measure of Choiseul. He zealously attached himself to the dauphin, and, supported by his kinsmen of the family of Richelieu, he placed himself at the head of a numerous party who had been induced by the near approach of that prince's accession to imitate his devotion to the Jesuits. When Choiseul abolished the order, Aiguillon held together the remnant of that body; he united them with the lay zealots; he formed their dispersed

followers into a league; and he attracted and concentrated from every part of the kingdom all who from bigotry, resentment, or ambition were hostile to Choiseul's administration. His own government of Brittany, by reason of the extremes to which the parliament of Rennes and the priestly party had pushed their opposite pretensions, was the centre of those intestine feuds which raged throughout the kingdom. He was possessed of almost unlimited power within that spacious province; but while he exerted it to give form and strength to his rising party, he was hurried by his impetuous and vindictive temper into acts by which he incurred universal odium, exposed himself to the penalties of the law, and yet was enabled by his singular address finally to triumph over his enemies.

Aiguillon held the office of military commandant of Brittany when General Bligh made a descent on the French coast at the bay of St. Cas near St. Malo in 1758. The English general had already marched into the interior of the province with 6000 men; when Aiguillon, advancing with a superior force, compelled him to retreat, and, attacking him while in the act of reimbarking his troops, cut off his rear with considerable slaughter. Elated by this success, and taking advantage of the military dispositions produced by the dread of invasion, he was prompted to many acts of rigour, which drew on him the remonstrances of the parliament of Brittany, one of the most intrepid and refractory of the local judicatures. The period was unfavourable to the privileges of these bodies. The ministers of Louis XV. had made an attempt, after the peace of 1763, to continue certain imposts which were to have terminated with the war; they were assailed by loud remonstrances from all the parliaments throughout France; and in the general conflict which ensued between the court and these local tribunals, the parliament of Rennes was, at the instigation of Aiguillon, and by an unusual stretch of the royal authority, abolished by edict, and a commission appointing sixty new judges issued. This measure left the whole province of Brittany exposed to the military tyranny of Aiguillon, whose ambition and private resentment, freed from local control, burst forth in acts of great cruelty and injustice. M. de la Chalotais, procureur-général in the parliament of Rennes, a man of genius, spirit, and abilities, had incurred the displeasure of Aiguillon by some railleries which he had thrown out on the suspected cowardice of that nobleman in the affair at St. Cas; and had further provoked his resentment by denouncing in the parliament of Rennes the iniquities of his provincial administration. Without delay Aiguillon resolved on his destruction; and as his promptitude in execution was equal to his thirst of vengeance, he found means of instituting process against Chalotais, on a false accusation of treason, of suborning evidence, and finally of procuring sentence of death against him, A. D. 1765. Chalotais awaited his fate in the castle of Morlaix. Meanwhile the king, at the instance of the Duc de Choiseul, then prime minister, had reinstated the parliament of Rennes; and the members scarce recovered their places in time to save their procureur-général from the vengeance of Aiguillon. They procured the reprieve and liberation of Chalotais. A new scene now opens in this view of provincial government in France as it subsisted before the revolution. The parliament of Rennes instituted inquiries into the process which Aiguillon had directed; and discovered not only evidence that he had resorted to subornation, but strong presumption of an attempt to poison the procureur-général. The parliament commenced process against Aiguillon; and that nobleman, who had long laboured under universal odium, was removed by the Duc de Choiseul from the military command of Brittany. But no concession could allay the just resentment of the parliament of Rennes; the counsellors pushed their inquiries with vigour; the lawyers of Paris seconded their proceedings with all their influence over public opinion; the case was evoked to the parliament of Paris, the proper tribunal according to the ancient law of France for the trial of peers. The affair had now engaged the attention of the whole nation, and all men awaited with impatience the issue of the struggle between the high rank, fortune, and powerful court influence of the ex-commandant on the one side, and the jurisdiction, venerable, but undefined and precarious, of the parliament of Paris on the other.

But Aiguillon possessed a source of strength more than sufficient to support him against all his enemies. Nursed in those court intrigues by which all affairs, even the most momentous wars and treaties, were determined in the reign of Louis XV., he had fortified himself with the friendship of Madame Du Barry, whom he had introduced to Louis after the death of Madame Pompadour; and as his influence over that lady was as unlimited as her ascendant over Louis, he thus exercised an indirect control over the king. Another circumstance concurred to render his power irresistible. Madame Du Barry was full of resentment against the Duc de Choiseul, who had opposed her introduction at court; she was irritated at the repulses which she had met with in her advances to that minister, and was eager to wreak her revenge by seconding Aiguillon in subverting his administration. But though the influence and power of Aiguillon, through these means, outweighed those of the minister, he was alarmed with just apprehensions of the judicial sentence which hung over him; nor could he have averted the

vengeance of the parliament, had he not by a rare fortune found in the heart of Choiseul's cabinet an instrument who not only sheltered him from impending ruin, but paved the way for his advancement to power.

The Chancellor Maupeou, an ambitious, corrupt, and daring minister, no sooner observed Choiseul sinking under the superior influence of Aiguillon than he formed a coalition with the rising ex-commandant of Brittany; and he paid assiduous court to Madame Du Barry, the fountain of honours, by entering into all the views of her favourite. As the head of the law he exercised the influence of his office over the parliament of Paris; and he was the man in France the best fitted by his functions to stay or overrule the proceedings still urgently pressed forwards by that body against Aiguillon. Animated by the hope of new power, and no way dismayed by the determined front opposed by the parliament, he shrunk not from renewing those conflicts between the court and the supreme tribunal so fatal to royal authority, nor from exposing the king to the hazards of a contest with the parliament in defence of a criminal of whose guilt the evidence had never been questioned. The heads of the accusation were very grave; subornation, tyranny, an attempt to poison: but once resolved, the resolutions of Maupeou were inflexible, and he carried through his design of screening the delinquent and crushing the parliament with signal energy. He thought first to overawe that assembly without recourse to violence; and he found no difficulty in persuading Louis, now worn down with debauchery, to call together the parliament to Versailles, and, presiding in person, to convey such intimation of the royal wishes as might induce them to drop the proceedings, and so carry a vote to that effect. This first meeting of Louis and the parliament, which took place in April 1770, passed so peaceably that the chancellor and Aiguillon imagined themselves secure, and were surprised when the parliament, secretly supported by Choiseul, renewed the attack, and proceeded towards a sentence of condemnation against the duke. The next step of the court (for the minister sided with the parliament) was a direct interposition of the royal authority in favour of Aiguillon, which brought the king into open collision with that body. In June Louis summoned the parliament to a bed of justice at Versailles, that is, to a session where the king presided in all the forms of royalty. The chancellor, in a menacing tone, rebuked the contumacy of the parliament, and in the name of the king commanded them to cease the prosecution. This was a stretch of prerogative unprecedented even in the absolute monarchy of France. Beds of justice to compel the registration of fiscal edicts and other royal ordonnances were conformable to the established maxims of the French government, and had acquired sanction from precedents so ancient as in the judgments of lawyers to be no longer questionable; but to suspend a penal process by the authority of the king was an act of power which even Cardinal Richelieu had never attempted. The parliament was inflamed by this aggression of the crown, and made haste to vindicate their jurisdiction by proceeding to a sentence against Aiguillon. In July they passed a judgment of attainder, by which he was deprived of all his rights and honours as a peer. Aiguillon and Maupeou, who grew bolder at every stage of the contest, were no way disconcerted by this blow. These fierce and impetuous spirits, in whose hands the pageant king, in the last stage of his dissolute life, was an instrument, thundered out an arrêt or ordonnance of the royal council, by which they quashed the judgment of the parliament and reinstated Aiguillon in all his honours. This was the mode in which Cardinal Richelieu was wont to crush the refractory parliaments of his day when they resisted his edicts of confiscation and proscription by counter decrees; and was a less violent exertion of arbitrary power than the former interposition, an edict of the council being in the judgment of French jurists equivalent to a royal ordonnance registered in the parliament. When the court struck this last blow all the resources of the parliament were exhausted; and it had now recourse to remonstrance. The members persisted in successive deputations to the king, complaining of their grievances in a style glowing with suppressed indignation, which kept alive the popular ferment and held Aiguillon in continual inquietude. The danger of that nobleman was not yet past. The evidence of his crimes was in the archives of the parliament; its register contained the record of his conviction; and there was nothing to prevent that body, upon any new turn of faction, renewing their proceedings against him. Some fresh act of power, and that more vigorous and decisive than the last, he deemed necessary for his safety. In September, 1770, the king suddenly entered Paris, surrounded the parliament with his guards, held a summary bed of justice, and after reprehending, through the mouth of Maupeou the chancellor, their obstinate presumption in transgressing their jurisdiction, he called for the register and tore from it the minutes of the proceedings and the judgment against Aiguillon. In this measure Aiguillon and Maupeou again followed in the steps of Cardinal Richelieu, who in 1631, when the parliament refused to register his edict of attainder against the adherents of Mary de Medicis, and placed on their archives a counter decree of remonstrance, summoned them to the gallery of the Louvre, and made Louis XIII. tear their decree with his own hand from the

register. A second bed of justice followed after a short interval, in which the king tendered to them a general ordonnance, which declared it to be incumbent on the parliament to register all edicts emanating from the throne; and this law, which destroyed the last shadow of legislative authority residing in the parliament, received a compulsory registration.

During this violent career, in which Aiguillon trampled down the supreme tribunal of France, the only shield of the nation against arbitrary sway, Choiseul, despoiled of all power, still clung to his office; while his rival, all-powerful, awaited the convenient moment for his expulsion. The political authority of the parliament being destroyed, and that council reduced to the functions of a mere judicature, all things were ripe for the fall of Choiseul. On Christmas, 1770, the lettre de cachet dismissing and ordering him into exile was delivered to that minister. Aiguillon, impeached and convicted, and lately on the brink of punishment, became from that moment supreme in France, with the parliament at his mercy, and the last control on the executive government overthrown. Some time, however, elapsed before the seals of office were formally delivered to him. Aiguillon was fifty years of age when he thus seized the reins of government, which he held with a vigorous hand till the death of Louis XV. He had neither the eloquence of Choiseul nor the knowledge or comprehensive mind by which that minister was distinguished. Activity, subtlety, penetration, promptitude in resolution, — these, the arts by which he rose, were better fitted to elevate him to the office of foreign minister than to qualify him for the vast and complicated questions of external policy which then agitated France. The commencement of his power was marked by his usual energy, and his administration was signalised by several memorable events which render it a kind of æra in the decline and fall of the Bourbon dynasty. Of these, the most remarkable, both in design and execution, was the destruction of the parliament of Paris, an institution which was coeval with the earliest periods of the French monarchy. Stripped of its legislative powers, and deprived of its patron Choiseul, the parliament had never abated the energy of its indignant remonstrances against the illegal acts which had wrested from them their ancient privileges. Seeing all the remaining barriers of the constitution levelled by Aiguillon, and dreading a total annihilation of justice, they resolved to abandon their judicial functions; and they thought to embarrass the new administration by the disorder incident to the cessation of the legal tribunals. They sent fresh deputations to Versailles, intimating their resolution no longer to continue their session. The king replied by an arbitrary mandate, ordering them to resume their functions. The parliament was inflexible, and Paris was thrown into confusion by the denial of justice, and by the agitation which prevailed among the lawyers. Aiguillon and the Chancellor Maupeou, who, having reaped the reward of his subserviency, stood foremost in this continued conflict, had gone too far to recede, or even relax their vigour in the prosecution of their design, now visibly formed, of rendering the king wholly absolute. They resolved on the dissolution of the parliament and the banishment of all the refractory members. In the month of January, 1771, at midnight, two musqueteers arrived at the house of each counsellor of parliament at the same moment, and, tendering him the question "whether he would resume his duties?" commanded him to answer simply, yes or no. The members, roused from their slumber, and in confusion at so rude a summons, were scarce allowed time to collect themselves: by far the greater number, refusing to comply with the demands of the court, were banished to remote parts of France, some to Languedoc, some to Mont St. Michel, and the remnant, whose subserviency recommended them to the favour of the chancellor, in the present exigency of justice, were formed into a new tribunal, which wholly superseded the ancient parliament. This judicature, by which the legal business of France, suspended by the violence of Aiguillon, again proceeded, was called the Maupeou parliament. The suppression of the supreme judicature of the metropolis was followed by the general destruction of the local parliaments. At Metz, Toulouse, Bordeaux, Rennes, the same scenes of military violence ensued; and in all these cities the local tribunals, the depositaries of the remains of the ancient constitution and the organs of public opinion, in which the flower of the talents and accomplishments of the provinces centred, were at one stroke swept away. At a bed of justice held in April, 1771, prior to Aiguillon's receiving the seals as foreign minister, the new courts of law, composed of men dependent on him and on the chancellor, were solemnly installed. Thus did these two ministers, without convulsion or popular tumult, work out a measure which was nothing short of a great internal revolution, and complete the destruction of institutions which had limited the power of the crown in the most tyrannical periods of the French monarchy, which had thwarted Richelieu, taken arms against Mazarin, and by their intrepidity, constancy, and influence over the nation, had so braved all former ministers, that no one had ever attempted their destruction. At first Aiguillon, through Maupeou, attacked the parliament, from dread of the attainder and apprehension of the disgrace with which it threatened him; but finding so bold and

unscrupulous a coadjutor, he opened his mind to larger enterprises, and from a measure of mere self-defence still proceeded onwards till he had annihilated all intermediate power between the king and the people. The character of Maupeou will be given in another place [MAUPEOU]; we here merely view him as the partisan of Aiguillon. The progress of this attempt excited an extraordinary interest; the energy with which the ministers redoubled their blows, from the first encouraged their partisans; and those who censured the measure as rash and impolitic were dazzled by the success which seemed to justify its temerity. Many circumstances favoured the attempt. The nation was divided; Aiguillon dissipated the first combination against him by intrigue and profusion; and by his vigilance and severity overawed those whom he could not gain by these artifices. Though the French court was at that time dissolving in the maturity of its own corruption, it drew a species of strength from the general dissoluteness of manners, which, enervating public spirit, even among the growing principles of liberty, rendered the nation incapable of any firm or unanimous effort.

In May, 1771, Aiguillon received the seals of the foreign office. By his late measures he stood in a situation which no French minister had ever before attained. Neither the cardinal of Lorraine nor Richelieu, his great grand uncle, possessed such uncontrolled power. But all this minister's renown terminated with his elevation to office. His foreign policy during the last three years of Louis XV. exhibits a perfect blank; and as a statesman his administration sinks into insignificance, compared with the extensive views and successful political intrigues of Choiseul, his predecessor, or the magnificent ambition of Vergennes, who succeeded him. The rage of foreign conquest which burst forth in France upon the death of Fleury had engendered two parties, of whom one insisted on maritime war and the main strength of France being directed against England, the other clamoured for conquest and territory on the continent. Choiseul, adhering to the former policy, had encouraged all the hostile designs of Spain against England, had formed the family compact with the Spanish branch of the Bourbons for offensive purposes, and by drawing close the alliance with Austria, had closed up the prospect of French aggrandizement on the continent. Aiguillon reversed the whole system of Choiseul without adopting any definite policy of his own; and while he disgusted the maritime war party, he did not satisfy the more numerous faction who called aloud for a return to the aggressive policy of Louis XIV. He relaxed the alliance with Spain, the basis of Choiseul's projected hostilities against England; and though he at the same time broke with Austria, and thereby seemed to open the way for a continental war, his policy on that side was wholly pacific and pusillanimous. The clamours which rose against him were augmented to a tenfold pitch when the three other military powers received a vast accession of strength by the partition of Poland, the former scene of French influence, without an effort on the part of Aiguillon to avert its fate. In that event the nation saw the effect of the exhaustion of France by her exertions during Austrian alliance, the work of Choiseul; and Aiguillon reaped at once the odium of his rival's policy, and of his own vaccillation. When the noise of preparations in the arsenals of Brest gave umbrage to the English government, and Lord North employed remonstrances, he suspended his warlike measures with as little dignity as he had displayed foresight in commencing them. Contrary to the former policy of France, he made no effective effort to repress the rise of the naval power of Russia in the Mediterranean. He neglected the republican party in Holland, where the French interest ran high, as well as the invisible springs by which Choiseul had divided and swayed the court of Sweden; and though he claimed the merit of the remarkable revolution which in the year 1772 rendered Gustavus III. of Sweden absolute, he had no part in that event.

While Aiguillon displayed so little vigour in council, he abated nothing of the violence in action which had conducted him to power. He threw Segur into the Bastile for secretly remonstrating with Louis on his apathy in the matter of Poland. His dissensions with his instrument Maupeou had thrown his cabinet into anarchy, when the death of Louis XV. in March, 1774, brought his administration to a close. One of Louis XVI.'s first and most popular measures was the disgrace of Aiguillon and of Maupeou, which was quickly followed by the restoration of the parliament of Paris. Aiguillon had incurred the resentment of Marie Antoinette by neglecting the Austrian alliance; and notwithstanding his spirit of restless intrigue, he never was able to recover any share of power under that reign. He died before the revolution, leaving a son, who inherited his title and estates.

Posterity has formed a just and unanimous judgment concerning the character of Aiguillon. His own adherents, exulting in his dominion, and dazzled with a success at once great and unexpected, imagined that, like Richelieu, he had achieved the permanent triumph of the French crown over every limitation; and it was only by the course of events that they learned the contrast between a statesman who gave a mortal stab to the falling dynasty of Bourbon, and that famous cardinal whose hand first rooted and exalted that dynasty. On the other hand, he was signally endowed with courage and sagacity, was fertile in expedients and rapid in exe-

cution; yet such was his ignorance of foreign affairs that he was the feeblest foreign minister and the most ineffective diplomatist of his age. He left France humiliated in the eyes of Europe, worn down with taxation, and the revenue so dilapidated that the benevolent administration of Turgot which succeeded, though supported by genius, only sustained the falling fortunes for a time, but could not avert the fate of the French monarchy. (*Mém. du Duc d'Aiguillon*; Soulavie, *Mém. du Mar. Duc de Richelieu*; Lacretelle, *Hist. du 18me Siècle*; Condorcet, *Vie de Turgot*; *Mém. sur les Finances*; *Politique de Tous les Cabinets*, *L. B. Segur l'ainè*, *&c.*; *Mém. de Bertrand de Molleville.*) H. G.

AIGUILLON, ARMAND DE VIGNEROD DU PLESSIS RICHELIEU, DUC DE, son of Armand, duke of Aiguillon, was elected to the order of nobles in the assembly of the States General in 1789, for the bailiwick of Agen. Stung with the disgrace of his father, full of resentment against Louis XVI., whose accession caused his fall from power, he was one of the minority of nobles who from the beginning urged on the revolutionary movements, and made a conspicuous figure in its first stages. He was one of the first of his order who joined the Tiers E'tat on the occasion of the debate respecting the separate session of the three orders. Aiguillon signalised himself in a still more remarkable manner on the celebrated night of the 4th August, 1789, by seconding and enforcing the motion of the Viscount of Noailles for the relinquishment of the privileges by which the French nobles had long enjoyed exemption from taxation; and he urged on the National Assembly both the abolition of the feudal services, which pressed heavily on the peasantry, and the total extinction of prædial servitude, which still existed in several provinces of France. His wide domains and extensive forests and royalties, commanding many species of servitude, rendered this sacrifice the more conspicuous, and acquired him an unbounded popularity. Still actuated by the same motives, Aiguillon was foremost in pushing matters to extremity against the court, during the period of the Constituent Assembly. He supported the motion which gave to that body the right of nominating to public employments, and that which vested in them the power of declaring war and making peace. When the war broke out, he superseded Custines in the command of the army on the Rhine. Upon the fall of the two earliest revolutionary factions, which he had successively supported, and the final subversion of the monarchy, in 1792, by the triumph of the Jacobins, Aiguillon was struck at by one of the numerous decrees of accusation which were scattered by the Convention. He escaped the scaffold by flying to Germany; and died at Hamburg, where he resided with other emigrants, in 1800. He had much of the versatile ability and ardent temperament which distinguished the race of Richelieu. (*Moniteur*, 1789-90; Toulongeon, *Hist. de la Révol. Française*; Thiers, *Hist. de la Révol. Française*; *Mém. de Bailli.*) H. G.

AIGUILLON, MARIE MADELEINE DE VIGNEROD, DUCHESSE D', the niece of Cardinal Richelieu, was born at Paris in the beginning of the seventeenth century. She was the daughter of René de Vignerod, seigneur of Pont-Courlay in Poictou, and of Françoise du Plessis, the sister of the cardinal. The family of Pont-Courlay is now merged in the two houses of Richelieu and Aiguillon.

Richelieu, in the first part of the reign of Louis XIII., was only bishop of Lucon, an humble diocese. Having acquired the unlimited confidence and friendship of Mary de Medicis, the queen-mother, and persuaded that ambitious princess that by advancing him she should recover the dominion which she enjoyed when regent, she appointed him superintendent of her household; and he introduced to her his niece Vignerod, in quality of maid of honour. Richelieu, who, by the unceasing importunities of the queen-mother, had obtained first a cardinal's hat, and after a short interval the first place in the administration, at first repaid his benefactress by permitting her to share his power; and during the first five years of his government, Mademoiselle Vignerod, now become the wife of M. de Combalet, a gentleman of the court, continued to hold her place in the household of Mary de Medicis, grew in her favour, and was enriched by her bounty. During these years, while the influence of the cardinal over Louis was yet unfixed, and his tenure of power still precarious, he deemed it necessary to court the queen-mother; and by the aid of Madame de Combalet, who was continually about the court and person of Mary, he was enabled both to maintain a show of gratitude and submission to that princess, and to discover and disconcert the numerous intrigues to which he was constantly exposed from the animosity of the French nobles and princes. When he had established the same ascendant over Louis which he had long exercised over the queen, and, by the scaffold and Bastile, had overthrown every obstacle to his ambition, this princess found her own influence rapidly on the decline. But though aversion now succeeded to that intimate friendship which had long subsisted between her and the minister, and the animosity and revenge of her Italian character prompted her to undermine the cardinal's sway, she still retained Madame de Combalet in her household. Upon the occasion of the celebrated intrigue called the day of dupes, in 1630, when Mary extorted from her son a promise to dismiss his minister, and all Paris looked to the immediate fall of Cardinal Richelieu, Mary de Medicis de-

prived Madame de Combalet of her place, notwithstanding the king's earnest solicitations in her behalf. Louis even led her into his mother's apartment, and made an effort to reconcile them: but no entreaty could soften the resentment of Mary; and such was the indignity of her language, that Madame de Combalet retired in tears. Richelieu having banished the queen-mother from France, to which she never returned, Madame de Combalet, now a widow without children, resided in the Palais Cardinal with her uncle, who was exceedingly attached to her; and as his power was now unbounded, she became the object of universal adulation. Many sought the honour of her hand; but the arrogance of the minister, and his ambition of royal alliances for his kindred, made him reject the offers of the French nobles.

In 1633, when on the eve of declaring war with Spain, Richelieu advanced a French force into Lorraine, and having stripped the duke of a great part of his dominions, the brother of that prince, the Cardinal of Lorraine, endeavoured to divert him from the siege of Nancy by offering to wed Madame de Combalet. This proposal touched a passion deeply rooted in the breast of Richelieu, the aggrandizement of his family; and though he listened to the marriage treaty with seeming indifference, and rejected it when proffered as the price of Nancy, he secretly hoped that means might be found of carrying it into effect. With pleasure he found the proposal revived when he had carried all his ends in Lorraine; and Richelieu, in order to compensate the cardinal for the loss of the benefices which in consequence of his marriage he was obliged to resign, promised Madame de Combalet a large dowry, and the inheritance of that vast personal estate which he was daily accumulating. Meanwhile the Duke of Lorraine abdicated his dominions; the cardinal succeeded him; and Madame de Combalet daily expected to be enthroned at Luneville, as duchess of Lorraine. The Cardinal of Lorraine immediately despatched a messenger to Paris, with professions of duty and submission; but his addresses to Madame de Combalet were no more heard of; and he soon after solemnised his marriage with the Princess Claude of Lorraine, to whom he had been secretly engaged when he paid his addresses to Madame de Combalet. Stung by this affront, Richelieu avenged the honour of his niece by stripping the cardinal-duke of his dominions, which he annexed to France; and he consoled Madame de Combalet by conferring on her the duchy and vast domains of Aiguillon, after the confiscation of the estate of Puylaurens. The death of Cardinal Richelieu, in 1642, left the Duchess of Aiguillon defenceless, and not without apprehension from the many enemies whom his career of vengeance had raised up against his family. But Louis XIII., who quickly felt in its full extent the loss which he had sustained in the death of his minister, assured her that he would never abandon her, nor forget the services of her illustrious relative. In the decline of life the duchess became a devotee, and from her vast revenues bestowed large sums for preachers, who disseminated themselves among the French Protestants and endeavoured to bring them back to the Roman Catholic church. She ultimately embraced the ascetic discipline of St. Vincent de Paul; and she built and endowed the hospital of Quebec, and ransomed slaves on the coast of Africa. Almost from the death of Cardinal Richelieu she devoted herself to these labours; and, declining the rising splendour of Louis XIV.'s court, spent the remainder of her days in penitence and prayer. She died in 1675, bequeathing her splendid domain of Aiguillon to her niece, and in remainder to her nephew, the younger son of the Marquis de Richelieu, in whom the family of Aiguillon began. Fléchier has celebrated her piety in a funeral oration. (*Mém. de Richelieu;* Mézerai, *Hist. de France;* *Mém. de Marie de Med.;* Le Clerc, *Vie du Card. Richelieu;* Fléchier, *Oraisons Funèbres.*)

H. G.

AIGUI'NO, BRESCIA'NO, was author of a work entitled "La Illuminata de tutti i Tuoni di Canto fermo," &c. published in 1562 at Venice. A second edition of the same work was published in 1581. He was a pupil of Pietro Aaron, whom he calls "il mio irrefragabile maestro." (Mattheson, *Organistenprobe.*)

E. T.

AIKEN, JAMES, bishop of Galloway, was the son of Henry Aiken, sheriff and commissary of Orkney. James was born in Kirkwall in the year 1613, where he received the rudiments of his education; but was afterwards sent to Edinburgh, where he completed his classical studies. From Edinburgh he went to Oxford and studied divinity, with the view of taking holy orders in England. When the Marquis of Hamilton was sent down by Charles the First as the royal commissioner to the General Assembly which met at Glasgow in 1638, Mr. Aiken was appointed his chaplain, and accompanied him into Scotland. The Glasgow assembly commenced its sittings on the 21st of November, 1638; but its views and those of the king's commissioner not coinciding, he dissolved it by proclamation. The assembly, however, refused to obey the royal mandate, and continued their sittings till the end of December, when they had established the supremacy of the solemn league and covenant; and declared "that the swearer is neither bound to the meaning of the prescriber of the oath, nor to his own meaning who takes the oath, but to the reality of the thing sworn, as it shall be afterwards interpreted by the competent judge." In his station of chaplain Aiken conducted himself

so much to the satisfaction of the Marquis of Hamilton, that upon their return to court he procured for him a presentation from King Charles to the church and parish of Birsa in Orkney.

In the beginning of the year 1650, the Marquis of Montrose landed in the Orkney Islands furnished with a commission from Charles the Second to raise troops for the prosecution of the war with Oliver Cromwell. The Orkneys were loyal, and the marquis met with the best wishes of the clergy and chief inhabitants, who held a public meeting and unanimously deputed Mr. Aiken to draw up a declaration, in their names, expressive of their loyalty to their exiled king, and their determination to maintain his rights. Accordingly Mr. Aiken composed a paper replete with expressions of loyalty and of resolutions to adhere to their dutiful allegiance. For this step, and also for having conversed with the Marquis of Montrose, the General Assembly sitting at Edinburgh excommunicated the whole of the Orcadian clergy, and deposed them from their ministeral character and office; and the council also issued a warrant for the apprehension of Mr. Aiken, who had been the most prominent actor in this affair. The warrant came down in due course for execution, and besides being included in the whole body of the Orcadian clergy, Mr. Aiken was individually excommunicated, a sentence which then carried with it the confiscation of all his real and personal property. At that time Sir Archibald Primrose, who afterwards became lord-registrar and Earl of Rosebery, was clerk of the council, and being related to Mr. Aiken, sent him private notice that a warrant was out against him. Aiken immediately fled to Holland, where he lived in poverty till 1653. In that year he returned to Orkney, and removed his family secretly to Edinburgh, where he resided in obscurity till the Restoration in 1660.

On the Restoration he accompanied the only surviving Scottish prelate, Bishop Sydserf, to London, to congratulate King Charles on this auspicious event. His friend Bishop Sydserf recommended him to the Bishop of Winchester, who presented him to the rectory of Winfrith, in the county of Dorset, where he continued till the year 1677. In reward of his loyalty and sufferings he received a congé d'eslire to the dean and chapter of Moray, who elected him bishop of that see. He was consecrated at Edinburgh by Archbishop Sharp. He presided over the see of Moray till the year 1680, when he was translated to Galloway on the 6th of February, with a dispensation to reside at Edinburgh; because, says Wood, "it was thought unreasonable to oblige a reverend prelate of his years to live among such a rebellious and turbulent people as those of that diocese were." Keith says, "He so carefully governed this diocese, partly by his letters to the synod, presbyteries and single ministers, partly by a journey he made thither, that had he resided on the place, better order and discipline could scarce be expected." On account of the disturbed state of the country Bishop Aiken opposed the repeal of the penal laws against the field meetings of the Covenanters, although he had the most charitable sentiments towards them. He died of apoplexy at Edinburgh on the 28th of October, 1687, in the seventy-fourth year of his age; and was buried in the Greyfriars churchyard in that city. The following inscription was affixed to his coffin:—

"Maximus, Atkinsi, pietate, et maximus annis
Ante diem, invita religione, cadis.
Ni caderes, nostris inferret forsitan oris
Hand impune suos Roma superba deos."

(Skinner's *Eccles. Hist.*; Keith's *Catalogue of Scottish Bishops*; Wood's *Athen. Oxon.*)

T. S.

AIKIN, A. L. [BARBAULD.]

AIKIN, EDMUND, youngest son of John Aikin, M. D., was born at Warrington, October 2. 1780. Having shown early indications of a taste for drawing and design, he was placed, at a suitable age, with a surveyor and builder, after leaving whom he commenced business as an architect and surveyor. He wrote several of the early articles in the department of civil architecture for Rees's "Cyclopædia;" an Essay on Modern Architecture, published by the London Architectural Society; and some other minor pieces. In 1808 Mr. Aikin published a series of Designs for Villas and other rural buildings, with an introductory essay; and a few years after he presented to the Architectural Society an Essay on the Doric Order of Architecture, which was printed at their expense, in folio, with several plates: this is his most important work. He subsequently published, in 1813, an Essay on St. Paul's Cathedral, and remarks upon the architecture of the reign of Queen Elizabeth, appended to his sister's Memoirs of the Court of Elizabeth. About 1814 he went to Liverpool, to superintend the erection of the Wellington assembly-rooms; and he fixed his future residence in that town, where he furnished designs for several buildings. He died at Stoke Newington, during a visit to his father, March 11. 1820. (*Memoir of John Aikin, M. D.*, by Lucy Aikin, i. 267—272.)

J. T. S.

AIKIN, JOHN, M. D., was the only son of the Reverend John Aikin, D.D., and Jane, daughter of the Reverend John Jennings, a dissenting minister who superintended an academy at the village of Kibworth-Harcourt, Leicestershire. The father of John Aikin was educated for the dissenting ministry under Dr. Doddridge, and accepted a pastoral charge at Leicester; but, just as he was entering upon its duties, a disease of the

lungs permanently incapacitated him from preaching, and compelled him to retire from active life. Under these circumstances he opened a school at Kibworth-Harcourt, where both his children, John and Anna Lætitia (afterwards Mrs. Barbauld), were born, the former on the 15th of January, 1747. In 1756 he removed with his family to Warrington, where he became classical tutor to the dissenting academy established in that town; and, at a later period, tutor in divinity also. Young Aikin improved this opportunity of obtaining a classical education, and was entered among the students in the Warrington academy while only in his twelfth year. He had been intended for the ministry; but, preferring the medical profession, he was articled to a surgeon named Garthshore, at Uppingham in Rutlandshire. Owing to the want of congenial society this situation proved very irksome to him, and at the age of about eighteen he removed to the university of Edinburgh. Having studied there for two winters he returned to England in 1766, and shortly after became a pupil of Mr. Charles White, of Manchester, at which place, while he was diligent in his professional pursuits, he devoted much attention to poetry and polite literature, as is evident from extracts published in his "Memoir," hereafter referred to, from letters written about this period to his sister, with whom he always maintained a most affectionate intercourse. In 1769 he removed to London, and joined the anatomical class of Dr. William Hunter. During this visit to the metropolis he was received into the house of Mr. Arthur Jennings, his maternal uncle, whose youngest daughter he married in 1772.

Aikin commenced his professional career in the autumn of 1770, when he settled at Chester, where he obtained several valued friends, among whom were Pennant and Dr. Haygarth. Failing, however, to obtain sufficient encouragement, he removed in little more than a year to Warrington. While at Chester he published "Observations on the external Use of Preparations of Lead, with some general Remarks on topical Medicines;" a work which was well received, and is still held in esteem. Watt mentions a still earlier publication of Aikin's, entitled "Essay on the Ligature of Arteries," which he says was published in 1770. In 1771 appeared another professional work, entitled "Thoughts on Hospitals," which also met with a favourable reception; and in the following year Aikin published the first edition of his "Essays on Song-Writing; with a Collection of such English Songs as are most eminent for poetical Merit." The first of these essays is on song-writing in general, and the other three are on the particular classes of songs into which the collection is divided, which are—1. Pastoral songs and ballads; 2. Passionate and descriptive songs; and 3. Witty and ingenious songs. This little work soon reached a second edition, and was again republished in 1810, with several additions, under the name of "Vocal Poetry." In 1773 appeared, at Warrington, the first edition of a very popular volume entitled "Miscellaneous Pieces in Prose," by Aikin and his sister; in which work his was considerably the smaller share. In the following year he published a translation, with notes, of the "Life of Agricola" by Tacitus; and shortly afterwards a translation of Tacitus on the "Manners of the Germans." He had intended to produce a translation of all the works of Tacitus, but he abandoned the design upon the announcement of Murphy's translation.

For many years Aikin devoted considerable labour to collecting information relative to medical history and biography; and in 1775 he published an essay entitled "A Specimen of the Medical Biography of Great Britain," which attracted much attention, and procured him many offers of assistance. This was followed, about five years later, by an octavo volume of "Biographical Memoirs of Medicine in Great Britain from the Revival of Literature to the time of Harvey;" but he never published any further portion of his projected work. While he resided in the country the difficulties attending the investigation of the earlier periods of medical history were increased by the want of access to public libraries; and it appears also that the plan did not meet with sufficient encouragement. Miss Aikin states, that "after repeatedly resuming and again laying aside this favourite task during nearly twenty succeeding years, he was compelled finally to abandon it as one which promised no adequate remuneration either in fame or emolument."

About the year 1776 Aikin published some selections from Pliny's "Natural History," as a school book; and in the following year appeared, at Warrington, his "Essay on the Application of Natural History to Poetry," which was dedicated to Pennant. Shortly afterwards he was engaged to write an essay upon Thomson's "Seasons," to be prefixed to a new edition of that poem; and in 1778 he produced an English translation of Baumé's "Manuel de Chymie." It was at this time, according to his daughter's narrative, that Aikin began to show himself a strenuous advocate of civil liberty; and to the support of this dearly cherished cause he frequently, in subsequent years, devoted his pen and sacrificed his pecuniary interests. With the exception of his work on medical biography, before mentioned, he published no very important works during the next few years, although he was continually employed in literary pursuits during the intervals of leisure allowed by an extensive practice and the instruction of a few medical pupils. He also delivered chemical lectures to the stu-

pents in the Warrington academy, among the tutors of which he found some friends of similar tastes to his own. This establishment was dissolved at the end of 1783, and the little company of literary friends who had bound him to the place were dispersed. This circumstance, combined with the loss of his father, who died late in 1780, and the advice of his friends, who considered a more extensive field to be desirable for the exercise of his talents, induced him to take the degree of M.D., with a view to removing from Warrington. He obtained this degree at the university of Leyden, which he visited for the purpose in July, 1784, taking with him a thesis entitled "De Lactis Secretione in Puerperis." He wrote a journal of this tour, which is printed in his daughter's "Memoir." After returning to Warrington for a few months, Dr. Aikin removed with his family to Yarmouth: his mother was compelled to stop on the way by an illness of which she shortly died. A residence at Yarmouth for about a year led him to fear that the ground was too fully preoccupied to leave him a fair chance of success, and he therefore removed to London; but, just as favourable prospects were dawning upon him in the metropolis, one of his former competitors retired from practice, and he was induced by the pressing invitation of the principal inhabitants of Yarmouth to return thither after an absence of about four months. A circumstance which increased his satisfaction in this residence was the removal of his intimate friend, Dr. Enfield, from Warrington, to take the charge of a congregation at Norwich.

To return to Aikin's literary occupations in order of time, it should be stated that in 1783 he was engaged by the proprietors of Lewis's "Experimental History of the Materia Medica" to prepare an enlarged and corrected edition of that work, to which he devoted much time. It was published in 1784, in one volume, quarto; and again, with further additions by Aikin, a few years later. About the same time he was induced, by the age of his elder children, which then rendered the subject of education peculiarly interesting to him, to bestow considerable labour on books for the young, the first of which, entitled "The Calendar of Nature," appeared in 1784. About fifteen years later, this work was enlarged and republished by his son Arthur, under the title of "The Natural History of the Year." In 1788 was published the first edition of "England delineated," a work containing a brief description of every county in England and Wales, which became very popular, and ran through many editions. It was remodelled in 1819, when the title was altered to "England described."

The excitement produced by the French revolution, and more especially by the unsuccessful attempts of the dissenters to obtain the repeal of the Test and Corporation Acts, rendered Dr. Aikin's situation at Yarmouth very uncomfortable. Being deeply interested in the cause of the dissenters, by principle as well as by his connections, he issued two pamphlets on political subjects, one of which was called "An Address to the Dissidents of England on their late Defeat," published in 1790. These pamphlets were printed anonymously, but no attempt was made to conceal the authorship; and in consequence of their appearance most of the clergy and many of the other leading inhabitants of Yarmouth considered themselves justified in secretly withdrawing their support from Dr. Aikin, and transferring it to another physician, whom they invited to settle there. Owing to these circumstances, Dr. Aikin again left Yarmouth and removed to London in 1792. During his residence at Warrington, as early as 1777, he had become acquainted with Howard the philanthropist, who was then superintending the printing, in that town, of his work on prisons; and a permanent friendship had been formed between them. Shortly before Howard's death, in the Crimea, in 1790, he gave directions for his memoranda to be forwarded to Dr. Price and Dr. Aikin for publication; but the infirm health of Price incapacitated him from taking any part in the task of arranging them, which was therefore performed by Aikin alone, who published them as an appendix to Howard's work on lazzarettos. He also issued, in 1792, a volume entitled "A View of the Character and Public Services of the late John Howard, Esq., LL.D., F.R.S.," which contains an account of his valuable labours, especially in his investigations into the condition of prisons, hospitals, lazzarettos, &c., as well as an able summary of his character, and narrative of the principal events of his life. Shortly before the appearance of this work, Dr. Aikin published a small volume of "Poems."

On his return to London, Aikin was enabled to resume the society of some of his literary friends, in connection with whom he engaged in a monthly publication entitled "Memoirs of Science and the Arts," containing an account of the proceedings of learned societies in England and other countries; but, from some unexplained cause, this work was soon discontinued. In 1792 he commenced the publication of a very popular and instructive work designed for the benefit of the young, under the title of "Evenings at Home," of which the sixth and last volume appeared in 1795. This work, which, in addition to a very extensive circulation in England, has been translated into several foreign languages, was the joint production of Dr. Aikin and Mrs. Barbauld; but the portions contributed by the latter amount to only about one twelfth of the whole. Another work, commenced shortly afterwards, under

the name of "Letters from a Father to a Son on various Topics relative to Literature and the Conduct of Life," is of a less elementary character; the son to whom they were addressed having completed his education and entered upon the duties of a profession; and the subjects as well as the mode of treating them being adapted for readers of mature age. This work is considered by his daughter and biographer, who gives a particular account of its plan, to be "the most original, and in several respects the most important performance of its author." A second volume was published a few years later.

During his residence at Warrington Aikin had issued proposals for a history of Lancashire, but he had laid aside the scheme for want of sufficient encouragement. His local knowledge was however turned to advantage in the production, in 1795, of a large quarto volume containing a "Description of the country from thirty to forty miles round Manchester." Shortly afterwards Dr. Aikin became editor of the literary department of the "Monthly Magazine," which was established in 1796; and during the ten years in which he held that office he contributed many papers to the magazine. Towards the close of the same year he was engaged upon his greatest work, which is entitled "General Biography; or Lives, Critical and Historical, of the most eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to Alphabetical Order." Miss Aikin states that the design was not originally his own, although none could have coincided more happily with his talents, his acquirements, or the habits of his mind. Dr. Aikin's fitness for such a work is shown by the preface to the first volume, in which the plan of the book is laid down, and some good remarks are made upon the selection, compass, and arrangement of the matter. Considerable prominence is given by Dr. Aikin to the class of persons eminent as inventors or improvers in the various departments of science and art; and he expresses his anxiety to avoid any undue stamp of nationality in his selection of names. Conciseness, impartiality, and simplicity of style are especially aimed at; and in order to insure the last quality, he always employed one of his family to read the manuscript aloud in his own presence, and in that of such other members of his domestic circle as could be conveniently assembled, and he invited the freest strictures even from the youngest. Dr. Enfield was associated with Aikin at the commencement of this work, and he undertook the articles on divines, metaphysicians, writers on natural and moral philosophy, and mathematicians; but he died before the completion of the first volume, which was published in 1799; and in the latter part of the work this department was chiefly supplied by the Reverend Thomas Morgan. Messrs. Nicholson and Johnston were the principal other contributors, but nearly one half of the work was written by Aikin himself. It extends to ten closely-printed quarto volumes, (including a supplement and chronological index of royal personages, which fill more than half of the tenth volume), of which, owing to circumstances which impeded the publication, the last did not appear until 1815. Authorities are referred to at the end of every article, and the initials of the writers are always given.

The extensive labours required during many years for the production of the "General Biography" did not prevent Dr. Aikin from undertaking several other literary works, especially after he was compelled by ill health to renounce his professional engagements, which he did in 1798, when, after a temporary sojourn at Dorking, he removed to Stoke Newington, near London. About 1800 he undertook the editorship of a new edition of Johnson's Poets, comprising several new prefaces and biographical notices, of which only fourteen volumes were published, containing the works of Spenser, Butler, Cowley, and Milton. In the course of his long literary career he produced many short critical essays on the works of English poets, some of which are published in the appendix to his Memoir. A pleasing little work entitled "The Arts of Life," intended for the young, appeared in 1802; and in the same year Dr. Aikin produced a volume descriptive of British forest trees, under the name of "The Woodland Companion," which has passed through several editions. Soon afterwards he wrote "Letters to a young Lady on a Course of English Poetry," and also a work in two small volumes entitled "Geographical Delineations," which gives an account of the natural and political state of all parts of the world. In 1809, during a temporary suspension of the "General Biography," he made an English translation of the Memoirs of Huet, bishop of Avranches, from the original Latin by himself. This translation, with notes, was published in 1810, in two volumes, octavo.

On the termination of Dr. Aikin's connection with the Monthly Magazine, in 1806, he commenced a new literary periodical, called the "Athenæum," which was abandoned after two years and a half; and in 1811 he published a collection of some of his essays from these journals. About the same time he wrote the "Lives of John Selden, Esq. and Archbishop Usher," which were published in one octavo volume in 1812. In 1811 he became editor of Dodsley's "Annual Register," a work which employed much of his time in future years; and in 1816 he published the first edition of his "Annals of the Reign of George III.," in two volumes, octavo. This edition embraced the period from 1760 to the peace of

1815; but in a second the narrative was extended to the death of George III. One of the latest publications of Dr. Aikin was a volume of "Select Works of the British Poets," with biographical and critical prefaces, which appeared in 1820. In the course of the half century during which he was employed in useful and elegant literature, he executed several translations and other works not here enumerated, besides "miscellaneous pieces, biographical, moral, and critical," a collection of which occupies the whole of the second and part of the first volume of the "Memoir" published by his daughter, Miss Lucy Aikin, in two octavo volumes. The preface to that work, and Watt's "Bibliotheca Britannica," contain a long list of the works of Dr. Aikin, of which the principal only have been noticed above. A dangerous attack of palsy deprived him of his faculties for a time in 1817, but he in a great degree recovered from its effects. He died of apoplexy, December 7. 1822, at Stoke Newington. In person Dr. Aikin was of middle stature, spare, erect, and much pitted with small-pox. His temper was cheerful and affectionate, and his diligence was unwearying; constant employment appeared to be essential to his happiness. He was a careful writer, and, excepting in the case of the "General Biography," usually wrote everything twice, and sometimes oftener, before sending it to press. A portrait of him is prefixed to his daughter's "Memoir." (*Memoir of John Aikin, M.D.*, by Lucy Aikin. There is also a short biographical notice of Dr. Aikin, by his son Arthur, in the *Gentleman's Magazine* for 1823.) J. T. S.

AIKMAN, WILLIAM, a Scotch painter of considerable merit, was born at Cairney, in Aberdeenshire, in 1682. He was educated for the law, but his taste for the arts induced him to adopt painting as his profession, and he accordingly studied under Sir John Medina, when that painter was in Scotland, and soon mastered the practical difficulties of the art. In 1707 he sold his paternal estate at Arbroath, in Forfarshire, and set out for Italy, where he resided three years, chiefly in Rome, devoting his time principally to the study of the great works of the Roman school. He then visited Constantinople and Smyrna; and after a second sojourn at Rome, he returned, in 1712, to his native country. In Scotland, although he painted some portraits of the Scotch nobility, Aikman found little to do, and he was persuaded by his patron the Duke of Argyle to remove to London, whither he came in 1723. In London, with the patronage of the Duke of Argyle to assist him, he was not long without employment, and was soon much occupied in portrait painting. He was commissioned by the Earl of Burlington to paint a large picture of the royal family. He, however, died before he had an opportunity of completing it. He died in London, in 1731, and his body was interred in Scotland, in the same grave with his only son.

Aikman was a very accomplished man; he was intimate with Allan Ramsay, whose portrait he painted, and with the poet Thomson, who wrote some verses on his memory. He was Thomson's first patron, for he introduced him to Sir Robert Walpole. He was on terms of intimacy also with Sir Godfrey Kneller, in whose style he to a great degree painted. His portraits are simple, and aim at no adventitious beauties. He painted the portrait of Gay, which is much praised by Virtue. His own portrait, painted by himself, is now in the painter's portrait gallery at Florence. (Walpole, *Anecdotes of Painting, &c.*; Pilkington, *Dictionary of Painters.*) R. N. W.

AILHAUD, JEAN, was born at Lourmian in Provence, in 1674, and was the proprietor of a very successful quack medicine, which was long known as "La poudre purgative d'Ailhaud." It was composed of resin, scammony, and soot. In the provinces he gained money enough to become a doctor, and go to Paris, where he obtained an exclusive privilege for the sale of his powder, and realised a considerable fortune. He wrote his own praises, in a work entitled "Traité de l'Origine des Maladies et des Effets de la Poudre Purgative," (8vo. Paris, 1740 and 1742, and Avignon, 1748,) which has all the ordinary characters of those works in which all diseases are described as derived from one origin, and curable by one medicine. He died in 1756, and left a son, Jean Gaspar Ailhaud, who for a time continued his father's trade with equal advantage, and became Baron de Castelet. He wrote several works upon the virtues of the powder, of which the titles are given in the *Biographie Médicale*, i. 79.; and in Quérard, *La France Littéraire*, i. 19. J. P.

AILI'NI, or AYLI'NI DE MANIA'CO, JOHANNES, author of an account of the war in Friuli from 1381 to 1388, occasioned by the refusal of a strong party allied to the Venetians to acknowledge Cardinal Alençon, who had been nominated *in commendam* by Pope Urban VI. to the patriarchate of Aquileja. All that is known of him is to be gleaned from incidental allusions in his narrative, and from Muratori's preface to it in the third volume of his Italian Antiquities. He lived at Maniaco during the war, of which he has left an account, and had at that time a grandson who was about fourteen years of age. He was by profession a notary, as his father, grandfather, and great-grandfather had been. He possessed considerable property. In consequence of his wealth, or his character, or his professional ability, he had great influence with his townsmen, and this he used on one occasion during the war to save the lives of the noblemen at the head of

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sists of the kind of gossip which might be expected from the magistrate of a small provincial town, in an age and country characterised by energy and enterprise, the absence of all refinement, and unbounded party spirit. But its very defects in a literary point of view render it valuable as a picture of the burghers of the fourteenth century in the north of Italy—of the middle classes, the materials of which were composed the civil and military partisans of the Carraras lords of Padua or of the senate of Venice. The house of the Ailini seems to have enjoyed a long track of uninterrupted prosperity for the tumultuous period in which it flourished. Ailinus, the great-grandfather of Johannes the historian, was practising as a notary in 1277; and a younger Johannes (the grandson of the historian, according to Muratori, but, from a passage in the history, more probably his great-grandson), was a canon in the church of Udine in 1477. (*Antiquitates Italiæ Medii Ævi*, Auctore Ludovico Antonio Muratorio. Mediolani, 1740. tom. iii. c. 1189—1220.) W. W.

AILLAUD, PIERRE TOUSSAINT, was born at Montpellier, in 1759. He entered the church, and was also professor of rhetoric in the college at Montauban, and keeper of the public library there. The Abbé Aillaud obtained a respectable name as a poet. He died at Montauban, in 1826. His principal works were — 1. "Apothéose de Thérésine," an elegiac poem, in five cantos. Montauban, 1802. 8vo. Reprinted 1827. 2. "L'Egyptiade," an heroic poem, in twelve cantos. Toulouse, 1802, 8vo.; Paris, 1813, 8vo. The subject is Napoleon's expedition to Egypt, and the model is the "Jerusalem Delivered;" but the whole poem is a monotonous panegyric. The abbé wrote four additional cantos, but Napoleon's downfall occurring before they could be printed, they appeared under the new title of "Fastes Poétiques de la Révolution Française." Mont. 1821, 18mo. 3. "Cleopâtre à Auguste," an heroic epistle. Mont. 1802, 8vo. 4. "Le Nouveau Lutrin," an imitation of Boileau's masterpiece. Mont. 1815, 8vo. 5. "Le Triomphe de la Révélation," in four cantos. Mont. 1815, 8vo. 6. "Jean Jacques Rousseau Devoilé." Mont. 1817, 8vo. A refutation of Rousseau's opinions on education and society. 7. "Tableau Politique, Moral, et Littéraire de la France," from the days of Louis le Grand to 1815. Mont. 1823, 8vo. 8. "La Nouvelle Hen-
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odes of Horace, which, with the elegy on Thérésine, &c., were printed in one volume, after the abbé's death; Montauban, 1827. (Rabbe, &c. *Biographie des Contemporains*, v. 7.; Quérard, *La France Littéraire*, i. 19, 20.) J. W.

AILLEBOUST or AILLEBOUT, JEAN. [ALBO'SIUS.]

AILLI, PIERRE D', was born at Compiègne in Picardy in 1350, and his great talents presently made amends for the obscurity of his origin. In 1372 he entered into the college of Navarre, at Paris, and obtained early distinction by some treatises on Logic, in support of the doctrines of the Nominalists, and by his expositions of the "Sentences of Peter the Lombard," delivered in 1375. Five years later he took the degree of doctor, and became canon of Noyon; in 1384 he was promoted to the grand mastership of his college, where his pupils were extremely numerous, and among them were Gerson and Clemangis; and in 1389 to the chancellorship of the university of Paris. In return for these honours he caused a residence for theologians to be added to his college, and at his death bequeathed to it his library and other property. But his labours and distinctions were not confined to his university. He appeared before Clement VII., at Avignon, as the strenuous and successful advocate of the immaculate conception, against the error of John Montesson. At Genoa he preached before Benedict XIII. concerning the Trinity with so much power, as to induce that pope to establish in the church the festival of the Most Holy Trinity. By such exertions he merited the see of Cambray, to which he was advanced in 1395. Devoted to the interests of the church, he was afflicted by the great schism then prevailing, and unwearied in his endeavours to heal it. For that purpose he undertook some missions; but it was his fixed opinion that the only hope of remedy was in a general council. His urgent remonstrances contributed to the convocation of that of Pisa, and there his sense and learning gave him much influence and augmented his great reputation. Two years afterwards, in 1411, he was raised by John XXIII. to the dignity of cardinal. In the council of Constance he found a still larger field for distinction.

He presided at the third session; and when the flight of John and most of his cardinals occasioned some doubts as to the validity of

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power. But at the same time he confessed and denounced the abuses and impurities of the church, the pomp of its ceremonies, its superfluous festivals, the multitude of its monks and of its images, the imperfections of its prelates, the rapacity of the court of Rome, and especially argued that any effectual reformation must begin with the head. And to these opinions it must be ascribed that his name was afterwards recorded along with that of Huss among the "witnesses of the truth," whose honest labours are supposed to have prepared the path for Luther and Zwingli. It is disputed whether he died in 1420 or in 1425. It is certain that his ashes were transported to Cambray and interred in that cathedral, and also that he bequeathed large sums of money to various churches for masses for the repose of his soul. His title, according to the custom of the age, was, "The Eagle of France and the indefatigable Hammer of Heretics." Among his various works, those on judicial astrology, which are numerous, are perhaps the most singular; for in the warmth of his argument he does not fear to maintain that the deluge of Noah, the birth of Christ, and every other very remarkable event might have been predicted by astrology. These are the titles of some:—"Vigintilogium de Concordantia Astronomicæ Veritatis cum Theologia;" "Tractatus de Concordantia Astronomicæ Veritatis et Narrationis Historicæ;" "Tractatus elucidarius Astronomicæ Concordiæ cum Theologia et cum Historica Narratione;" "Apologetica Defensio Astronomicæ Veritatis," &c. Of his other compositions some were logical, others theological. Others related to the constitution and condition of the church; such were his books "De Ecclesiastica Potestate;" "De Emendatione Ecclesiæ;" "De Difficultate Reformationis in Concilio Universali," &c. There remain, besides, a volume of tracts and sermons, and a life of Pope Celestine V., from his pen; and it is likewise true that he composed, in some thirty lines of French poetry, a description of the "Life of a Tyrant," which was paraphrased in Latin hexameters by his pupil Clemangis. A complete list of his works may be found in Launoi's "History of the College of Navarre," in the "Gersoniana" of Dupin, and in the "Bibliothèque Nouvelle des Manuscrits," by D. Montfaucon; and some of the most important are contained in the "Fasciculus Rerum expetendarum et fugiendarum," as re-

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tery of Revesby, in Lincolnshire. But this statement, though it appears in other biographical works, and receives some support from what we find in Leland respecting him, is incorrect, it being indisputable that not Revesby, but Rievaulx, another Cistercian house, was that over which he presided. This distinctly appears by the addition of Rievallensis to his name in the incipit and explicit of the treatises by him, published by Twysden, and by his own designation of himself in the preface to two of his treatises, "Frater A., servus servorum Christi qui in Rievalle sunt." Rievaulx was a monastery in the North Riding of Yorkshire, not far from Helmsley or Hamlake, where was the castle of its founder, Walter Espec, a man of Ailred's time, and celebrated by him. It appears to have been some mistaken reading of the word Rievaulx which brought him into connection with Revesby.

Leland, to whose account of Ailred little has been added by any later writer, says that he was educated in Scotland, with Henry, son of David, king of the Scots; and it is evident from his own writings that this king was personally known to him, and had commanded much of his veneration and esteem. Leland has a conjecture that he might be born in Scotland.

The greater part of his life appears to have been spent at Rievaulx, then a newly-founded house, some monks having been sent thither by Saint Bernard. The two first abbots were named William and Maurice, under whom he lived as a private monk; and on the death of Maurice, succeeded him in his office of abbot, which he held till his death. The retired situation of Rievaulx was eminently favourable to the purposes of those who delighted in study and religious meditation. Ailred appears to have been one of them. Though his merit was very great, and very generally known in the world, he was not to be seduced from the shades of Rievaulx, not even by the offer of a bishopric. He was buried in the church of his monastery, a great part of the walls of which now remain; but there are at present no traces of his tomb, which Leland, writing about the time of the dissolution of the religious houses, says that he saw richly adorned with gold and silver ornaments.

The writings of Ailred may be divided

into two classes, the religious and the historical; and also into those which have been printed, and those which are only to be found in manuscript. Manuscripts containing writings of his are common in great libraries; but it does not appear that anything was printed professedly as his before the year 1631.

In that year Richard Gibbons, a Jesuit, printed at Douay a volume containing the five following works: — 1. "Sermones de Tempore et de Sanctis." 2. "In Isaiam Prophetam Sermones XXXI." 3. "Speculum Charitatis Libris III., cum Compendio ejusdem." 4. "Tractatus de Puero Jesu duodecenni." 5. "De Spirituali Amicitia." These works of Ailred were subsequently included in the "Bibliotheca Cisterciensis," and also in the "Bibliotheca Patrum."

His historical writings remained unprinted till 1652, when the chief of them were included by Sir Roger Twysden in his collection of early English chroniclers, entitled "Historiæ Anglicanæ Scriptores Decem." They are four treatises of no great length, filling from column 333. to column 422. of Twysden's work. Their subjects are — 1. "De Bello Standardi tempore Stephani Regis;" 2. "De Genealogia Regum Anglorum;" 3. "De Vita et Miraculis Edwardi Regis et Confessoris;" and, 4. "De quodam Miraculo Mirabili," or, "De Sanctimoniali de Watton." It is in the first of these that he speaks of the deeds of Walter Espec; in the second, of David, king of Scotland. The other two belong rather to the class of legendary writings than of chronicle or history; and on the whole, notwithstanding the high encomiums passed upon him by Capgrave and Leland, as an historical writer, he cannot be placed in the same rank with several other writers of the two or three centuries succeeding the Conquest.

Three other treatises, which are now generally believed to be his, have been printed; namely, "Regulæ ad Inclusas seu Moniales," which is printed among the works of St. Augustine, as if by that father. The others are entitled "Tractatus de Dominica infra Octavas Epiphaniæ," and "Sermones de Operibus Isaiæ." These are printed among the works of St. Bernard.

There has lately been published, in the "Reliquiæ Antiquæ," by Messrs. Wright and Halliwell (vol. ii. p. 180—189.), a catalogue of the books which formed the library of the monks of Rievaulx in the fourteenth century, in which are many writings of St. Augustine, of St. Bernard, and of Ailred. Among those attributed to Ailred, is one entitled "De Institutione Inclusarum," which is probably the tract attributed to St. Augustine: there is also the "De Operibus Ysaiæ," given to Ailred; and this may be taken as some proof, in addition to what is to be found in Tanner, of the wrong appropriation of those treatises. There is also in that catalogue a volume of sermons among the works of Ailred. Considering the connection of Ailred with this monastery, their collection of writings, said to be his, may be taken as being nearly a complete collection of the works really his, and their testimony as being no mean proof of his claim to works given to him. We add, therefore, that, besides the writings first mentioned, there are in the Rievaulx catalogue the "De Spirituali Amicitia," "De Vita Sancti Edwardi;" "De Generositate et Moribus et Morte Regis David," which is probably the treatise published by Twysden under the title "De Genealogia Regum Anglorum," or at least the former portion of it; "De Vita Sancti Niniani Episcopi;" "De Miraculis Haugustaldensis Ecclesiæ;" "Epistolæ; "De Anima;" and "Speculum Charitatis," which, though not expressly said to be his, is so placed in the catalogue that it may reasonably be inferred the compiler meant it to be received as his, as Gibbons considered it. There is also in this catalogue a "Psalterium Glossatum" by him. The original of this valuable catalogue is in the library of Jesus College, Cambridge. Of the treatise on the miracles of the church of Hexham, and the life of Saint Ninian, there are copies among Laud's MSS. in the Bodleian. We proceed to notice other writings which are attributed to him by Pits and other writers: — 1. A Life of the Confessor, in Latin verse, addressed to Lawrence, abbot of Westminster. A copy of this is in the library of Caius College, Cambridge (Tanner). 2. "Vita S. Margaritæ Reginæ Scotiæ." 3. "De Fundatione Monasterii S. Mariæ Eboracensis, et de Fontibus," a copy of which is in the library of Corpus Christi College, Oxford. 4. "De Prelatorum Moribus." 5. "De Ministrorum Officiis." 6. "Sagittam Jonathæ." 7. "Dialogus inter Hominem et Rationem." There are a great number of other small treatises, each contained in one book, attributed to him by Pits, for which the reader is referred to his work. But he may be warned that there is danger of writings being attributed to Ailred of Rievaulx which really belong to Edilred, who was abbot of Wardon.

Pits says, without naming his authority, that Ailred died in A. D. 1166, being in his fifty-seventh year, and that his name was placed in the catalogue of the saints. Leland says that he was assisted in his writings by Walter Daniel the Deacon. J. H.

AIMAR RIVAULT. [AYMAR.]

AIMAR VERNAI. [AYMAR.]

AIMERI DE BELENVEI. [BELENVEI.]

AIMERI DE BELMONT. [BELMONT.]

AIMERIC, or HAIMERIC, (called, in the "Biographie Universelle," but we know not on what authority, Aimeric Malefayda, or de Malefaye,) third Latin patriarch of Antioch. In his own letters he writes his name Aimericus, but William of Tyre generally writes it Haimericus, and Baronius fol-

lows him. Aimeric was a native of Limousin, and an illiterate person. On the deposition of Radulphus, or Ralph, patriarch of Antioch, A.D. 1142, he was chosen to succeed him, partly through the patronage of Raymond, prince of Antioch; and partly, it is said, through the bribes distributed to the bishops of the diocese by Peter (called by William of Tyre Petrus Armenius), commander of the garrison of the city, and uncle to Aimeric. Aimeric was at the time of his election one of the clergy of the cathedral of Antioch. William of Tyre in one place calls him dean (deeanum), in another, one of the subdeacons (quendam ejusdem ecclesiæ subdiaconum). He was involved in a quarrel with Raynald, who had married the widow of Raymond of Antioch and succeeded to the principality, and was by him imprisoned and treated with the utmost cruelty. Cinnamus, the Byzantine historian, affirms that Raynald's object was to extort money from the patriarch. (Cinnamus, *History*, book iv. c. xviii.) By the intervention of Baldwin III., king of Jerusalem, he was set at liberty and his property restored to him; after which he left the diocese of Antioch, and withdrew into the kingdom of Jerusalem, where he resided some years. During this interval he celebrated the marriage of King Baldwin with Maria Comnena, niece of the Emperor John Comnenus. In the year 1180 he was involved in a quarrel with Bohemond, now prince of Antioch, who had repudiated his wife, and, in spite of the opposition of the clergy, taken another. For this Bohemond incurred excommunication, and in revenge plundered the property of the church and offered violence to the patriarch, who with some of his clergy was besieged in a fortified house belonging to the church. The dissension was partially allayed after some time by the intervention of the patriarch of Jerusalem and the grand masters of the Hospital and the Temple. About this time Aimeric received the Maronites into the communion of the Latin church. He was the Pope's legate in the East. After the battle of Tiberias, A.D. 1187, Aimeric sent two bishops into the West to invoke the aid of the European princes. The letter which he wrote on this occasion to King Henry II. of England, and Henry's answer, are preserved by Benedict of Peterborough (*De Vita et Gestis Henrici II. et Ricardi I.*, Hearne's edit., pp. 503, seq.) Aimeric's letter is given also by Baronius. Aimeric died A.D. 1187, before receiving, as it appears, the answer of the King of England. The order of Carmelite monks is said to owe its origin to him: he collected the hermits who were living in the Holy Land, formed them into a community, and fixed them on Mount Carmel, from whence the order spread into Europe. A letter of Aimeric to Hugo Etherianus, acknowledging the gift of his book on the procession of the Holy Ghost, is given in Martene's "Thesaurus Anecdotorum," vol. i. p. 480. (Guillelmus Tyrius, (William of Tyre), *Historia Belli Sacri*, lib. xv. c. xvi. xviii., lib. xviii. c. i. xxii., lib. xxii. c. vii. viii.; Baronii *Annales ad Ann.* 1143, 1181, 1182, 1187; *L'Art de vérifier les Dates*, vol. iv.) J. C. M.

AIMERIC DE PEGULHA, or AIMERI DE PEGUILAIN, a troubadour of the thirteenth century, was the son of a draper of Toulouse. His poetry was, we are told, very bad, till he fell in love with a citizen's wife of the neighbourhood, on whom he made many excellent songs. The lady's husband thought fit to meddle with him, and do him dishonour ("lo marit se mesclet ab lui e fes li desonor," are the words of the Provençal biographer), on which Aimeric avenged himself by dealing the husband a serious wound on the head with his sword, and was in consequence obliged to fly from Toulouse. He took refuge in Catalonia with Guilems de Berguedan, himself a poet, who was so pleased with his talents, that he gave him his own palfrey and clothing, and presented him to King Alfonso of Castile. The husband was cured of his wound, an event which seems to have been unexpected, and went on a pilgrimage to St. James of Compostella, probably to return thanks for his recovery. Aimeric felt desirous of profiting by his absence, to carry on his amour at Toulouse, and King Alfonso, on learning his wish, not only provided him with all he wanted, but sent an escort with him to assist him in his designs. The companions of Aimeric went to the house of the citizen's wife, told her that a cousin of the King of Castile, who was in their company on a pilgrimage, had fallen ill on the road, and solicited permission for him to lodge in her house. Under this pretence, Aimeric gained admittance, and was there ten days, after which he returned to his friends in Spain. He remained at the court of Alfonso till he was obliged to leave it on account of a satire which he had composed on Anselm, the royal steward, in which he accused him of stealing his master's gold cup. He then spent some time at the court of the Princess Beatrice, the heiress of Provence, before her marriage to Charles of Anjou, in 1245, an event which the poet deplored in verse as a great misfortune. The latter part of his life was passed in Lombardy, where his biographer states that he is said to have turned heretic. As he lived in the time of the contest between the pope and the Albigenses, it is not improbable that this statement may have had a foundation in fact, especially as Aimeric, in some of his poems, celebrates the Count of Toulouse, the defender of the Albigenses, and the King of Aragon, the defender of the count. In some of his verses, he alludes to himself as advanced in age, and, from the events that he mentions as contemporary,

it is evident that he lived both at the commencement and towards the middle of the thirteenth century. He is said to have died about 1260.

More than fifty poems by Aimeric are still extant. That they were highly esteemed in his own time, is shown by the mention made of them by Dante, in his treatise "De Vulgari Eloquio," book ii. chap. 6.; and by Petrarch, in his "Trionfo d'Amore;" if, indeed, the Amerigo mentioned by Petrarch is Aimeric de Peguilha, which has been doubted. He was fond of, and thought to excel in satire; but, to a modern reader, his poems do not appear to possess peculiar merit. Several of his productions are printed by Raynouard, and a few by Rochegude. (*Life*, by a Provençal biographer, in *Le Parnasse Occitanien*, by Rochegude, p. 169; &c.; and in Raynouard, *Choix des Poésies originales des Troubadours*, v. 8, &c.; *Histoire Littéraire des Troubadours*, by Millot, ii. 232, &c; *Life*, by Nostradamus, with notes by Crescimbeni, in Crescimbeni, *Comentarj intorno alla sua Istoria della volgar Pòesia*, ii. 78, &c.) T. W.

AIMERICH, MATE'O, a Spanish Jesuit, born at Bordil in the diocese of Gerona in Catalonia, A. D. 1715. He entered the society of Jesuits at the age of eighteen; and after finishing his studies, became professor of philosophy and divinity in several of their colleges. He was chancellor of the university of Gandia at the time of the expulsion of the Jesuits from Spain (1767). He retired into Italy and settled at Ferrara, where he died A. D. 1799, aged eighty-four. Aimerich was a man of extensive learning, and remarkable for the elegance and purity of his Latin style. Besides a variety of smaller works on philosophical and philological subjects, he published —1. "Nomina et Acta Episcoporum Barcinonensium, 4to. Barcinone, 1760." 2. "Quinti Moderati Censorini de Vita et Morte Linguæ Latinæ Paradoxa philologica criticis nonnullis Dissertationibus exposita, asserta, et probata, 8vo. Ferrariæ, 1780." 3. "Relatione autentica dell' Accaduto in Parnasso," 8vo. Ferrara, 1782. This was a defence of the preceding work. 4. "Specimen veteris Romanæ Litteraturæ deperditæ vel adhuc latentis, 4to. Ferrariæ, 1784." 5. "Novum Lexicon Historicum et Criticum antiquæ Romanæ Litteraturæ deperditæ vel latentis, &c. 8vo. Bassani, 1787." This is a sequel to the preceding work. He left a supplement to his Lexicon, and some other works in MS. (*Biographie Universelle, Supplément.*) J. C. M.

AIMERY, or AMAURY DE LUSIGNAN, king of Cyprus, and also of Jerusalem, in the twelfth century. He succeeded to Cyprus on the death of his brother Guy, A.D. 1194, and in 1197 he obtained the titular kingdom of Jerusalem by his marriage with Isabella, daughter of Aimery I., a previous king. His brother Guy had acquired the same dignity by his marriage with Sibilla, the elder sister of Isabella, and about the year 1189 had lost almost at the same time the greater part of his dominions by his unsuccessful wars with the Saracens, and the title by the death of his queen. Isabella, who had then, by claiming her inheritance, deprived the Lusignans of the title of king of Jerusalem, had successively conferred it, after her separation from her first husband, Humfrey of Toron, on Conrad of Montferrat, and Henry of Champagne; and now, by her fourth marriage, she transferred it a third time, and restored it to the family of Lusignan. Aimery, at the request of his queen, fixed his residence in Palestine, and intrusted the government of Cyprus to the knights of Saint John. His first operations against the Saracens were successful; in spite of the formidable opposition of Malek Al'-ádhil, the brother of Saladin, he took the city of Berytus or Beyrout, and was crowned there in the first year of his reign. The Christian forces next undertook the siege of Toron, a fortress between Mount Lebanon and the sea, and would probably have succeeded, but for treachery and dissension among themselves. Disgusted at this conduct, the German crusaders, who formed the chief strength of the Christian army, availed themselves of the excuse for returning to Europe afforded them by the death of their emperor, Henry VI., to whom Aimery had acknowledged himself a vassal for the kingdom of Cyprus, for the purpose of obtaining assistance. Left to contend alone with the Mohammedans, the King of Jerusalem was only enabled to maintain the shadow of power by the internal disputes of the successors of Saladin. His hopes of assistance were revived by the tidings of the approach of a new force of crusaders; but he was disappointed by its unexpected diversion against the Greek empire, which resulted in the conquest of Constantinople by the Latins, A. D. 1202. As soon as this news reached Palestine, Aimery was deserted even by the crusaders who had hitherto remained with him, and was unable to effect anything more than an advantageous armistice with Malek Al-'ádil, who had a great respect for his character. He died at Acre, after another war and another armistice, on the 1st of April, 1205, a short time after his queen Isabella; and at his death the kingdoms of Cyprus and Jerusalem were again disunited, to the great disadvantage of the Christian cause. Cyprus fell to Hugh, his son by a former wife, and Jerusalem to Maria, the daughter of Isabella by Conrad of Montferrat. (*Art de vérifier les Dates*, folio edit. i. 451. 459.; Wilken, *Geschichte der Kreuzzüge*, v. 20, &c. &c. Some statements made by Etienne Lusignan, *Histoire des Princes de Hierusalem, Cypre, &c.*, are at variance with other authorities, and have been disregarded.) T. W.

AIMO, DOMENICO, an Italian sculptor, called Varignana. He made some of the statues over the principal gate of San Petronio at Bologna. He lived in the early part of the sixteenth century. (Cicognara, *Storia della Scultura.* R. N. W.

AIMOIN (in Latin, Aimoinus), a monk of the Benedictine abbey of Fleury, or St. Benoît sur Loire, near Orléans. He was a native of Aquitaine or Guienne, and was related by the mother's side to the lords of Aubeterre in Angoumois. He embraced the monastic life at the abbey of Fleury under Oylbold, A. D. 970, and died A. D. 1007 or 1008. His principal work is his history of the Franks, dedicated to Abbon of Fleury [ABBON], successor of Oylbold. He wrote or designed to write four books, extending from the departure of Antenor (to whom he traces the origin of the Frankish nation) from Troy to the time of Pepin le Bref, father of Charlemagne; but either he never completed his plan or part of the work has been lost. Three books and part of the fourth are extant. The work is continued to the fifteenth year of Louis le Débonnaire by another hand. Aimoin professed to be only a compiler, "to bring together in one work, and to re-write in purer Latin, the deeds of the Frankish nation or kings, dispersed in various books, and recorded in rude style." The authorities to which he had recourse are enumerated by Bouquet (*Recueil des Historiens des Gaules et de la France*, tom. iii. p. 20.). Aimoin wrote the life of Abbon of Fleury [ABBON]; two books on the miracles of St. Benoît or Benedict; a sermon on the festival of that saint; and some Latin hexameter verses on the translation of the bones of St. Benedict, and the foundation of the abbey of Fleury. The verses are printed by François Duchesne at the close of Aimoin's history, in the third volume of the "Historiæ Francorum Scriptores." The style of Aimoin, though inferior to that of Abbon, is not so bad as that of many authors of the same age. (Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*; Bouquet, Prefatory Notice to Aimoin's History in the *Recueil des Historiens des Gaules et de la France.*) J. C. M.

AINE, AISNES, or DAINE, MARIE JEAN BAPTISTE NICHOLAS D', was born at Paris in 1733. After filling the office of maitre des requêtes, he became successively intendant of Pau, Limoges, and Tours. He was a member of the Academy of Sciences and Belles Lettres of Prussia, and is described as a man remarkable for his probity, possessed of great information, and one whose conversation was both amusing and instructive. He died on the 25th of September, 1804. His works consist of a translation of Dodsley's "Œconomy of Human Life," published at Edinburgh in 1752, in 12mo., and of Pope's Eclogues: the latter translation is inserted in the second volume of "La Nouvelle Bigarrure," p. 75. (*Le Moniteur*, an. xiii. p. 30.; Quérard, *La France Littéraire*, tit. "Aine" and "Dodsley.") J. W. J.

A'ÎNEJÎ' SOLIMAN, grand vizír, surnamed A'înejí, (the Crafty, or, literally, the "Mirror-man,)" from his address in deceiving both friends and enemies. He was born in Bosnia, of Christian parents, but he embraced Islám, and was employed as a groom in the palace of the celebrated Köpríli, whose kiaya or secretary he became. Having entered the army, he rose to the rank of general, and beat the Poles at Babatach in 1684. He was afterwards employed in Hungary, and showed himself a subtle diplomatist in the civil troubles of that country. Kárá-Ibráhím, the grand vizír who aimed at his ruin, named him commander-in-chief in Hungary; but A'înejí saw the snare, and hastily started for Constantinople. He there persuaded the diwan that the presence of the sultan himself, or at least of the grand vizír, could alone retrieve the state of affairs in Hungary. But the sultan durst not absent himself from Constantinople, and Ibráhím, an infirm and sickly man, was neither a statesman nor a soldier; and A'înejí succeeded in convincing the ministers of this. Accordingly, Ibráhím was caught in the snare he had set for A'înejí, who was appointed to supersede him as grand-vizír. Vigorous measures soon announced to the people the accession to power of a minister equally distinguished in the cabinet and in the field. A'înejí's first step was to pay the troops the arrears, but in a debased money. He defended and saved Tököli, the usurper of the Hungarian throne, whose head had been called for by the adherents of the system of the late grand vizír who still possessed influence; and he quelled the disorders of the Janissaries. He also stopped the frauds practised by the soldiers in obtaining their pay several times, which they did in the following way: each soldier had a ticket with his name written on it, and he was paid on showing the ticket to the cashier, who returned it without asking for a receipt, a measure of precaution which could not be practised in a country where the people cannot write their names. When a soldier was paid, he used to give his ticket to one of his comrades, who got the pay again on assuming the name which was written on it. A'înejí ordered that the description of the bearer should be written on the back of each ticket; but by this measure he excited the discontent of the army, for in that time no freeman in Turkey would allow a description of his person to be given on his papers, because this was equivalent to being classed among slaves.

The French ambassador having demanded the cession of the Holy Sepulchre at Jerusalem to the Roman Catholics exclusively, A'înejí received him with all courtesy, but refused to accede to his proposal. It was in

May, 1686, that A'ineji Soliman started for Hungary, after obtaining from the sultan a firman which promised him life and liberty, whatever might be the issue of the campaign. In this war everything depended on preventing the Imperialists from taking Buda (Ofen), then defended by A'bdi Pasha against the Duke of Lorraine, in whose camp were collected nobles and soldiers from every nation in Europe. The grand vizir advanced to relieve the place, but the Germans gained a brilliant victory, and took Ofen by assault on the 2d of September, 1686. The Turkish army was obliged to retire under the walls of Belgrade. The following year A'ineji had some partial successes near Essek, and the capital was already celebrating them by rejoicings and prayers in all the mosques, when everything was thrown into confusion by the news of the battle of Mohacs, in which, on the 12th of August, 1687, the sultan's army was completely defeated by the Germans. A'ineji Soliman saved himself with great difficulty, leaving in the hands of the Duke of Lorraine his superb tent ornamented with fourteen turrets, each surmounted by a ball of solid gold. Fortress after fortress was lost, and province after province. Transylvania shook off the Ottoman yoke; and to crown this series of disasters, Morosini landed in Greece with an army of Venetians, and overran the Morea in a single campaign. After all these misfortunes, discontent and hatred began to gather over the head of the unhappy grand vizir. A'ineji, taking with him the standard of the empire, secretly left his camp, and fled to Constantinople. He showed the despairing sultan the firman which guaranteed him life and liberty. He was nevertheless arrested and thrown into prison; but the artful minister escaped from confinement, ran through the streets calling out for a revolution, and at last concealed himself with a Greek who lived near the seraglio. His asylum was known only to the sultan and the Kislar-Agha. The army however demanded his death; the sultan abandoned him, and he was led to execution, 1st Zilkide, A. H. 1098 (A. D. 8th October, 1687). (Hammer, *Geschichte des Osmanischen Reiches*, iv. 442, &c.) W. P.

AINSLIE, GEORGE ROBERT, eldest son of Sir Philip Ainslie, of Pilton, Edinburghshire, by the daughter of Lord Gray, was born at Edinburgh, in 1766. He entered the army in his eighteenth year, served several campaigns in Flanders and Holland, and rose through the intermediate ranks to that of colonel in 1810. Two years after, he was appointed governor of St. Eustatius, and, the year following, governor of Dominica. The legislature of Dominica voted him their thanks, and a sword of the value of two hundred guineas, for his exertions in subduing the Maroons, a banditti formed from runaway slaves, who had ravaged the island for forty years. He was recalled in 1814, to explain his conduct in the Maroon war, which had been questioned in Parliament, on which occasion he was warmly addressed by all classes of the inhabitants. He returned to Dominica, but soon after finally retired. He had attained the military rank of lieutenant-general.

Peace being proclaimed, and his time unoccupied, Ainslie turned his attention to numismatology, to which he became enthusiastically devoted. He paid particular attention to the study of the coins struck by the English princes in France, and succeeded in forming a cabinet richer in coins of that class than any other collection, either public or private. He was especially fortunate in obtaining pieces of value for determining the dates of historical events; and in the pursuit of these he paid no regard to time, trouble, or expense. He made repeated journeys to France with a view to their acquisition; and the parts most rich in such treasures being completely out of the track of ordinary English tourists, his foreign appearance, in some places, procured him a "tail" of girls and boys equal to that of a Highland chief. In 1830 he published, in a handsome quarto volume, "Illustrations of the Anglo-French Coinage, from the Cabinet of a Fellow of the Antiquarian Societies of London and Scotland, of the Royal Societies of France and Normandy, and many others, British as well as Foreign." The work is admirably printed and embellished, and contains the best account we have of the coins referred to, which throw much light on English history of the time of our Edwards and Henrys. Shortly after the publication, a great part of the collection was sold by public auction, when some of the most interesting coins were purchased for the British Museum. General Ainslie died at Edinburgh, on the 16th of April, 1839, at the age of sixty-three. (*Illustrations of the Anglo-French Coinage*, pref. p. vi. viii.; *Gentleman's Magazine* for 1839, New Series, xii. 216.) J. W.

AINSLIE, SIR ROBERT, BART., was born in 1729 or 1730, and was the third son of George Ainslie, Esq., a Scotch gentleman of ancient descent, long settled as a merchant at Bordeaux, and of his wife Jane, daughter of Sir Philip Anstruther, of Anstruther, in the county of Fife, Bart. Of his two elder brothers, the eldest, Philip, who was knighted, died in 1802, and George rose to be a general in the army, and died in 1804: of five sisters four were married in France; and Robert is also stated to have spent his earliest years in that country, although his father, who died in 1733, had returned to Scotland, and settled on an estate which he purchased in the county of Mid Lothian, in 1727. The first public mention which we have found of Robert is the announcement in the Gazette, under date of 20th September, 1775, of the appointment of "Robert Ainslie, Esq. to be His Majesty's

ambassador to the Ottoman porte, in the room of John Murray, Esq., deceased." He was now knighted, and took his departure in May of the following year for Constantinople, which he reached in November, and where he continued to reside as minister till 1792. In September, 1796, he received a grant of a pension of 1000*l.* on the civil list, to be held during the joint lives of himself and His Majesty. The same year he was returned to parliament as one of the members for the close borough of Milborn Port (on the interest of the proprietors, the Earl of Uxbridge and Sir William Cotes Medlycott); and he sat till the dissolution of that parliament in June, 1802; but it does not appear from the Parliamentary History that he ever spoke in the House. In 1804 he was made a baronet, with remainder, in default of issue male of his own body, to his nephew, Robert Sharpe Ainslie (the son of General Ainslie), who was then one of the members for the borough of St. Michael, and who eventually inherited the honour on the death of his uncle, at Bath, on the 22d of July, 1812. Sir Robert Ainslie had the reputation while in Turkey of being a great favourite and boon companion of the Sultan Abdu-l Ahmed [AHMED IV.]; but his name is principally known in connection with an extensive collection of coins and other antiquities, drawings, and objects in natural history, which he formed during his residence in Turkey. Certain of the drawings, which were by Luigi Mayer, furnished the subjects for the "Views in Egypt," the "Views in the Ottoman Empire, chiefly in Caramania," and the "Views in Palestine," which were engraved by Thomas Milton, and published by Bowyer, in 1801, 1803, and 1804: the entire collection, consisting of ninety-six plates, with letter-press, in elephant folio, is dedicated to Ainslie, in a short address, in which the drawings are stated to have been taken under his auspices. Many of the coins are described by the Abate Domenico Sestini in various publications, especially in his "Lettere e Dissertazioni Numismatiche sopra alcune Medaglie rare della Collezione Ainsliciana," 4 tom. 4to., Leghorn, 1789; his "Dissertazione sopra alcune Monete Armene dei Principe Rupinensi della Collezione Ainsliciana," 4to., Leghorn, 1790; and his "Descriptio Numorum Veterum ex Museis Ainslie," &c. 4to. Leipzig, 1796. The first-mentioned of these publications is inscribed to Ainslie in a very encomiastic dedication, in which the author extols him as his Mæcenas, and as the protecting genius of the fine arts; but they quarrelled after this, and in the preface to the "Descriptio Numorum Veterum," Sestini assails his former patron with the bitterest invective, as a mere trader in antiquities, who had gathered together the contents of his museum with no other view but to make money of them, according, as Sestini is pleased to say, to the genius and character of his nation — "secondo il genio et carattere della sua nazione." (*Baronetage of England*, 12mo. 1806, p. 531; 532.; Burke's *Dictionary of the Peerage and Baronetage of the British Empire*, 1840; *Gent. Mag.* for August, 1812; Beatson's *Chronological Register*, vol. ii.; *Annual Register*, xxxi. 120, 138.; xl. 179.) G. L. C.

AINSWORTH, HENRY, one of the earliest leaders of the English sect of Independents, or, as they were at first called, Brownists. [BROWNE, ROBERT.] There is no mention of him till the year 1593, when he was in connection with a church which had been founded at Amsterdam by the Brownists, who had been exiled from England in that year. We again find him at Amsterdam in 1596: a letter written by him in that year is printed in Limborch's "Epist. Viror. Præstant. et Erudit." p. 74.

Ainsworth appears to have lived, like many of the other Brownists in Amsterdam, in very great poverty. It is stated that he hired himself as a porter to a bookseller, and that he lived on ninepence a-week and some boiled roots. The truth of this statement, however, is strongly doubted by Mr. Hanbury. According to Hornbeck, he made a voyage from Amsterdam to Ireland, and there made some converts to Brownism.

The Brownist exiles at Amsterdam, though protected by the government of the united provinces, met with much opposition from the Dutch clergy, and especially from Arminius. Among the attempts which they made to conciliate their opponents, one of the most important was the correspondence of Ainsworth with Junius in 1596. These attempts failing, the exiles put forth a statement of their principles under the following title: "The Confession of Faith of certain English People, living in the Low Countries, exiled." This document, in the composition of which Ainsworth had a considerable share, was first drawn up in the year 1596, and republished in 1598, with a dedication "To the reverend and learned men, students of Holy Scripture in the Christian universities of Leyden in Holland, of St. Andrew's in Scotland, of Heidelberg, Geneva, and other the like famous schools of learning in the Low Countries, Scotland, Germany, and France." It was reprinted, with some alterations, in 1602 and 1604.

The pastor of the church to which Ainsworth belonged was Francis Johnson, and Ainsworth himself held the office of teacher. In this church disputes soon broke out, in some of which Ainsworth supported the pastor, [JOHNSON, FRANCIS,] but at length, about the year 1609, Johnson and he differed about certain points of church discipline, and especially about the power of the elders, Johnson maintaining that the absolute government of the church lay in their hands, and Ainsworth holding that the elders ought

always to yield to the wishes of the body of the people. There were other points respecting which they disagreed, namely, the call to the ministry; rebaptizing, or the invalidity of the baptism derived through the Church of Rome; and the propriety of taking counsel from sister churches. After a year or more spent in controversy, and after a fruitless attempt to settle the dispute by the mediation of the church at Leyden, Ainsworth and his party withdrew from Johnson's church on the 16th of December, 1610, and founded another church in Amsterdam, of which Ainsworth became pastor. The adherents of Johnson and of Ainsworth were from this time distinguished as Johnsonians and Ainsworthians.

In the midst of these disputes, and of other controversies with the enemies of the Brownists, Ainsworth published the great work on which his reputation mainly rests, "Annotations on the Five Books of Moses, the Psalms, and the Song of Songs," which was first published, in separate parts, in 1612 and the following years, and reprinted at London in 1627 and in 1639, in one volume, folio. There is a Dutch translation of the whole work, which was published at Leuwarden in 1690, and a German translation of the commentary on Solomon's Song, Frankfort, 1692. This work displays a very sound knowledge of Hebrew, and great critical powers. It has always been held in very high esteem both in England and on the continent.

Ainsworth died suddenly in the year 1622 or 1623. His death, according to an improbable story related by Neal, was suspected to have taken place from poison under singular circumstances. Ainsworth, having one day picked up a very valuable diamond in a street of Amsterdam, advertised for the owner, who proved to be a Jew, and who offered Ainsworth any reward he chose to ask. Ainsworth would accept of nothing but a conference with some of the Jewish rabbis on the prophecies of the Old Testament relating to the Messiah; and the Jew, not having influence enough with his brethren to obtain the conference, made away with the challenger by poison. Another version of the story is, that the conference was held, and that Ainsworth confuted the Jews, who poisoned him out of revenge. The story is not mentioned by any of the editors of his posthumous works.

Ainsworth was in all respects one of the first men of his party. His opponents have borne very high testimony to his character and learning. Bishop Hall, in his "Apology for the Church of England against the Brownists," often mentions him as the greatest man of his party, their doctor, their chief, their rabbi.

His chief works, besides the annotations above mentioned, were—1. "Counterpoison: (1) Considerations touching the Points in difference between the *godly* Ministers and People of the Church of England and the seduced Brethren of the Separation; Arguments that the best Assemblies of the present Church of England are true visible Churches, that the Preachers in the best Assemblies of England are true Ministers of Christ; (2) Mr. Bernard's Book, intituled 'The Separatists' Schism;' (3) Mr. Crashaw's 'Questions,' propounded in his Sermon preached at the Cross:—examined and answered, by H. A., 1608," 4to., reprinted in 1642. This work must not be confounded with another "Counterpoison" which is sometimes ascribed to Ainsworth, but which was written by Dudley Fenner, a Puritan, before 1584. 2. "A Defence of the Holy Scriptures, Worship, and Ministry used in the Christian Churches separated from Antichrist, against the Cavils, Challenges, and Contradiction of Mr. Smith, &c., 1609." 3. "An Arrow against Idolatry, taken out of the Quiver of the Lord of Hosts;" an attack on the Church of Rome, and one of the most powerful controversial works of the age, published at some period before 1612. 4. "An Animadversion to Mr. Richard Clyfton's 'Advertisement,' &c., 1613." This work relates to the differences in the church at Amsterdam. 5. "The Communion of Saints," published probably before 1617. 6. "The Book of Psalms: Englished both in Prose and Metre, &c., 1612." 7. "The trying out of the Truth: begun and prosecuted in certain Letters or Passages between John Aynsworth and Henry Aynsworth; the one pleading for, the other against, the present Religion of the Church of Rome, &c., 1615." 8. "A Reply to a pretended 'Christian Plea' for the Anti-Christian Church of Rome, published by Mr. Francis Johnson, &c., 1620." 9. "A Seasonable Discourse; or, a Censure upon a Dialogue of the Anabaptists, &c., 1623," reprinted 1644. 10. A posthumous work entitled "The Orthodox Foundation of Religion, 1641:" prefixed to this is a strong testimony to Ainsworth's character, by the editor, Samuel White. Some other works by Ainsworth are noticed by Mr. Hanbury. His "Treatise on the Communion of the Saints," and his "Arrow against Idolatry," were reprinted together in 1789, with an excellent life of the author by Dr. Stuart. (Neal's *History of the Puritans*, ii. 43.; Wilson's *Dissenting Churches*, i. 22.; Brook's *Lives of the Puritans*, ii. 299.; Hanbury's *Historical Memorials relating to the Independents*, vol. i. passim.)

A new edition of the "Annotations" is now in course of publication in parts, 8vo., by Blackie and Son, Glasgow. Five parts have already appeared. (July, 1842.) P. S.

AINSWORTH, ROBERT, was born in September, 1660, at Woodyale, in the parish of Eccles, a few miles from Manchester, and

was educated at Bolton in Lancashire, where he afterwards himself taught a school. He came to London in or before 1698, and, having made himself known by a pamphlet on the subject of education, he in that or the following year opened a boarding-house at Bethnal Green. He soon after removed his establishment to Hackney; and subsequently he is said to have had a school in other villages near London: but, having soon made money enough to enable him to dispense with the labour of teaching, he spent some of the last years of his life in literary leisure, much of which, it is related, he employed in making rounds among the shops of the brokers in all parts of the metropolis, searching for old coins and other antiquities and rarities, of which he had at last accumulated a considerable collection at a small cost. This he disposed of in single articles a short time before his death, which took place in London on the 4th of April, 1743. His wife and he were both buried at Poplar, under an inscription, partly in Latin, partly in English verse, composed by himself.

Ainsworth's first publication, as far as is known, was the tract already alluded to, entitled "The most natural and easy Way of Institution; containing Proposals for making a domestic Education less chargeable to Parents and more easy and beneficial to Children; by which Method, Youth may not only make a very considerable Progress in Languages, but also in Arts and Sciences, in two Years," 31 pages 4to., 1698. This is a very sensible little treatise, evincing that the author was considerably ahead of his age, and had arrived at much more correct views than were then, or than indeed are yet, commonly entertained, more especially on the mode of teaching foreign languages, which he would have taught in schools to a great extent after the mode by which every child learns at least the essentials of its native language. Ainsworth did not place his name on the title-page of the first edition of this pamphlet; but he affixed it to "The dedication addressed to Sir William Hustler, M. P.," that is, Sir William Hustler, knight, then one of the members for Northallerton, with whom he appears to have been previously well acquainted. At the end is the following advertisement:—"Such as desire to discourse the author of these proposals may hear of him at the booksellers, or at the Marine Coffee House in Birchin Lane, after 'Change, who can inform them of undertakers." A second edition, "with additions," (which, however, scarcely amount to a page in all,) appeared in the same form the following year; the author now giving his name on the title-page, and there being inserted, in place of the advertisement, the date, "From my house at Bednal Green, December the 22d, 1698." The existence of this second edition appears to have been forgotten when in 1736, while the author was still alive, a new impression of the tract was published in 8vo. (price 1*s.*) and called the second edition; the publisher was the notorious Curll, of Rose Street, Covent Garden, and it was probably brought out without Ainsworth's knowledge or consent. Ainsworth appears to have sent nothing more to the press, unless it might be some Latin and English short poems which he is said to have printed, though their existence is now unknown, till he published, in 1720, an account in Latin of the classical antiquities collected by the late John Kemp, Esquire, under the title of "Monumenta Vetustatis Kempiana, ex vetustis Scriptoribus illustrata, eosque vicissim illustrantia; in duas partes divisa; quarum altera Mumias, Simulacra, Statuas, Signa, Lares, Inscriptiones, Vasa, Lucernas, Amuleta, Lapides, Gemmas, Annulos, Fibulas, cum aliis Veterum Reliquiis; altera Nummos, Materia Modoque diversos, continet." The author's name is not on the title-page, but at the end of the preface, in which he states that he had been prevailed upon to draw up the account at the request of Kemp's brother, a worthy man, but not conversant with such matters, notwithstanding that, besides his other deficiencies, a weakness in his eye-sight (oculorum vitium) made him not very fit for the undertaking. Ainsworth is said to have been very short-sighted. He had evidently taken no ordinary pains with his task. Besides the catalogue, profusely illustrated with classical references, the volume contains, in addition to the preface, ten long dissertations on Egyptian, Greek, and Roman antiquities; one being a disquisition on the Roman money, "De Asse et Partibus ejus," which extends to above seventy pages. There is a sumptuously bound copy of this volume in the British Museum, which appears to have been the presentation copy sent to Henry (Hare) Lord Coleraine, two manuscript letters addressed to whom by the author are pinned into it. The first, written in a remarkably beautiful hand, is dated April 14th, 1720: it has not, as far as we are aware, been printed, and contains some matter which may be termed biographical, besides affording a sample of Ainsworth's English style, which, although a little pedantic, was not without elegance:—"My lord, the relation between patron and client in ancient Roman times was so sacred that both were called by one common name, Amici; and the *potentes amici* treated the *tenues* with a civility and respect suitable to the old maxim, *Amicitia aut invenit aut facit pares.* Indeed in later and worse times the case was so much altered, that the client was esteemed little better than a servant, and used accordingly; which treatment Juvenal in his fifth Satire severely lashes. But, my lord, that between your grandfather of blessed memory and myself was of the former kind. He was a man *antiquæ virtutis et fidei.* He not only received my little

services with an air of one obliged, but also returned them with such kind offices as if he thought himself so, though they were far overpaid by his gracious acceptance, which was so delightful and pleasing to me that I could correct Horace and read him thus: — *Dulcis et experto cultura potentis amici.* Marvel not, my lord, at these scraps of Latin. They are such as would not bear a translation, the English of this epistle being but a version of a dedication intended to have been prefixed to the book herewith presented to your lordship. For I could not endure to think of any other patron of a book of antiquities, whilst a successor to the name, honour, virtues, and learning of my noble patron, a famous antiquary, was living. I had therefore designed to entreat the honour of your shining name to illustrate a work the design whereof is to illustrate antiquity; but, to my surprise, was lately acquainted by the owner of the antiquities here described that he intended to present a book to the king, which would not be accepted if dedicated to any subject; which prevents my book's receiving the desired honour and protection. Whether he has yet made his present I know not, but could no longer delay this of mine to your lordship. Your favourable acceptance thereof will highly honour and oblige, my lord, your devoted client and humble servant, R. Ainsworth." The other letter, very neatly written in imitation of printing, is dated 15th May, 1720, and expresses Ainsworth's regret that although his "very good friend" Mr. Samuel Benson had been three times to Tottenham with the book, he had never found his lordship at home, which had delayed the publication longer than was convenient, because he had wished to put it into his lordship's hands before it should reach those of any other nobleman. He hopes that, in the circumstances, his lordship will excuse the delay, and accept the mean present. A manuscript note in the volume, in the handwriting of Dr. Birch, dated March 16. 1754, states that the greater part of Kemp's collection had been first brought together by Mr. John Goilhard, who had been governor to George first Lord Carteret; he sold the articles to Carteret for an annuity of 200*l.* After Carteret's death, 22d September, 1695, Kemp bought a considerable part of the collection during the minority of John Lord Carteret, then, when the note was written, Earl Granville. This account professes to be given on the information of Heneage Earl of Winchelsea, who had seen many of the articles in Goilhard's possession, at Angers in France, in 1676, and afterwards, increased to a much greater number, at Paris in 1683. The collection, as left by Kemp, Birch adds, was sold by auction at the Phœnix Tavern in Pall-Mall, on Thursday the 23d, the 24th, 25th, and 27th of March, 1721, in 293 lots, for 1096*l.* 8*s.* 6*d.* Ainsworth had been elected a member of the Society of Antiquaries, probably after the appearance of the "Monumenta Kempiana;" and in 1724, when the society resolved to have an account drawn up of all ancient coins, the Roman coins were undertaken by him and Roger Gale. His next publications were two short archæological tracts; the one entitled "ΙΣΕΙΟΝ, sive, ex Veteris Monumenti Isiaci Descriptione, Isidis Delubrum reseratum," 4to. 1729, consisting of only four pages, besides the dedication to James West, Esq.; the other entitled "De Clypeo Camilli antiquo," 4to., 1734, which had previously appeared at the end of the "Museum Woodwardianum," or account of the antiquarian collections of Dr. John Woodward, published after Woodward's death in 1728, under the superintendence of Ainsworth, by whom it was in part drawn up. His Latin Dictionary, the work that has preserved his name, is said to have been suggested by the booksellers so early as about the year 1714; and the first edition of it appeared, with the title of "Thesaurus Linguæ Latinæ compendiarius; or, a Compendious Dictionary of the Latin Tongue, designed principally for the use of the British Nations," in one volume, 4to., in 1736. It was inscribed to Dr. Mead in a Latin dedication, written with Ainsworth's usual elegance of style. The republication of his early tract by Curll the same year was probably occasioned by the reputation to which Ainsworth was immediately raised by this performance, which was certainly much superior to any work of the kind that had previously appeared in this country, and, with the improvements made upon it in successive editions, long continued to be our best Latin and English Dictionary. It appears that the sum Ainsworth received from the booksellers for this first edition, in which he is supposed to have been assisted by Dr. Samuel Patrick, was 666*l.* 17*s.* 6*d.*, and his executors were paid 250*l.* more for what he had contributed before his death to a second edition, which was brought out in 1746, under the superintendence of Patrick, with a preface containing a short biographical account of the deceased author. Dr. John Ward is also said to have assisted in this edition, which, like the former, was in one volume 4to. A third edition, little if anything more than a reprint, followed in 1751, under the care of Mr. Kimber; and a fourth, in one volume folio, in 1752, with great improvements by the Reverend William Young (the Parson Adams of Fielding's "Joseph Andrews"), assisted by Ward. Young's edition was reprinted in 1761; in 1773 another edition, in two volumes 4to., was produced under the care of the Rev. Thomas Morell (the learned author of the Greek Prosodiacal Lexicon); and several other editions have since appeared. The latest, we believe, is that published at London in one large 8vo. volume, revised by the Rev. B. W.

B. Beatson, A. M., of Pembroke College, Cambridge, and further revised and corrected by William Ellis, Esquire, A. M., King's College, Aberdeen. There are also abridgments by Young and by Mr. Nathaniel Thomas. (*Biog. Brit.*, principally on the authority of Patrick's Preface to the *Dictionary*; *Archæologia*, vol. i. p. xxxvii.; and Ainsworth's various publications.) G. L. C.

AÏO, AYON, or AJO'NE, younger son of Adelgisus, prince of Beneventum, succeeded his elder brother, Radelchis, A.D. 883, in consequence of a revolution. His reign was a troubled one. He had to fight against Wido, duke of Spoletum, who took him prisoner, but he was afterwards liberated. Waider, nephew of Adelgisus, who had put himself under the protection of the Byzantines, made also war against Aïo, and, being supported by the Emperor Leo, took from him the greater part of his dominions. In 890 Aïo died, and was succeeded by his infant son Ursus, and in the following year the Byzantines took possession of Beneventum, and put an end to the Longobard dynasty, which had lasted 330 years. (Giannone, *Storia Civile del Regno di Napoli*; C. Peregrinius, *Historia Principum Langobardorum.*) A. V.

AIO was, according to the history attributed to Ingulphus, a monk of Croyland, who, when that monastery fell into decay on the death of King Athelstan, A.D. 941, retired to that of Malmesbury, and remained there till recalled to his former place of residence by the abbot Turketul, by whom the house at Croyland was re-established in 947, the second year of King Edred. Of the former monks, originally twenty-eight in number, there remained at this time, besides Aio, only four other old men: brother Brunus, who had taken refuge in the monastery of Winchester, and brothers Clarenbaldus, Swarttingus (elsewhere called Swarlingus) and Thurgarus, who had never left Croyland. Aio is described as learned in the science of law (jurisperitus), and well acquainted with the ancient muniments of the monastery, and on that account he was appointed by Turketul to arrange an account of the house from its foundation, on the information of the other aged brethren, and especially of Thurgarus, who had been brought up in it from his infancy and remembered the sacking of the place and the massacre of the monks by the Danes in the year 870. Another monk, named Swetmannus, was assigned to assist him in the work, who is described as an excellent notary or scribe (optimum notarium), and whose duty was to be to take down the statements of the ancient brethren, that they might be afterwards arranged and put into a good style, probably by Aio. The history is said to have been actually brought down to the fourteenth year of King Edgar, that is, the year 974, in which both Aio and Brunus died. The great age which Thurgarus must have attained, who is represented as having survived Aio for two or three years, has been made an objection to this story; but that is comparatively nothing. Ingulphus, or the writer of the history which passes under his name, is a very bold narrator. It is true that he makes Thurgarus to have died in 976, at the age of 115; but he has just before stated that Swarlingus died in 975, at 142, and Clarenbaldus, as well as Aio and Brunus, in 974, at 168 (reduced in the more modest manuscripts to 148). No part of the history prepared by Aio and his colleagues remains, although Ingulphus seems to speak of it as existing in his time. (Ingulphus, *Historia Croyland*, in Gale, *Rerum Angl. Scriptores*, p. 29, 30. 32. 48. 51.) G. L. C.

AIRAY, HENRY, D.D., a divine of the Church of England, who has been ranked among the Puritans on account of his nonconformity to certain minor observances appointed by the Church of England, such as bowing at the name of Christ. He was born in Westmoreland in 1560, and educated under Bernard Gilpin, by whom he was sent, at the age of nineteen, to Oxford, where he studied first in St. Edmund's Hall, and afterwards in Queen's College, of which he became provost. He was vice-chancellor of the university in 1606, when Laud was called before him to answer for sentiments alleged to be popish, which he had expressed in a sermon at Oxford. Dr. Airay died on the 6th of October, 1616, at the age of fifty-six, and was buried in the inner chapel of Queen's College. His religious opinions were Calvinistic, his piety was sincere and unaffected, his character was such as to draw upon him a degree of admiration from which his modesty shrunk, and his government of his college was most efficient. His works were—1. "Lectures upon the whole Epistle to the Philippians, 1618." 2. "The just and necessary Apology touching his Suit in Law for the Rectory of Charlton on Otmore, in Oxfordshire, 1621." 3. "A Treatise against bowing at the Name of Jesus." (Wood's *Athenæ Oxonienses*, i. 348.; Brook's *Lives of the Puritans*, ii. 247.) P. S.

AIROLA, ANGIOLA VERO'NICA, an Italian lady of a noble family of Genoa, devoted herself to painting as a profession. She was the pupil of Domenico Fiasella of Sarzana, and executed several works of considerable merit. An altar-piece which she painted for the church of Gesu e Maria at Genoa has been praised for its tasteful composition. She painted also several pieces for the convent of San. Bartolomeo dell' Olivella, of which she was a sister, and in which she died, according to Orlandi, in 1670. (Soprani, *Vite de' Pittori, &c. Genovesi*; Orlandi, *Abecedario Pittorico.*) R. N. W.

AISNES. [AINE.]

AÏSSE', MADEMOISELLE, a Circassian

by birth, was carried off by the Turks in the pillage of a Circassian town, and in 1698, when about four years of age, was sold to M. de Ferriol, the French ambassador at Constantinople, for 1500 francs. She was immediately consigned to the sister-in-law of the ambassador, Madame de Ferriol, under whose protection she received a careful education in all the accomplishments of her time. When arrived at maturity she went to reside with M. de Ferriol, who at first treated her with the affection of a parent, but subsequently, abusing the powers and opportunities which his situation gave him, succeeded in seducing her. After the death of M. de Ferriol she received many solicitations from the Regent Duke of Orleans, who met her at the house of Madame de Parabère, but which she steadily resisted. After a long struggle she yielded to her passion for the Chevalier d'Aydie, who appears to have been well worthy of her affection. As a knight of Malta he could not marry, but he was anxious to be freed from his vows in order that he might be united to her. This sacrifice of his interests she would never consent to. When she found herself likely to become a mother, she confided her situation to her friend Lady Bolingbroke, who, under the pretence of taking her with her to England, placed her privately in a remote quarter of Paris, where she gave birth to a daughter. The infant was conveyed to England by Lady Bolingbroke, and received her early education there; she was afterwards placed in a convent at Sens under the name of Miss Black, niece of Lord Bolingbroke. Although living at a period when French manners were characterised by the extreme of profligacy, Mademoiselle Aïssé appears always to have retained her purity of mind, and to have erred rather through an excess of romantic generosity of temper than a want of moral principle, and some time after the birth of her daughter she resolved to live with the chevalier only as a sister. The same strength of mind which had enabled her to resist all sacrifices on his part supported her in her present purpose, and the remainder of her life was spent in penitence. She died in the year 1733. Her letters, which are written in a very simple and pleasing style, and which display much depth of feeling, were printed at Paris *in* 1787, in 12mo., with notes by Voltaire. A subsequent edition was published at Paris in 1823, in 12mo., with a biographical notice by the Baron de Barante, and explanatory notes by L. S. Auger. (Barante, *Mélanges Historiques et Littéraires*, iii. 333—342.; Quérard, *La France Littéraire.*) J. W. J.

AISTULPHUS. [ASTULPHUS.]

AITINGER, SEBASTIAN, secretary to Philip the Magnanimous, Landgraf of Hesse. An interest attaches to him, from the manner in which he threw away his life to preserve his fidelity to his master and the Protestant cause. Sebastian Aitinger was born in Ulm, in 1508. He was bred a notary, and acted for some time as secretary to the town council. On the occasion of some quarrel with his employers, he quitted their service, and entered that of the Landgraf of Hesse. He was employed by that prince as his private secretary, and thus became acquainted with all the secrets of the league of Schmalkalden. When the Emperor Charles V. made Philip prisoner, in the beginning of 1547, an eager search was made by the Imperialists for his secretary, in order to extort from him the secrets of the Protestant princes who were members of the league. Sebastian sought refuge in his native town, where, notwithstanding his former quarrel with the authorities, he was hospitably received; but haunted by a constant fear of falling into the hands of the Roman Catholic princes, and being forced to reveal the secrets with which he had been intrusted, he left the town, and lurked in the vicinity. He was attacked by a fever in the beginning of November, 1547, while stopping at Burloffingen, near Ulm. On the evening of the 8th, an alarm was given that twenty men at arms belonging to the Imperialist army were approaching the village. Aitinger immediately fled, sick as he was, swam across the Danube, and took refuge in the residence of a nobleman who protected him. Here his fever increased to such a degree as quickly put an end to his life. His devotion was long held in thankful remembrance by those who would have been compromised by evidence which torture might have forced from him. When Aitinger's son, many years afterwards, was presented to the Landgraf Philip, he observed, "This lad's father died for me; would that there were more such servants." (Ersch und Gruber's *Allgemeine Encyclopädie.*) W. W.

AITKEN, JOHN, M.D., was one of the surgeons of the royal infirmary of Edinburgh, and gave lectures in that city on the practice of physic, anatomy, surgery, midwifery, and chemistry. He was admitted member of the College of Surgeons of Edinburgh in 1770, and died in 1790. His works are numerous, and embrace many of the leading subjects of medicine; and though several of them are merely the text-books of his lectures, they contain much valuable information, are well written, and show him to have been fully conversant with the literature and philosophy as well as the practical department of his profession. He introduced an alteration in the mode of locking the midwifery forceps, so as to "render this matter easier to the practitioner, and the whole instrument more safe to the mother and child;" and he invented a flexible blade to the lever. He likewise invented, and described in his "Essays and Cases in Surgery," a pair of forceps for

dividing and diminishing the stone in the bladder, when too large to be removed entire by the wound in lithotomy. His works are — "Essays on several Important Subjects in Surgery, chiefly with regard to the Nature and Cure of Fractures." London, 1771, 8vo. "Essays and Cases in Surgery." London, 1775, 8vo. "Conspectus rei Chirurgiæ." Edinburgh, 1777, 8vo. "Medical Improvement: an Address to the Medical Society of Edinburgh." Edinburgh, 1777, 12mo. "Elements of the Theory and Practice of Surgery," Edinburgh, 1779, 8vo., which was republished with the "Elements of the Theory and Practice of Physic," thus forming two vols., entitled "Elements of the Theory and Practice of Physic and Surgery." London, 1783, 8vo. "Outlines of the Theory and Cure of Fever." London, 1781, 12mo. "Principles of Midwifery, or Puerperal Medicine." 1784, 8vo. "Osteology, or a Treatise on the Bones of the Human Skeleton." London, 1785, 8vo. "Principles of Anatomy and Physiology." Edinburgh, 1786, two vols. 8vo. "Essays on Fractures and Luxations." London, 1790, 8vo. (Watt, *Biblioth. Britt.*; Aitken's *Works.*)

G. M. H.

A'ĬTOGHDI-ALP, the son of Gundus-Alp, and nephew of Osman first sultan of the Osmanlis, whose favourite he was on account of his valour. He fell by the hand of a Greek noble in the battle fought in A. H. 701 (A. D. 1301) between Osman and Muzalus, general of the Byzantine guards, whose army was defeated. Seventeen years after Osman avenged his nephew's death, by beheading the son of the man that killed him, who had fallen into his hands at the taking of Brusa, of which town that young Greek was commandant. A'ĭtoghdi-Alp was buried near Brusa, where his tomb still remains, and is famous for the virtues which it is said to possess, of curing diseased horses that are led to look at it. (Hammer, *Geschichte des Osmanischen Reiches*, vol. i. p. 68.) W. P.

AITON, WILLIAM, was born in 1731, at a small village near Hamilton in Scotland. He visited England in 1754, and became assistant to Mr. Philip Miller, the author of the Gardener's Dictionary, who was at that time the curator of the Botanic Garden at Chelsea. Whilst with Miller, he assiduously cultivated a knowledge of plants as well as their practical management in the garden; and in 1759 he was appointed by George III. to form and arrange a botanic garden at the royal residence at Kew. He continued in this situation till his death in 1793, and lost no opportunity which his favourable circumstances afforded him of introducing new and rare forms of foreign plants. He had at one time under his care in this garden upwards of 6000 species of plants, and was remarkable for the success with which he managed them, and the improvements which he introduced into their cultivation. In 1783, on the death of Mr. Haverfield, he was appointed to the superintendence of the pleasure and kitchen gardens. The opportunities that he possessed at Kew of becoming acquainted with new plants resulted in the publication of a descriptive catalogue of the plants grown there, under the title "Hortus Kewensis, or a Catalogue of the Plants cultivated in the Royal Botanic Garden at Kew." London, 1789. 3 vols. 8vo. In this work a description of each species is given, with much interesting incidental matter with regard to their introduction, cultivation, and other matters. Aiton received assistance in this work from Dr. Solander and Mr. Dryander, foreign naturalists residing in this country, and the whole of the work is arranged according to the system of Linnæus.

A second edition of this work, in five volumes, appeared in 1810–13, edited by Mr. William Townsend Aiton, son of the subject of this article and his successor in the royal gardens at Kew. This edition was revised by Robert Brown, and is enriched with additional matter by him. An epitome of the second edition of this work was published in London in 1814.

Aiton died on the 1st of February, 1793, leaving a wife and three children. His private character is represented as highly estimable. He numbered among his friends Sir Joseph Banks, who during the latter part of the last and the beginning of the present century was the great patron of natural history in Great Britain. (*Funeral Sermon* by Smith; *Gentleman's Mag.*, 1793.) E. L.

AITSI'NGERUS, MICHAEL, is inserted here under the designation with which the title-pages of his works have rendered readers most familiar. His real name, however, was Michael von Eytzing. His father, Christofer Freiherr von Eytzing, an Austrian nobleman, was *œconomus*, or maître d'hôtel, to Maximilian, king of Bohemia, afterwards Maximilian II. of Germany. Young Eytzing, having received a good elementary education at Vienna, was sent by his father, in the year 1553, to Louvaine, to study law. At this time a letter from Ramus, which has been preserved, speaks of him as a youth (juvenis); five years later, Mudæus designates him a young man (adolescens). These vague data are all that we have to enable us to conjecture the time of his birth. Michael von Eytzing was probably about seventeen or eighteen years of age in 1553. In the letter above alluded to Ramus speaks of him as a lad of great promise.

In 1556 negotiations were commenced for the sale of his step-mother's interest in the seigneurie of Condé to Anne Montmorency, the countess dowager of Lalaing. The management of this business was intrusted to Michael. As soon as the transaction was concluded he returned to Louvaine; but instead of confining himself, as before, to the

law, he began to turn his attention to history; and either at this time or previous to his leaving Vienna, he devoted a part of his leisure to the study of mathematics. The first fruits of his inquiries were a system of chronology so arranged as to serve the purpose of an artificial memory for students of history; and a diagram of a perpetual calendar to facilitate the finding of the true time of Easter in any year.

In 1563 Michael von Eytzing undertook a journey to Trent for the purpose of submitting his chronological compend and perpetual calendar to the cardinals and prelates there assembled. Thence he proceeded to Rome with a warm letter of recommendation from four of the cardinals present, to Cardinal Boromeo, and a letter from the emperor to Pius IV. He was allowed to explain the principle upon which he had constructed his perpetual calendar to the cardinal legate at Trent, on the 15th of July, 1663; and, according to his own account of the matter, it received, at a subsequent period, the formal sanction of Pope Pius V. In 1565 he presented to the emperor his treatise on Austria and the emperors of the house of Austria. In 1566 he presented his inquiry into the age of the world to the electoral college. In 1568 he was sent to Belgium on a mission to the Duke of Alba; and before his departure he caused 112 copies of a map of the Holy Land, which he had compiled, to be printed, for the purpose of distributing them as farewell presents among his friends.

The subsequent life of Von Eytzing can only be traced in the publication of his works. In 1579 he published his compendium of chronology, in a small quarto volume, at Antwerp, with the following title-page: "Michaelis Aytsingeri Austriaci Pentaplus Regnorum Mundi. Antwerpiæ; ex officina Christophori Plantini Architypographi Regii. 1579." In 1582, he published at Cologne his map of the Holy Land, engraved by Francis Hogenberg, along with an historical and topographical account of the country. The book is a small quarto, the title-page as follows: — "Terra Promissionis topographice atque historice descripta; cum amplissimis duobus Locorum ac Temporum Indicibus. Per Michaelem Aitsingerum Austriacum. In utilitatem omnium qui locorum in eadem terra inspectores, pariter et rerum ibidem gestarum sectores esse cupiunt. Francisco Hogenbergio concesso." The colophon informs us of the time and place of printing: "Coloniæ Agrippinæ excudebat Godefridus Kempensis anno ab origine mundi 5542; à Christi verò Salvatoris nostri Nativitate ann. 1582." To this account of the Holy Land he added, as an appendix, the perpetual calendar above alluded to. It is uncertain in what year the first edition of the historical and topographical account of the Belgic lion appeared. The earliest edition, in the British Museum, printed at Cologne in 1585, bears on the title-page to be an enlarged and improved edition. Some remarks in the table of errata seem to point to the conclusion that the first edition was published in 1583. This work, like that on the Holy Land, originated in a map of Belgium, which the author had compiled, and Hogenberg engraved. In the preface he informs us, that having been struck with the resemblance of the boundary line of the seventeen provinces of the Netherlands to the outline of the figure of a lion, he had compiled a map of them under this fanciful form; and that Hogenberg had engraved it for him, "not less beautifully than he did that of Europe, presented to the Emperor Charles in Italy, in the figure of a virgin queen, Portugal being the diadem." In this his map Von Eytzing introduced horizontal parallel lines, distinguished by the letters of the alphabet, with perpendiculars falling upon them, distinguished by the cardinal numbers, with a view to facilitate the finding of any place referred to in his narrative. And to add to the interest of his work, he resolved not to confine himself to a dry list of proper names, but to add to the topography of Belgium its history, from the accession of Philip II. in 1559, to the year 1583. For undertaking this task he felt he possessed peculiar advantages, having resided, one time with another, upwards of twenty years in the country. Successive impressions of the work appeared in 1583, 1585, 1587, and 1595; each bringing down the narrative to the time of publication. The title-page of all these editions is, with very trivial variations, the same; the date of each impression must be learned from the colophon, or in some cases from the year to which the annals extend. The title-page is to this effect: — "De Leone Belgico, ejusque Topographica atque Historica Descriptione: liber quinque partibus Gubernatorum Philippi Regis Hispaniarum ordine distinctus. Insuper ex elegantissimi illius Artificis Francisci Hogenbergii 142 Figuris ornatus; rerumque in Belgicis maxime gestarum inde ab anno Christi 1559, usque ad annum 1585, perpetua narratione continuatus. Michaele Aitsingero Austriaco auctore. Francisco Hogenbergo concesso. Auctior ac locupletior editio." In 1590 he published a catalogue of the reigning princes of Europe, with their respective genealogies. An improved edition appeared in 1591. The title-page of this second edition is as follows: — "Thesaurus Principum hac Ætate in Europa viventium: libellus, jam multis locis correctior et Auctior quam antea editus. Omnibus historiarum studiosis non minus utilis quam necessarius. Per Michaelem Eyzinger Austriacum: Coloniæ Agrippinæ, apud Godefridum Kempensem. Anno 1591. 12mo." In his prefaces he mentions three other works, which

we have not seen. The first of these is his treatise on Austria and the emperors of the house of Austria; the second he calls "Liber de Mundi Puncto;" it is probably the work which Jöcher describes as an "inquiry how long the world has really existed;" The third is a special topography of the Netherlands, with seventeen maps, published both in Latin and German: the Latin edition is entitled "Itinerarum Belgicum;" the German "Chorographia von Belgien." Besides these, Jöcher attributes to him a history of the Frankish kings ("De Regibus Franceorum"), and "A Historical Relation of past, present, and future Times."

The year of Michael von Eytzing's death is uncertain. A statement in the preface to a continuation of his "History of Belgium, from 1595 to 1605," seems to imply that he died soon after the close of the former year. With all their defects his Belgian annals are valuable. His personal intimacy with the most eminent leaders, both of the Protestant and Roman Catholic parties, and diplomatic appointments which he held at different times, afforded him ample opportunities for observation. The accuracy of his statements has been vouched for both by Roman Catholic and Protestant contemporaries. (The materials for this sketch have been collected from the prefaces and dedications of Aitsinger's works, and from the introduction to the edition of his *De Leone Belgico*, published in 1585.) W. W.

AITZEMA, FOPPIUS VAN, was a member of an ancient family of Friesland, and an eminent jurist. He held the professorship of law successively at the universities of Leyden, Helmstädt, and Würtemberg. He was resident for the United Provinces at Hamburg until 1630, when he was sent on special missions to the imperial generals Wallenstein and Tilly, and to the King of Denmark. In 1636 he was sent as envoy to the Emperor Ferdinand II., and made himself conspicuous by his endeavours to bring about a peace between the Swedes and the emperor, in the course of which he asserted that he had been requested by the Swedish envoy to use his good offices for that purpose, which the latter flatly denied. His motive on the occasion is supposed to have been a wish to ingratiate himself with the emperor as a powerful Roman Catholic prince, Aitzema having shortly before, according to rumour, been converted to the faith of Rome. It being also reported that he had accepted the lordship of Ameland in Friesland as a fief of the empire, his masters recalled him to the Hague. Taking the alarm, he fled from Hamburg, first to Prague and then to Vienna, where he soon after died.

He published — 1. "Poemata Juvenilia, Odæ, &c." Paris, 1605, 8vo. 2. "Dissertationum ex Jure Civili, Lib. II." Helmstädt, 1607. Reprinted in the sixth part of Meermann's "Thesaurus Juris." (Foppens, *Bibliotheca Belgica*, p. 280.; Pufendorf, *De Rebus Suecicis*, lib. ix. 296.; Kok, *Vaderlandsch Woordenboek*, ii. 407, 410.) J. W.

AITZEMA, LIEUW, or LEO, VAN, was born on the 19th of November, 1600, at Doccum in Friesland, where his father, Meinard Van Aitzema, was secretary to the Dutch admiralty. He studied law at the university of Franeker, but for a time indulged also in lighter pursuits, as appears from a volume of his "Poemata Juvenilia," which was published in his seventeenth year. He finished his education at Orleans, where he took his licence en droit on the 22d of January, 1622. On his return to Friesland, he practised for some time at the bar; but, in 1629, through the influence of his uncle, Foppius Van Aitzema, he obtained the post of counsellor and resident for the Hanseatic cities at the Hague, to which was afterwards added that of resident for Stralsund. The business of his office led him twice to England, where he remained for some time, and became intimate with most of the great officers of state, and also with Cromwell. He has been accused of having sought Cromwell's favour by betraying to him the secrets of his principals; but against this charge it must be urged that he retained their confidence to the close of his career. Aitzema is best known as an historian; and as his works are especially valuable for the rare state documents which they contain, and which are generally not easily accessible, he has been charged with employing unjustifiable means to obtain them; but the proof rests chiefly on the admissions of some of his presumed accomplices, alleged to have been made after his death. He died, unmarried, at the Hague, on the 23d of February, 1669.

His works are — 1. "Poemata Juvenilia," Franeker, 1617. 2. "Theses Inaugurales," Orleans, 1622, 4to. 3. "Verhaal van de Nederlandsche Vredehandeling" ("Narrative of the Dutch Negotiations for Peace"), Hague, 1650, 4to.; reprinted Amst. 1653, 2 vols. 4to.; Leyden, 1654, 4to. A Latin translation appeared at Leyden, 1651, 4to. 4. "De Herstelde Leeuw" ("The Lion restored"), a history of Dutch affairs in the years 1650 and 1651. Hague, 1652, 4to.; Amst. 1654. 5. "Historie oft Verhaal van Saecken van Staet en Oorlogh, &c." ("History or Relation of Political and Military Affairs, &c."). Hague, 1657—1671, 15 vols. 4to. This is Aitzema's chief work. The collecting of materials for it occupied him many years. It includes the history of Holland from the conclusion of the truce with Spain, in 1621, to the year 1668. Another edition, under the editorship of Charles Van Roorda, by whose persuasion the work was originally published, appeared at the Hague, in 8 vols. folio, 1669—1672, the last volume containing a reprint of the "Vredehandel,"

and the "Herstelde Leeuw." The first edition is, however, considered preferable by some writers, who assert that many alterations were made in the second, to suit the prejudices of the author's fellow-countrymen; but the biographer Kok states that this opinion is unfounded, and that the alterations are not of the slightest importance. It is a very valuable work, and throws great light on the history of the seventeenth century. Though rich in historical materials, it does not rank high as a composition. Wicquefort, indeed, speaks of it in that view with great contempt; but many others have a very different opinion of its merits, and Bayle considers Wicquefort much too severe. An abridgment of the work was published by De Lange, and a continuation of it, to 1688, by Lambert van den Bosch, under the latinised name of Sylvius. (Foppens, *Bibliotheca Belgica*, p. 813.; Goethals, *Lectures relatives à l'Histoire des Sciences, &c. en Belgique*, i. 161—165.; Kok, *Vaderlandsch Woordenboek*, ii. 412.; Wicquefort, *De l'Ambassadeur*, i. 172—446.)

J. W.

AJAX (Αἴας). Two heroes of this name play a prominent part in the stories of the war against Troy.

1. AJAX, the son of Oïleus and of Eriopis. His father Oïleus was a king of the Locrians, whence the son Ajax is sometimes called the Locrian, or the Narycian, from his birthplace Naryx, in Locris. He is also called the Lesser Ajax, to distinguish him from his greater namesake, the son of Telamon. In the Homeric poems the Locrian Ajax is always characterised by some distinguishing epithet, while the son of Telamon is frequently designated by the simple name of Ajax. According to Homer, the son of Oïleus sailed to Troy with his Locrians in forty ships. He distinguished himself in the war with the Trojans, and more especially in the great battle near the ships. He also assisted Achilles in rescuing the body of Patroclus and his horses by keeping the Trojans engaged at a distance. In the funeral games at the pyre of Patroclus, Ajax contended with Odysseus (Ulysses) in the foot-race, and nearly won the first prize; but Athena (Minerva), who was unfavourably disposed towards him, caused him to stumble, and he only gained the second prize. On his return from Troy his ship was wrecked, through the influence of Athena, upon the Gyræan rock. He himself escaped to the rock, through the favour of Poseidon (Neptune); but on his boasting that in spite of the gods he would escape all dangers, Poseidon split the rock with his trident, and Ajax perished in the sea. Homer describes him as small of stature, and only armed with a linen cuirass; he was brave, and especially skilful in throwing the spear, and, next to Achilles, he was the most swift-footed of the Greeks.

Later poets and mythographers have embellished the simple sketch given in the Homeric poems. According to Hyginus, Ajax was the son of Oïleus and of the nymph Rhene, and was one of the suitors of Helena. In the war against Troy he slew fourteen of the enemy; and a tame dragon five cubits in length followed him about like a dog. After the taking of the city, Ajax penetrated into the temple of Athena, where Cassandra had taken refuge at the statue of the goddess. Ajax dragged her forth from the temple, and placed her among the other prisoners. According to one tradition, Ajax ravished Cassandra in the temple of Athena. This account however is stated by some ancient authorities to have been untrue; for it was said that Agamemnon, through the instrumentality of Odysseus, spread this false report in order to raise the indignation of the people against Ajax, and thus to gain possession of Cassandra. Upon this calumny, however, Ajax was condemned to be stoned to death; but he escaped by clearing himself of the charge by an oath. The anger of Athena, however, was provoked by the violation of her temple. On his voyage homewards, when Ajax came near the Capharean rocks on the coast of Eubœa, his ship was wrecked, and he himself was killed with lightning by Athena. His body was washed upon the rocks, which were henceforth called the rocks of Ajax. A third account of his death is given by Philostratus, according to whom Agamemnon took Cassandra from Ajax, and spread the report among the Greeks that Athena threatened them with destruction unless Ajax were put to death. Ajax, dreading an ignominious sentence, put to sea in a small boat, which was upset by the waves, and he was drowned. When the Greeks received the intelligence of his death, they broke out in loud lamentations, erected a funeral pile in the vessel in which Ajax had come to Troy, placed in it black cattle to be sacrificed to the deceased hero, and then set the whole on fire and let it float upon the sea. The shade of Ajax was supposed to dwell with that of Achilles and other heroes in the island of Leuce. The Opuntian Locrians worshipped him as their national hero, and whenever they drew up in battle array against an enemy they left a place for him, as if his shade was to fight among them. Many of the Locrian coins contain the figure of a warrior in the attitude of attack, and armed with a helmet, shield, and sword, and this figure is generally supposed to be a representation of Ajax, the son of Oïleus. (Besides the Homeric poems see Strabo, ix. 425.; Ovid, *Metam.* xiv. 468.; Hyginus, *Fab.* 97. 81. 114. 116.; Apollodorus, iii. 10. 8.; Philostratus, *Her.* viii. 1.; Virgil, *Æn.* ii. 403.; Euripides, *Troad.* 70.; Dictys Cretensis, v. 12.; Tryphiodorus, 647.; Quintus Smyrnæus, xiii. 422.; Lycophron, 360. with the scholia;

Pausanias, x. 31. 1.; x. 26. 1.; iii. 19. 11.; Conon, *Narrat.* 18.) L. S.

2. AJAX, the son of Telamon, king of Salamis, and of Peribœa or Eribœa. He was descended from Æacus, and is frequently distinguished from the Locrian Ajax by the epithets "the Telamonian," or "the Great." According to Homer, the Telamonian Ajax led his Salaminians in twelve ships against Troy, where, next to Achilles, he was the most distinguished among the Greek heroes. In stature he exceeded all the Greeks, and in beauty he was only second to Achilles. When Hector challenged the bravest of the Greeks to single combat, the lot fell upon Ajax; and when he approached his adversary, Hector himself began to tremble. Ajax wounded Hector, and struck him to the ground with a huge stone. But when both the combatants were on the point of making use of their swords, the heralds interposed and separated them. On this occasion they conceived such esteem for one another, that when they parted they exchanged presents, and the Greeks rewarded their champion with a feast. During the retirement of Achilles, when the Greeks were hard pressed by the Trojans, Ajax was one of the messengers sent to Achilles to persuade him to lend his assistance to the Greeks. In the attack of the Trojans upon the fortifications of the Greeks, Ajax was one of the most active in its defence, and he prevented Hector from taking the armour of Amphimachus, who was slain. But he distinguished himself most in the battle near the ships, in which he hurled a stone at Hector with such force that his adversary fell senseless on the ground. When the Greeks were driven to their ships, and the Trojans were on the point of setting fire to them, Ajax again fought with Hector. He showed the same courage in the fight about the body of Patroclus: he and the Locrian Ajax repelled the enemy, while Menelaus and Meriones carried off the body. In the games at the funeral pile of Patroclus he wrestled with Odysseus, but the victory remained undecided. He also fought with Diomedes for the shield and helmet which Patroclus had taken from Sarpedon, and for the sword which Achilles had taken from Asteropæus. After the death of Achilles, when his mother Thetis proposed to give his armour to the bravest among the Greeks, Ajax disputed it with Odysseus, who obtained it. This slight was the cause of the death of Ajax. Homer does not say in what manner he died. Odysseus, on descending into the lower world, met the shade of Ajax, and in vain endeavoured to conciliate him: his indignation at his supposed wrong continued unabated.

This sketch of the story of Ajax contained in the Homeric poems has been filled up by later writers with a variety of incidents, but more especially his death. Pindar and Apollodorus relate the birth of Ajax in the following manner:—When Hercules invited Telamon to the expedition against Troy, he found him at a feast, and was hospitably received. In return for this kindness, Hercules prayed to Zeus to give to Telamon, who had hitherto been childless, a son courageous and invulnerable like the skin of the Nemean lion which he himself was wearing. As a sign that the prayer was granted, Zeus sent an eagle (*aietós*), and Hercules advised Telamon to call his son from this sign Ajax (*Aías*). According to another account, Hercules himself made the child invulnerable by wrapping it up in his own lion skin, with the exception of one part of the body which was accidentally not covered by it. When a young man, Ajax sued for the hand of Helena, but without success. During the war against Troy he made several expeditions into the neighbouring countries. He invaded the Thracian Chersonesus, where he got rich spoils, and took Polydorus, the son of Priam, who had been intrusted by his father to King Polymnestor. Ajax went thence to Phrygia, where he slew King Teuthras, or Teleutas, in single combat, and also took Tecmessa, the king's daughter, who became his favourite. After the death of Achilles, Ajax disputed the possession of his armour with Odysseus; and when Agamemnon, at the suggestion of Athena, adjudged it to Odysseus, Ajax went mad. In the night he fell upon the sheep belonging to the Greeks, killed many of them, and dragged both dead and living sheep into his tent in triumph, imagining that he had been slaying his enemies. In the morning he awoke from his frenzy, and put an end to his life with the sword which he had received as a present from Hector. According to Dictys Cretensis, Odysseus, Agamemnon, and Menelaus were suspected of having murdered him. According to Dares Phrygius and others, he died of a wound which he received in a contest with Paris, or was stoned to death by the Trojans, as he could not be killed with swords. His half-brother, Teucer, on his return to Salamis, was accused by Telamon of fratricide, but he cleared himself of the charge. Some traditions state that Neoptolemus, the son of Achilles, put the remains of Ajax, in a golden urn, upon the Rhœtean cape on the coast of Troy; whereas, according to Sophocles, his body was buried by his brother Teucer, against the will of Agamemnon and Menelaus. Philostratus, who considers Ajax as an Athenian hero, says that the Greek chiefs exhibited the corpse of Ajax for three days to all the Greeks; that Menestheus delivered a funeral oration over it, and that each of the heroes threw a lock of hair on his tomb. Dictys states that Odysseus, in tears, brought the armour of Achilles to the tomb to conciliate the deceased, but that Teucer prevented it being deposited there. Pausanias relates that

when Odysseus was shipwrecked, this armour was carried by the waves to the tomb of Ajax, as if to reconcile his shade, which was believed to dwell in the island of Leuce. In the time of the Emperor Hadrian the sea is said to have opened the tomb, and gigantic bones were found in it, which the emperor ordered to be buried again.

The Salaminians worshipped the Telamonian Ajax as the guardian hero of their island. A temple was erected to him, adorned with a statue of ebony, and an annual festival was celebrated in honour of him, which was called Æanteia. At Athens also he was worshipped as one of the eponymic heroes, one of the Attic tribes being called Æantis after him. His statue at Athens stood near the Tholos. Not far from the town of Rhœteon, on the cape of the same name, there was likewise a sanctuary of Ajax, with a statue, which M. Antonius carried to Egypt, but it was restored to its original place by Augustus. By his wife Glauca Ajax had a son called Æantides, and by Teemessa he had another son, Eurysaces. Miltiades, Cimon, and Alcibiades traced their pedigree to the Telamonian Ajax. Various scenes of the story of Ajax were represented by the ancient artists, and some beautiful specimens of art, of which this hero is the subject, are still extant. (Besides the Homeric poems, see Apollodorus, iii. 12. and 10.; Pausanias, i. 42. 4.; Pindar, *Isthm.* vi. 43. and 45, &c.; Strabo, ix. 394.; Schol. to Lycophron, 455.; Hyginus, *Fab.* 81. 114.; Dictys Cretensis, ii. 18. v. 15, 16.; Sophocles, *Ajax*; Ovid, *Metam.* xiii. 1, &c.; Dares Phrygius, 35.; Quintus Smyrnæus, v. 125, &c.; Pausanias, i. 28. 12.; i. 35. 2, &c.; iii. 19. 14.; Philostratus, *Her.* xi. 3.; Strabo, xiii. 595.; Pausanias, ii. 29. 4.; Plutarch, *Alcib.* 1., and numerous other passages.) L. S.

AJELLI, ANTONIO. [AGELLI, ANTONIO.]

AJILJON, R. SOLOMON BEN JACOB (ר׳ שלמה איילין בן יעקב), a Portuguese rabbi, who succeeded R. Jacob Abendana as chief rabbi of the synagogue of London in the year A. M. 5449 (A. D. 1689). He appears to have first exercised the rabbinical functions in the Levant, as he was called from Salonichi, the ancient Thessalonica, to undertake the charge of the synagogue of London, which he retained for eleven years. In the year A. M. 5460 (A. D. 1700) he left England for Amsterdam, where he took charge, as chief rabbi, of the Portuguese synagogue in that city, in which office he continued until his death on the first day of the month Jiar or Jjar, A. M. 5488 (the 10th of April in the year 1728). He has left no works that we can discover, but his "Censuræ" are affixed to various Hebrew works, such as the edition of the Talmud printed at Amsterdam, A. M. 5474 (A. D. 1714). He has been greatly blamed by many Jewish writers for having affixed his rabbinical approbation to the writings of Abraham Michael Cardoso and Nehemiah Chaija Chajon, who are considered heretics by the Jews. (Wolfius, *Biblioth. Hebr.* iii. 1026. iv. 974.) C. P. H.

AKA'KIA, ACAKIA, or ACACIA, the surname of several physicians and professors of medicine and surgery in the sixteenth and seventeenth centuries.

The eldest of them, MARTIN AKAKIA, of Châlons, is believed to have adopted and transmitted to his descendants this name as a Greek translation of that of Sans-malice, which before belonged to his family. He studied medicine under Brissot at Paris, and was admitted doctor of the faculty in 1526. He was appointed one of the physicians to Francis I.; and in 1530, when the Royal College was established, he was made professor of medicine in it. He died in 1551. His works consist of translations of Galen, with practical commentaries; and they prove him to have merited the high reputation which he enjoyed; for they are written in a clear style, and his remarks give evidence of a closer observance of facts than was usual among the physicians of his time. Their titles are — "Claudii Galeni Pergameni, Ars Medica quæ et Ars parva." Paris, 1538; Venice, 1544, &c. "Galeni de Ratione curandi ad Glauconem Libri Duo." Paris, 1538; Venice, 1547, &c. "Synopsis eorum quæ quinque prioribus Libris Galeni de Facultatibus Simplicium Medicamentorum continentur." Paris, 1555.

The second MARTIN AKAKIA, a son of the preceding, was born about 1539, and became doctor of medicine at Paris in 1572. In 1574 he was made Regius Professor of Surgery in the Royal College, and in 1576, second physician to Henry III. He died in 1588, having some time previously been obliged, by his constant occupation in practice, to resign the professorship to his son-in-law, Pierre Seguin. [SEGUIN.] Bayle has shown, by the researches of Drelincourt, that this Martin Akakia was the author of two works commonly ascribed to his father. One of these, entitled "De Morbis Muliebribus, libri duo," treats of nearly all the peculiar diseases of women in both the ordinary and the puerperal states. It is chiefly collected from the works of Galen, Hippocrates, and others of the ancient writers, and was first published after the death of the author by Israel Spachius, in his "Gynæciorum," Strassburg, 1597, p. 745. The other of his works consists of two "Consilia," that is, long prescriptions, stating the general nature of the disease to be treated, and ordering the plan to be pursued, both in diet and medicine, which are published in the "Consiliorum Medicinalium Liber" of L. Scholtzius, Hanover, 1610, p. 396. Their titles are — "In Nephritide," and "Canones Observandi in Renum Affectibus."

A third MARTIN AKAKIA, son of the second, became doctor in 1598, having been a student at Montpellier, and in the following year succeeded his brother-in-law, Seguin, in the professorship of surgery. He died in 1605.

JEAN AKAKIA, another son of the second Martin, was made doctor of medicine at Paris in 1612, and dean of the faculty in 1619. He was physician to Louis XIII., and accompanied him with the army into Savoy, where he died, in 1630. He left several children, one of whom, a fourth MARTIN AKAKIA, became professor of surgery in 1644, but had the misfortune to close in disgrace the honourable career through which his family had passed. He was guilty of some breach of professional etiquette, for which he was suspended from the honours and emoluments of his calling for six months. The result of his sentence was, that he died of grief, and his son chose another profession. (Bayle, *Dictionnaire Historique et Critique*; Haller, in his *Bibliotheca Medicinæ Practicæ*, gives an account of the several editions of the works of M. Akakia of Châlons.) J. P.

AKBAR (Jalál-ud-dín Mohammed), the greatest and the wisest of all the monarchs who have swayed the sceptre of Hindustán. At the early age of thirteen he succeeded his father Humáyún on the 15th of February, 1556. Most of the few years which he then numbered had been passed in the school of adversity. About the time of Akbar's birth, his father Humáyún, a mild and lenient prince, was deprived of his kingdom through the restless ambition of his brothers Kámrán and Hindal. The dissensions thus excited enabled Sher Khán, a Patán or Afghán chief, to usurp the government of India. Humáyún, attended by a few faithful adherents, became a wanderer and an exile. In his flight through the western desert towards the banks of the Indus, he and his little band experienced a train of calamities almost unparalleled. The country through which they fled being an entire desert of sand, they were in the utmost distress for water. Some went mad, others fell down dead. At length those that lived reached the town of Amerkote, where, on the 14th of October, 1542, the wife of Humáyún, one of the few survivors of his party, gave birth to a son, Akbar. Humáyún sought shelter in Persia, where he was hospitably received by Sháh Tahmásp. After twelve years exile, he was once more restored to his father's throne at Delhi, but in less than a year he fell down as he was about to descend the marble stairs of his palace, and was so severely hurt that he died in a few days. When Akbar ascended the throne the whole empire of India was in a very distracted state; and though he was possessed of unusual intelligence for his age, he was incapable of administering the government. Sensible of his own inexperience, he conferred on Bahrám Khán, a Turkomán noble who had ever proved faithful to his late father, a title and power equivalent to that of regent or protector. At the same time he required of that chief to swear on his part, by the soul of the late Humáyún and by the head of his own son, that he would be faithful to his trust. Bahrám for some time proved himself worthy of the young king's choice. His experience in military affairs and the boldness and vigour of his government enabled him to surmount difficulties which would have overwhelmed a man less determined. But Bahrám was more of the soldier than statesman, and there were numerous complaints of his arbitrary, if not cruel disposition, though these qualities were essential for maintaining subordination in his army, which consisted of licentious adventurers, and for quelling the rebellious chiefs who abounded in every province of the empire. In the course of a few years the energy of Bahrám succeeded in restoring the country to comparative tranquillity. Hitherto his domination was submitted to even by Akbar himself, because the general safety depended on his exereise of it; but now that tranquillity was restored, the pressure of his rule became less tolerable. The king, now advancing towards manhood, began to exhibit his impatience of the insignificance in which he was held by his haughty minister, and openly expressed his indignation at the injustice of some acts of his arbitrary power. He therefore in 1558, at the age of sixteen, made a successful effort to deliver himself from the thraldom which he had hitherto endured. He concerted a plan with those around him, and took occasion, when on a hunting party, to make an unexpected journey from Agra to Delhi on the plea of the sudden illness of his mother. He was no sooner beyond the reach of his minister's influence than he issued a proclamation announcing that he had taken the government into his own hands, and forbidding obedience to any orders not issued under his own seal. The proud Bahrám perceived, when too late, that his authority was at an end. He endeavoured to establish an independent principality in Malwa; but after two years of unsuccessful rebellion he came, in the utmost distress, to throw himself at the feet of his sovereign. Akbar, mindful of his former services, raised him with his own hands, and placed him in his former station at the head of the nobles. He gave him his choice of a high military command in a distant province or an honoured station at court. Bahrám replied that the king's clemency and forgiveness were a sufficient reward for his former services, and that he now wished to turn his thoughts from this world to another. He therefore begged that his majesty would afford him the means of performing the pilgrimage to Mecca. The king assented, and ordered a proper retinue to attend him, at the same

time assigning him a pension of fifty thousand rupees.

Akbar had now taken upon himself the sole management, or rather re-establishment, of the Mogul empire; and it required all his great qualities to accomplish the task. Several of the provinces that had belonged to his predecessors had assumed the name of independent kingdoms, some were in open rebellion, and even those that had felt the effect of Bahrám's sway were ready to shake off their allegiance whenever an occasion offered. The whole empire was distracted, and the people harassed by the perpetual wars and feuds of petty princes and turbulent nobles. Akbar, at the early age of eighteen, formed the noble design of putting himself at the head of the whole Indian nation, and of forming the various inhabitants of that vast territory into one peaceful community. In the course of his long reign he had the gratification of seeing this enlightened policy in a great measure realised. He appointed to situations of trust only men of merit, without any distinction of race or religion. The hitherto despised and oppressed Hindú was freely admitted to every degree of power. The consequence was that Akbar won the loyalty and affection of that numerous race, who formed by far the greater portion of his subjects. This, however, required years of unremitting labour and enlightened administration.

The first objects of Akbar's attention were to establish his authority over his chiefs, and to recover the various portions of his empire that had been lost during so many revolutions. When he ascended the throne, his territory was limited to the Panjáb and the provinces of Agra and Delhi. In the fortieth year of his reign, according to Abú-l-fazl, the empire comprised fifteen fertile provinces, extending from the Hindú Kush to the borders of the Dekkan, and from the Brahmapútra to Kandahár. These provinces were not recovered without great efforts and the sacrifice of many lives; yet we have no reason to attribute this career of conquest to mere restless ambition on the part of Akbar. The countries which he invaded had been formerly subject to the throne of Delhi, and he would have incurred more censure than praise among his contemporaries if he had not attempted to recover them. To every province thus recovered, a well-qualified subahdár or viceroy was appointed, whose duty it was to administer justice and give protection to all, without any regard to sect or creed. Thus his conquests, when once concluded, were permanent, for good government is the surest safeguard against rebellion. Of the vigilance with which Akbar watched the proceedings of his viceroys, and the extreme attention which he paid to the administration of his more remote provinces, we have ample proofs in his letters preserved by Abú-l-fazl. Unlike most eastern princes, his fame is founded on the wisdom of his internal policy, not on the vainglorious title of subduer of regions. One of the most striking traits in his character as a Mohammedan prince was the tolerant spirit which he displayed towards men of other religions. There is no doubt that he was educated as an orthodox Moslem, and during the earlier part of his reign he was assiduous in visiting holy shrines, and in attendance on men of sanctity; he even contemplated a pilgrimage to Mecca: but about the twenty-fourth year of his age he seems to have relaxed in his zeal. The more bigoted Moslems saw with alarm that he listened without prejudice to the doctrines and opinions of all men; and it is not improbable that the fiery zeal of those of his own faith disposed him to question the infallible authority of the Korán. Be this as it may, Akbar seems to have thenceforth lived without attaching himself to any particular creed; at the same time he felt great interest in all inquiries respecting the religious belief and forms of worship prevalent among mankind. In the summer of 1582 he wrote a letter to the "wise men among the Franks," that is, the Portuguese ecclesiastics at Goa, requesting them to send him a few of their more learned members with whom he might converse respecting the Christian religion. This curious document is preserved in Abú-l-fazl's collection, and was translated by Fraser in his History of Nadir Sháh. Fraser makes a mistake, however, in saying that it was addressed to the King of Portugal. His copy seems to have had it "To the governor of the Franks," which at best means the viceroy of Goa; but in all the copies which we have seen it is merely "To the sages of the Franks," which the context and all the other circumstances prove to be the correct reading. The following extract speaks volumes with regard to Akbar's character. He says, "Most people, being enchained by the bonds of constraint and fashion, follow the customs of their ancestors, relations, and acquaintances. Without examining any arguments or reasonings, they give an implicit faith to that religion in which they have been brought up, and remain excluded from the beauty of truth, the investigation of which is the proper end of reason. Therefore, at fit times, I converse with intelligent men of all religions, and reap advantage from the discourses of each. It has also reached my ears that the heavenly books, viz. the Pentateuch, the Gospels, and the Psalms, have been translated into Arabic and Persian. Should there be a translation of these books, or should you have any others that may be of general benefit, let them be sent." Accordingly, on the 3d of December following, three learned padres, by name Aquaviva, Monserrate, and Enriques, departed on this important mission. Travelling by easy stages,

by way of Surat, Mandoo, and Ujjain, they reached Agra in about two months. They were immediately admitted into the presence of Akbar, who gave them a most gracious reception. The missionaries then solicited a public controversy with the Mullas or doctors of the Mohammedan religion, which was readily granted. Of this disputation the Christians and Mohammedans give different accounts. Akbar, who is strongly suspected to have sought amusement as well as instruction from these discussions, informed the padres that an eminent Mulla had undertaken to leap into a fiery furnace with the Korán in his hand, to prove by this ordeal the superior excellence of his faith, and he trusted that they would do the same with the Bible. The worthy fathers, who had during the discussion made some pretensions to supernatural powers, were considerably embarrassed by this proposal, which, however, they wisely declined. Abú-l-fazl says that "the disputants having split on the divinity of their respective scriptures, the Christian offered to walk into a flaming furnace bearing the Bible, if the Mohammedan would show a similar confidence in the protection of the Korán; to which the Moslems only answered by a torrent of abuse, which it required the emperor's interference to stop. He reproved the Mullas for their intemperate language, and expressed his own opinion that God could only be worshipped by following reason, and not yielding implicit faith to any alleged revelation." The missionaries, seeing that Akbar showed so little partiality to the Mussulman religion, naturally concluded that they had made him a convert. At that time, however, his attention was distracted by disturbances in Kábul and Bengal, and his visitors returned under a safe conduct to Goa, which they reached in May, 1583. It appears that Akbar requested and received two other similar missions in the course of his reign, which, after going through the same round as their predecessors, returned without any further result. It would appear also that at Akbar's request one of the missionaries, Jeronymo Xavier, remained at Agra for the purpose of translating the Gospels into Persian. He was assisted in his task by Mulána 'Abd-ul-sitár ben Kásim of Lahore, and the work was completed in 1602. It is very much on the plan of our Diatessaron, and divided into four books. The first book is entirely occupied with the history and life of the Virgin Mary, and our Saviour's infancy. These puerile legends have been long declared apocryphal even by the church of Rome, and it is difficult to conceive why the worthy padre should have ventured to interweave them with the sublime truths of the Gospel: yet this compilation, such as it is, has had considerable circulation among the Moslems of India, who have naturally viewed it as a standard authority in judging of the Christian religion, from the circumstance of its being issued forth under the patronage of Akbar.

Of the encouragement which general literature received under this enlightened monarch there are numerous monuments extant. He established schools throughout the country, at which Hindú as well as Moslem children were educated, each according to his circumstances and particular views in life. He encouraged the translation of works of science and literature from the Sanscrit into Persian, the language of his court. In this he was ably seconded by the two brothers Faizi and Abú-l-fazl; the former the most profound scholar, and the latter the most accomplished statesman, then existing. Faizi was the first Moslem who applied himself to the language and learning of the Brahmins. Assisted by qualified persons, he translated into Persian two works on algebra, arithmetic, and geometry, the "Bíja Ganita," and "Lílávati," * from the Sanscrit of Bháskara Achárya, an author of the twelfth century of our æra. In the "Bíja Ganita" there are several analytical discoveries which were, even at that period (1580), unknown in Europe. In the "Lílávati" we have the approximate ratio of the diameter of the circle to its circumference, 1250 : 3927 (which is exactly 1 : 3.1416), known among the Hindús for hundreds or even thousands of years, for Bháskara compiled his works from more ancient sources. Under Faizi's able superintendence were also translated the Vedas, or at least the more interesting portions of them, the great epics of the Mahábhárata and Ramáyana, and also a curious history of Kashmír during the 4000 years previous to its conquest by Akbar, remarkable as the only specimen of historical composition in the Sanscrit language. Abú-l-fazl long held the highest rank, both military and civil, under Akbar. His great work, the "Akbar Náma," is a lasting monument of his master's fame, and of his own distinguished talents and industry. Manuscript copies of it have been multiplied in abundance, particularly the third volume called the "Ayín-i-Akbari," which is descriptive of the Indian empire. In a very recent biographical work, under the name of "Abul Fazil," (which means Abú-l-fazl,) it is stated that "a portion only of this great work has been translated into English by Mr. Gladwin, and his book is very scarce. There is only one copy of the original, and it is in France." Now there are at least fifty copies of the "Ayín-i-Akbari," in the original Persian, in Great Britain, and Mr. Gladwin's translation is common enough on our book-stalls.

For a more ample and detailed account

* We have here followed Mr. Elphinstone's authority, although we are not aware that Faizi made any translation of the "Bija Ganita," the existing Persian version of which did not appear till 1634 by Ata Allah Rashidí. It may however have been commenced or projected by Faizi.

of the many admirable works, original and translated, which were written under the patronage of Akbar, the reader is referred to the first volume of Gladwin's "Áyín-i-Akbari." But of all the measures of Akbar's reign, perhaps there is none which redounds more to his true glory than his humane and liberal policy towards the Hindús, who formed, as already stated, the majority of his subjects. This injured race had long been subjected to a capitation tax, termed jazía, imposed upon them by their haughty conquerors as a punishment for what they were pleased to call their infidelity. This odious impost, which served to keep up animosity between the people and their rulers, was abolished early in Akbar's reign. He at the same time abolished all taxes on pilgrimages, observing, "that it was wrong to throw any obstacle in the way of the devout, or of interrupting their mode of intercourse with their Maker." But though Akbar showed every indulgence to the Hindús in the exercise of their religion, he was not blind to the abuses of the Brahminical system. He forbade trials by ordeal, and the slaughter of animals for sacrifice. He also enjoined widows to marry a second time, contrary to the Hindú law. Above all, he positively prohibited the burning of Hindú widows against their will, and used every precaution to ascertain, in the case of a suttee, that the resolution was free and uninfluenced. It is stated in the Akbar Náma that on one occasion, hearing that the rája of Jódpúr was about to force his son's widow to the pile, he mounted his horse and rode with all speed to the spot in order to prevent the intended sacrifice. It may be observed, that all those cases in which Akbar interfered with the religion of the Hindús were really abuses originating with the corrupt priestcraft of latter times. Such prohibitions being of a purely benevolent nature would nowise affect the loyalty and attachment of the great body of the people. In fact, we have an interesting memorial of the impression made upon the Hindús by the mild sway of Akbar in a spirited remonstrance, addressed, a century after, to the bigoted Aurungzebe, by the descendant of the very rája of Jódpúr above mentioned. The then rája says, "Your ancestor Akbar, whose throne is now in heaven, conducted the affairs of his empire in equity and security for the space of fifty years. He preserved every tribe of men in ease and happiness, whether they were followers of Jesus or of Moses, of Brahma or of Mohammed. Of whatever sect or creed they might be, they all equally enjoyed his countenance and favour; insomuch that his people, in gratitude for the indiscriminate protection which he afforded them, distinguished him by the appellation of 'Guardian of Mankind.'"

In the revenue department Akbar effected vast reforms. He established a uniform standard of weights and measures, and caused a correct measurement of the land to be made throughout the empire. He ascertained the value of the soil in every inhabited district, and fixed the rate of taxation that each should pay to government. He strictly prohibited his officers from farming any branch of the revenue, the collectors being enjoined to deal directly with individual cultivators, and not to depend on the headman of a village or district. For the administration of justice he appointed courts composed of two officers with different powers; the one for conducting the trial and expounding the law, and the other, who was the superior authority, for passing judgment. These were enjoined to be sparing of capital punishment, and, unless in cases of dangerous sedition, to inflict none until the proceedings were sent to court, and the emperor's confirmation returned. He also enjoined that in no case should capital punishment be accompanied by any additional severity. Akbar was fully sensible of the importance of commerce, which he greatly promoted. He improved the roads leading to all parts of the empire, and rendered travelling safe by the establishment of an efficient police. Above all, he abolished a vast number of vexatious imposts which merely fettered trade without enriching the treasury. He strictly prohibited his officers from receiving fees of any kind, and thus cut off one great source of abuse. Among the numerous efforts made by Akbar for the improvement of his country, perhaps the least successful was his attempt to promulgate a new religion. On this subject the reader will find ample information in the "Transactions of the Literary Society of Bombay," vol. ii., contributed by Colonel Kennedy of that presidency. Suffice it here to say, that Akbar's new faith was a species of pure deism, too refined and spiritual for his age and country. It maintained that we ought to reverence and serve God, on account of his goodness, which is manifest in all his works: that we ought to seek for our own future happiness by subduing our evil passions, and by practising such virtues as are beneficial to mankind: that we ought not to adopt a creed or practise a ritual on the authority of any man, as all are liable to error like ourselves: that priests, and public worship, and restrictions about food were unnecessary: that prayer was unnecessary, because God knew our wants better than we did ourselves. It does not appear that Akbar's faith made any great progress beyond the precincts of his palace. In fact, it had numberless foes to encounter among the priesthood both of Mohammed and Brahma, who throve by the existing superstitions of their respective flocks. Hence on Akbar's death it expired of itself, and the Mohammedan faith resumed all its splendour and intolerance under Jahángír. Akbar had three sons, by

whose misconduct the latter days of his life were embittered. Two of them were cut off in early youth through habits of dissipation, and Selim, the survivor (afterwards Jahángír), repeatedly raised the hand of rebellion against his father. These afflictions, together with the loss of many of his intimate friends, began to prey upon Akbar's mind. He died in September, 1605, in the sixty-fourth year of his age, after a prosperous and beneficent reign of half a century. In person Akbar is described as strongly built, with an agreeable expression of countenance and very captivating manners. He was possessed of great bodily strength and activity; temperate in his habits, and indulging in little sleep. He frequently spent whole nights in those philosophical discussions of which he was so fond. His early life abounds with instances of romantic courage, better suited to a knight errant than the ruler of a mighty empire. The first half of his reign required almost his constant presence at the head of his army, yet he never neglected the improvement of the civil government; and by a judicious distribution of his time he was enabled not only to despatch all essential business, but to enjoy leisure for study and amusement. Of his character as a prince nothing needs to be said; it shines conspicuous in every act of his reign, which will descend to the latest posterity as a signal blessing bestowed upon mankind by Him who is the King of kings. (*Ayín-i-Akbari*; Elphinstone's *History of India*; Ferishta's *History*; and *Transactions of the Literary Society of Bombay*, vol. ii.) D. F.

AKEN. There appear to have been four or five Dutch artists of this name, of whom, however, our information is very scanty and very confused.

Jan van Aken, a painter and engraver, born in the early part of the seventeenth century. He has been frequently confounded with the celebrated German painter Johann van Achen of Cologne; it is, however, certain that there was a Dutch artist of this name, but the exact date and the place of his birth are uncertain. Nothing is known of his paintings; but Bartsch enumerates twenty-one of his etchings, which are touched in the manner of Saftleven; they are very slight, but display great mastery. Heineken describes an etching by him from his own design, which he says is very scarce. He terms it the Travellers on Horseback. It is marked, "J. V. Aken, inv. et fec." Among those above mentioned are six horses after Laer or Bamboccio, and six views of the Rhine after Saftleven.

Joseph Van Aken, a painter of Antwerp, of the early part of the eighteenth century, excelled in painting embroidery, stuffs, and draperies. He came to England and was known among artists as tailor Van Aken, a name which he acquired through his great services in assisting them in painting the draperies and other parts of their pictures connected with dress. He died in this country, in 1749, aged about forty; and Hogarth etched a humorous plate of his funeral procession, in which he introduced various groups of melancholy and despairing artists, to illustrate the dilemma in which many of them were placed by his decease. He left a brother, according to Fiorille, who also practised as drapery painter; but was a different person from Arnold Van Aken, who painted small conversation pieces and landscapes, and who also lived in this country about the same period. He published a set of copper plates of fish, &c., which he termed "Wonders of the Deep." Fiorillo says that he had a brother who was an engraver, and Strutt says that Arnold himself etched some frontispieces to plays and other works, for booksellers. (Heineken, *Dictionnaire des Artistes, &c.*; Fiorillo, *Geschichte der Mahlerey*, vol. v.; Füssli, *Allgemeines Künstler Lexicon*; Bartsch, *Le Peintre Graveur*; Strutt, *Dictionary of Engravers.*) R. N. W.

AKENSIDE, MARK, was the second son of Mark Akenside, a butcher of Newcastle on Tyne, and of his wife, Mary Lumsden, and was born in the street called Butchers' Bank in that town, on the 9th of November, 1721. The Rev. John Brand, who was also a native of Newcastle, states, in his "Observations on Popular Antiquities," that a halt which Akenside had in his gait was occasioned by the falling of a cleaver from his father's stall upon him when he was a boy; and "this," adds Brand, who was himself bred a shoemaker, "must have been a perpetual remembrance of his humble origin." It is said that Akenside was far from regarding the ever-present memento either with complacency, or even with the most philosophic composure. The butcher was a strict Presbyterian; and young Mark's original destination was to be a clergyman in that communion, with which view, according to the common account, he was sent to a dissenting academy in his native town, whence, at about the age of eighteen, that is to say, probably in November, 1739, he proceeded to the University of Edinburgh. But it appears from a memoir of Richard Dawes (the author of the "Miscellanea Critica") by the Rev. Mr. Hodgson, in the second volume of the "Archæologia Æliana," 4to. Newcastle, 1832, that Akenside was a pupil under Dawes, who was appointed head master of the Royal Grammar School at Newcastle, in July, 1738. If this was the case, his attendance at the school could not have been long. The expense of his residence at Edinburgh, or part of it, was defrayed by the Dissenters' Society. But after studying divinity for one session, he determined to change his intended profession, and the remaining two years of his attendance at college were given to the medical classes. He afterwards returned the

money he had received from the Dissenters' Society. In 1742 he went to finish his medical course at Leyden, and he was admitted by the university to the degree of M.D. on the 16th of May, 1744, onwhich occasion he published a thesis, or Latin inaugural discourse on the human fœtus (*De Ortu et Incremento Fœtus Humani*), in which he is said to have displayed eminent scientific ingenuity and judgment in attacking some opinions of Leeuwenhoek, and other authorities of the time, which have now been generally or universally abandoned. But if the date of his graduation (given by Johnson, and copied by all his subsequent biographers) be correct, Akenside had already made a brilliantly successful literary début before the appearance of this professional essay. His English didactic blank verse poem, in three books, entitled "The Pleasures of Imagination," which, according to one account, he had begun, and even, it is absurdly said, finished, while he was on a visit to some relations at Morpeth, before he went to college at Edinburgh, was published at London in February, 1744. He had taken to verse-making at an early age; in the seventh volume of the Gentleman's Magazine, published in 1737, is a poem entitled "The Virtuoso, in imitation of Spenser's Style and Stanza," dated from Newcastle, having the signature of Marcus, and stated to be the production of a writer in his sixteenth year, which is undoubtedly his; this was followed by other poetical contributions to the same miscellany; and while at Edinburgh he had written some of the odes and other minor pieces which have since been printed among his works. But he had as yet published nothing in a separate form or with his name, and was consequently altogether unknown, when he took or sent his "Pleasures of Imagination" to Dodsley the bookseller, with a demand of 120*l.* for the copyright. Johnson, who mentions this, says that he had heard Dodsley himself relate that, hesitating to give so large a price, "he carried the work to Pope, who, having looked into it, advised him not to make a niggardly offer, for this was no every-day writer." Pope, who died in the end of May of the year in which it appeared, lived nevertheless long enough to see his judgment ratified by the extraordinary success of the poem. It reached a second edition in May, and continued in constant demand: the edition before us, published by Dodsley, in 1763, is called the sixth. The poem was at first published anonymously, and a story is told by Boswell, on Johnson's authority, of the authorship being claimed by a person of the name of Rolt, who is even said to have had an edition of it printed in Dublin with his name on the title-page; but in England, at least, the name of the true author appears to have been very well known all along. Akenside was certainly in England before his poem was published: if the date of his graduation be correct, he probably returned to Leyden to go through that ceremony. His first attempt to commence practice as a physician was at Northampton; but he only continued there for about a year and a half, during which he appears to have written more poetry than prescriptions. It seems, however, to have been before he settled at Northampton that he wrote his "Epistle to Curio," a satire on Pulteney, recently created Earl of Bath, which was published by Dodsley in a quarto pamphlet in 1744. While at Leyden, Akenside had formed an intimacy with one of his fellow students, Jeremiah Dyson, a man of fortune, who afterwards became clerk of the House of Commons, then one of the members for Horsham, subsequently secretary to the Treasury and a lord of the Treasury, and ultimately cofferer to the household, and a privy councillor. They had returned from Holland together, and on Akenside, shortly after the publication of his great poem, being attacked by Warburton in a preface to a new edition of his "Divine Legation," for something he had said in a note in support of Shaftesbury's notion about ridicule being a test of truth, Dyson took up his pen in defence of his friend, and published, anonymously, "An Epistle to the Reverend Mr. Warburton, occasioned by his Treatment of the Author of the 'Pleasures of Imagination.'" Warburton took no notice of this appeal; but he afterwards reprinted his strictures at the end of his Dedication to the Freethinkers of another edition of his work. Dyson now gave Akenside a more substantial proof of his friendship by making him an allowance of 300*l.* a-year, to be continued till he should be able to live by his practice. Thus secured in an income, he came up to London, and established himself in the first instance at Hampstead, where, at Northend, Dyson had bought a house, and where he exerted himself to make his friend favourably known among the inhabitants, with a view to his establishment in his profession. His efforts, however, were not very successful; and after being two years and a half at Hampstead, Akenside removed to London, and fixed himself in Bloomsbury Square, where he resided till his death. This change of residence occurred in 1748. In 1745 he had published, in 4to., ten of his odes, under the title of "Odes on several Subjects;" his "Ode to the Earl of Huntingdon" appeared in 1748 in the same form; and several others of his poems appeared afterwards from time to time in "Dodsley's Collection," then in course of publication. An "Ode to the Country Gentlemen of England," 4to., 1758, and an "Ode to Thomas Edwards, Esquire, on the late Edition (by Warburton) of Mr. Pope's Works," fol. 1766, are almost his only

separate poetical productions after this date. Besides being admitted by mandamus to the degree of M. D. in the University of Cambridge, he became in course of time physician to St. Thomas's Hospital, a fellow of the College of Physicians, and one of the physicians to the queen; but he was probably indebted for these honours as much to his literary as to his professional reputation. The support of his friend Dyson, also, was no doubt of use to him. His practice is said never to have been considerable. The late Dr. John Aikin, who himself attempted to combine the pursuit of literature with the practice of physic, says, in his "Select Works of the British Poets," "It is affirmed that Dr. Akenside assumed a haughtiness and ostentation of manner which was not calculated to ingratiate him with his brethren of the faculty, or to render him generally acceptable." Another account that has been given is, that his manner in a sick room was so grave and sombre as to be thought more depressing and injurious to his patients than his advice or medicines were serviceable. Yet his latest and most elaborate biographer, Mr. Bucke, has noted that he had practice enough to enable him, with his pension, to keep a carriage; and he also sustained his reputation at a respectable point by various professional publications. In 1755 he read the Gulstonian lectures before the College of Physicians; and an extract from them containing some new views respecting the lymphatic vessels being afterwards read before the Royal Society (of which he was elected a fellow in 1753) was published in the "Philosophical Transactions" for 1757. This publication drew Akenside into a controversy with Dr. Alexander Monro of Edinburgh, who, in a pamphlet entitled "Observations Anatomical and Physiological," both accused him of some inaccuracies, and also insinuated a charge of plagiarism from a treatise of his own published the preceding year. Akenside replied to these charges in a small pamphlet published in 1758. In 1759 he delivered the Harveian Oration before the College of Physicians; and it was published by Dodsley, in 4to., in the beginning of the next year, under the title of "Oratio Anniversaria," &c. An "Account of a Blow on the Heart, and its Effects," by Akenside, appeared in the Philosophical Transactions for 1763. In 1764 he published, in 4to., what is accounted the most important of his medical works, his treatise on dysentery, in Latin, "De Dysenteria Commentarius," — "considered," says Johnson, "as a very conspicuous specimen of Latinity, which entitled him to the same height of place among the scholars as he possessed before among the wits." It has been translated into English both by Dr. Denis Ryan and by Motteux. To these performances are to be added several papers in the first volume of the Medical Transactions, published by the College of Physicians in 1767; and, having been appointed Krohnian Lecturer, he also delivered three lectures before the college on the history of the revival of learning, which have not been printed. He might probably have risen to greater professional eminence and more extended practice if his life had been protracted; but he was cut off by a putrid fever on the 23d of June, 1770, in his forty-ninth year.

As a poet, Akenside has been very differently estimated. He must be judged of principally by his "Pleasures of Imagination," which is admitted on all hands to be his greatest work. Johnson, who hated both the kind of verse in which it is written, and the politics of the author, which, always whig, were at the time when it was composed almost republican, admits that "he is to be commended as having fewer artifices of disgust than most of his brethren of the blank song;" but seems to regard the poem on the whole as having more splendour than substance, more sound than sense. "The reader," he observes, "wanders through the gay diffusion, sometimes amazed, and sometimes delighted; but, after many turnings in the flowery labyrinth, comes out as he went in. He remarked little, and laid hold on nothing." There is some truth, as well as some exaggeration, in this account of the matter. Akenside had a warm and susceptible, but not a creative imagination; there is probably not in his whole poetry a thought which can be properly called his own, or even a new and striking image or metaphor, or a felicity of expression not borrowed or imitated. He interests and affects his readers chiefly through the sympathetic glow which he excites by his enthusiasm in behalf of truth and beauty, and other elevating conceptions; and the sort of admiration he wins from those who admire him most is hardly more critical or intellectual than what is commonly drawn forth by the mere enunciation of any generous or popular sentiment from an audience in a theatre, or other similarly constituted assembly. His compositions for the most part are, in fact, rather eloquence in verse than poetry. He has no touches of nature, no pathos, no dramatic power, little or no invention; and even his pictures of natural scenery, which are, perhaps, what he has done best, are brought out always by an elaborate accumulation of details; never by those happy characteristic strokes which flash forth at once the lineaments and spirit of a scene like sudden sunshine. All is operose, cumbrous, and cloudy, with abundance of gay colouring and well-sounding words, but filling the eye oftener than the imagination, and the ear oftener than either. Something of all this was natural enough in a poem written at so early an age as the "Pleasures of Imagination;" and Akenside himself, after a time, became so dissatisfied with the work,

that he proceeded not so much to rewrite it as to compose a new poem on the same subject. Of this second poem, which was to have been much more extended than the first, he had finished three books and part of a fourth before his death; and he had even printed the first and second books, though he did not publish them. Both poems were published by his friend Mr. Dyson, in a complete edition of Akenside's works, 4to., and also 8vo., London, 1773; but his admirers have continued to prefer their original favourite, its rapid flow being felt to have more of pleasurable excitement than the greater correctness and more matured thought of the later composition. Akenside's minor pieces have the same beauties and defects with his chief work. They are mostly odes and hymns, and are full of lofty sentiments and swelling verse, which are farther made impressive by a spirit of earnestness and ardour coming from the thorough conviction and sincerity of the writer. A few are in a less ambitious style, consisting of plain sense neatly expressed; but, although he sometimes attempted the gayer flights of the muse, he had no wit or humour, and what he has done in this way is wholly unsuccessful. (Kippis's *Biographia Britannica*; Johnson's *Lives of the Poets*; Bucke's *Life, Writings, and Genius of Akenside*, 8vo., London, 1832). G. L. C.

AKERBLAD, JOHN DAVID, a celebrated orientalist, distinguished for his researches into hieroglyphical, Coptic, and Phœnician literature and inscriptions. He was by birth a Swede, but the place and precise date of his nativity are not known, although he must have been born in 1760. At an early age he was attached to the Swedish embassy at Constantinople, and during his appointment visited Jerusalem in 1792, the Troad in 1797, and in one of his dissertations he mentions having been in Cyprus. In 1800 he retired to Göttingen, and employed himself in adding valuable geographical notes to the German translation of Le Chevalier's "Voyage dans la Troade." He was soon after appointed Swedish chargé d'affaires at the court of France, and employed the leisure of his diplomatic functions in researches into Phœnician inscriptions and Coptic literature. He employed himself on the Coptic manuscripts which had been removed from the library of the Vatican to the present Bibliothèque du Roi. In 1801 he published, in the "Magasin Encyclopédique," vol. vii. 1801, a letter entitled "Lettre à M. Silvestre de Sacy sur l'Ecriture cursive Coptique," in which he gave a cursive Coptic alphabet till then unknown. In 1802 his "Inscriptionis Phœniciæ Oxoniensis nova Interpretatio, Par. an. x. 1802," in 8vo., presented, as was universally admitted, a far better analysis and interpretation of one of the twenty-three Phœnician inscriptions found by Pococke than had been previously made by Barthelemy. In the same year he resumed the researches into the second inscription of the trilingual stone of Rosetta, which contains an Egyptian decree in hieroglyphical, enchorial or demotic, and in Greek characters: see his "Lettre sur l'Inscription E'gyptienne de Rosette addresseé à M. Silvestre de Sacy, Paris, an. x. 1802," in 8vo. It is on this work that his reputation is chiefly founded, and it possesses the merit of being the first rational attempt to analyse the cursive writing of the ancient Egyptians, called in the Græco-Egyptian decrees enchorial; by Herodotus, demotic; by Clemens, epistolographic; and in the hieroglyphic version of the Rosetta stone (last line), "the writing of the books." He employed for this purpose the same means which Barthelemy had previously used for deciphering the Palmyrene, and De Sacy the Pehlvi, by analysing proper names, and then the groups of characters about them; and he endeavoured, with considerable success, to advance the knowledge of the demotic, of which De Sacy had only deciphered the names of Alexandria and Ptolemy. His labours were however much embarrassed by the erroneous impression under which he laboured, that this writing was purely alphabetic, while it is in reality a very cursive or tachygraphic form of the hieroglyphic, introduced about the æra of the Psammetichi, and of a mixed nature, partly ideographic, partly phonetic. Neither was he aware of the suppression of medial vowels as in other Semitic languages. His labours however laid the foundation of the researches of Young and Champollion into the Demotic, and advanced the inquiry. In 1804 he published a pamphlet entitled "Notice sur deux inscriptions en caractères Runiques trouvées à Venise et sur les Varanges; avec les remarques de M. d'Ansse de Villoison," Paris, 1804." This is on the Runic inscription on two colossal marble lions at the gate of the arsenal at Venice, which he attributes to the people called Varanges, supposed to be the Danes, English, Celts, or Icelanders. It is however chiefly valuable for the erudite notes of Villoisin. Discontented with the political changes in Sweden, Akerblad relinquished his diplomatic employment, and left Paris to reside at Rome, where, supported by the Duchess of Devonshire and other admirers of his talents, he was enabled to devote his remaining days to literature. He renounced all connection with his country, and always passed himself off as a Dane. He here took pleasure in acting as cicerone to his friends, and published two dissertations, one entitled "Inscrizione Greca sopra una lamina di Piombo trovato in uno Sepolcro nelle vicinanze d'Atene," 4to. Rome, 1813, on a lead plate found by Dodwell in a cemetery at the Piræus, and now in the Dodwell museum, at the foot of the Capitol; and another, entitled "Lettre sur une Inscription Phénicienne trouvée à Athénes; Rome,

1817," which was dedicated to his friend the Count Raczynski, and relates to a bilingual monument, in Greek and Phœnician, on a native of Citium, who was buried at Athens. He was preparing a new edition of the previous work on the Greek inscription at the time of his death, which took place on the 8th of February, 1819. He was buried close to the pyramid of Cestius. Akerblad was corresponding member of the Institute of France, of the Royal Society of Göttingen, and of the Academy of Stockholm. Candour, modesty, and judgment characterise his writings. He is said to have read and spoken several European and Eastern languages. (*Biographie Universelle, Supplement; Conversations Lexicon; Biographie des Contemporains*; Champollion, *Gram. Egypt.* preface.) S. B.

AKERBOOM, a Dutch landscape painter, distinguished for the great care with which he finished his pictures. He painted principally views of towns and villages. A view of Tournay by him is spoken of as an excellent painting. (Füssli, *Allgemeines Künstler Lexicon.*) R. N. W.

AKEREL, FRIEDRICH, a Swedish engraver, born in Södermanland, in 1748. He first studied with Akermann at Upsala, and then entered the academy at Stockholm. He engraved maps, portraits, and landscapes. He engraved the portraits of many eminent and distinguished Swedes; and he executed, besides many other landscapes, the plates for Skjeldebrand's "Voyage pittoresque au Cap Nord;" also the best plan of Trollhätta was engraved by him. He died in 1804. (Füssli, *Allgemeines Künstler Lexicon.*) R. N. W.

ÅKERHIELM, ANNA MÅNSDOTTER AGRICONIA, a learned Swedish lady. She was born on the 18th of March, 1642, at the parsonage-house of the parish of Åker, in Sudermania, where her father, Magnus Jonæ Agriconius, the author of a few small works, in allusion to whose name she was called Månsdotter, or Magnus's daughter, was at that time minister. At the age of sixteen she was left an orphan, with a brother three years older than herself, Samuel Månsson Agriconius, and two sisters. The family lived in the strictest union. The three sisters spared as much of their little inheritance as they could to enable their brother to pursue his studies and to travel abroad; and he, as soon as he was able to make his way, acted towards them as a father, and also as a preceptor. Anna displayed the greatest talents for literature, and became, under his guidance, an excellent Latinist; after which she made herself mistress, unassisted, of several of the modern languages. In 1671 the brother became secretary to Count Magnus Gabriel Delagardie, chancellor of the kingdom, and procured a situation for Anna as hofjungfrau, or lady in waiting on the Princess Maria Euphrosyna, in consequence of which she became so well acquainted with Catharina Charlotta Delagardie, one of the count's daughters, that on that lady's marriage with Field-Marshal Count Otto Wilhelm Königsmark, she accompanied the bride as companion, and remained with her till her death. She was with the countess on a journey to Venice, and afterwards to Greece and the Morea, where the count commanded the Venetian forces. On Königsmark's death in 1688 she returned with the countess to Germany, and paid a visit to Sweden in 1691, where she presented the Princess Ulrica Eleonora, afterwards queen, with a little Turkish girl, named Elemina, whom she had had educated, and caused to be baptized. She returned to Germany, and died at Bremen on the 1st of February, 1698. Her brother, who had risen to be secretary of legation to England and Holland, at the treaty of Nimeguen, was ennobled by the name of Åkerhielm, a Swedish translation of his original name Agriconius, which he had formed from the Greek; and Anna was also allowed to take the same title.

Anna Åkerhielm kept a diary of her residence in Greece, of which some fragments remain, and were printed by Gjörwell in his "Swenska Bibliotek." They are very brief, and by no means remarkable for vivacity or observation. What would have been the most interesting portion, the account of Königsmark's conquest of Athens, which was brought about by the destruction of the Turkish powder magazine in the Parthenon, appears never to have been written for want of leisure; and she declines attempting an account of the antiquities of Athens because "there are so many descriptions already." The only fact in connection with the conquest of Athens that she deems it worth while to put on record is, that the victors established a Lutheran church there, to which they gave the name of the Church of the Holy Trinity. Gjörwell also published five letters written from Greece by Anna to her brother, in one of which, bearing date 16th October, 1687, and written therefore but a few days after the destruction of the Parthenon, she says, "The fortress stands on a mountain, and was said to be very hard to take, because it could not be mined. His Excellency was very unwilling to destroy the beautiful temple, which had stood for three thousand years, and was called the temple of Minerva; but it was all of no use; the bombs did their work, and that temple can never be built up again in this world." (Gjörwell, *Det Swenska Biblioteket*, iii. 25—66.) T. W.

ÅKERHIELM, SAMUEL, son of Samuel, the brother of Anna, who died at Stockholm in 1702, in the post of secretary of state. The son was born at Stockholm in 1684; accompanied Charles XII. in all his expeditions; and in 1741 accepted the situation of upper marshal (öfverste marskalk),

from which, in 1747, he was dismissed at his own request, in consequence of the disregard with which his views in finance were treated. In 1765 the states requested him to resume his office, but he declined, principally on account of his advanced age. The states, on that occasion, ordered a medal to be struck in his honour, and to be presented to him by three of their body. He died in 1768. (Gezelius, *Försök til et Biographiskt Lexicon öfver Svenske Män*, iii. 437—440.) T. W.

AKERMANN, ANDREAS, a Swedish engraver, born at Upsala, in 1718. He engraved principally maps and portraits. He executed also some plates for the publications of Linnæus. He died in 1778. (Füssli, *Allgemeines Künstler Lexicon.*) R. N. W.

AKEROYD, SAMUEL, was a native of Yorkshire. His songs are in the four collections published by John Playford in 1685, 1686, and 1687, under the title of the "Theatre of Music," to which Purcell, Blow, and Lock were contributors. With such musicians, Akeroyd, it must be confessed, was very unequally associated. It would seem, by some commendatory verses that are prefixed to the "Amphion Anglicus," that he was a pupil of Dr. Blow:—

—— "Take the thanks of one whose heart
Is full of gratitude as yours of art.
The favours you have done me speak them due,
And the unwearied goodness you pursue;
While in acknowledgments my thoughts contend,
And own the patron where I find the friend."

(Playford, *Theatre of Music*; Dr. Blow, *Amphion Anglicus.*) E. T.

AKERSLOOT, WILLEM, a painter and engraver of Haarlem, of the early part of the seventeenth century. He engraved portraits and historical pieces. The following are his best prints; we have no mention of any of his paintings: Peter denying Christ, and Christ loaded with Chains, after Molyn; Christ taken in the Garden, and Peter in Chains, after Hondius; and portraits of Frederic Henry, prince of Orange, and his wife, after Vander Venne; and of Pope Urban VIII., after Vouet. (Heineken, *Dictionnaire des Artistes, &c.*; Füssli, *Allgemeines Künstler Lexicon.*) R. N. W.

AKHSHI'D, or, as Ibn Khallekán pronounces it, IKHSHI'D, was descended from the Khákáns or chiefs of Fergánah, the capital of the Turkish hordes of Transoxiana. He was born at Baghdád, A. H. 268 (A.D. 881), and received at his birth the name of Mohammed. His grandfather Joff was the first of his ancestors who settled at Baghdád. He had been invited by the Khalíf Al-motassem, the son of Harún Ar-rashíd to enter with a corps of Turkish soldiers into his service. When he arrived at the khalíf's court, he was received with the greatest distinction, and the khalíf gave him valuable estates near Samarrá (Sermenray). Togj, the father of Akhshíd, was one of the most popular leaders of the Turkish mercenaries, who formed at that time the guard of the khalíf. The Turks being then very powerful, their leaders divided the provinces of the empire among themselves, and were frequently at war with each other. As Togj, who was assisted by his son Akhshíd, decided in most cases the victory for the party that he assisted, he was a man of great importance; but finally he fell a victim to the machinations of Al-'abbás, the vizír of Motawakkel, and was cast into prison at Baghdád, where he died. His son Akhshíd, who had shared the fame of his father, suffered with him the same misfortunes. It was long after the death of his father that he was released from prison, his party having become victorious. His name soon attracted a great number of men who wished to enlist under his command. According to Mohammed Ben 'Abdullah of Hamadán, his army consisted of four hundred thousand men, besides a body-guard of eight thousand Mamlúks, two thousand of whom were constantly on duty. The khalíf, under these circumstances, was obliged to court his friendship and to employ him against his less subordinate vassals. In A.H. 306 (A.D. 918), Al-moktader made him governor of the province of Ramlah. Two years later he added Damascus to his possessions, and in A.H. 324 he was acknowledged by the khalíf Ar-rádhí as viceroy of Egypt, Syria, Arabia, and Mesopotamia. The same khalíf gave him the name of Akhshíd, or Ikhshíd, which was originally the title of his ancestors, the chiefs of Fergánah, and signifies king of kings. He died at Damascus in A.H. 334, (A.D. 945), and left his kingdom, which was but nominally dependent on the khalíf, to his two sons, and to Káfúr their tutor. (Ibn Khallekán, *MS. of the British Museum*, No. 7342. and 7343.; Abú-l-fedá, *Annales Muslemici*, ii. 368. 441.; Ibn Kethír, *MS. of the British Museum*, No. 7318.) A. S.

AKI'BA BEHR BEN JOSEPH (ר' אקיבא בער בן יוסף), a German rabbi, the son of R. Joseph of Vienna (Vindobonensis), was living in the beginning of the eighteenth century. In the latter part of the seventeenth century he exercised the office of rabbi of the synagogue of Zinkendorf in Hungary (Wolff has Zickendorf), whence he removed to Schnaitach in Bavaria, and finally to Gunzenhausen, where he not only exercised the office of chief rabbi, but was also Hebrew judge of the district of Anspach. His works are—"Sepher Abodath Bore" ("The Book of the Worship of the Creator"), a collection of prayers for various occasions, partly original and partly extracted from the works of other Jewish writers. They are divided into five parts, each of which has a separate title. The title of part 1. is "Abodath Elohim" ("The Worship of God"); 2. "Kirmath Hammittah" ("The Arousing from the Bed"); 3. "Jechur" ("Exciting to Zeal"), which consists of praises and

thanksgivings; 4. "Bajith Jehovah" ("The [redacted] on the Main, and the chief preacher in the [redacted] House of the Lord"); and 5. "Hashulchan" ("The Table"). The initial letters of these five titles form the name of the author, Akiba; and the initial letters of the general title of the work "Abodath Bore" are the initials of his name and surname, Akiba Behr. It was first printed at Wilmersdorf (Wilhermsdorf) in Franconia, A. M. 5448 (A. D. 1688), 4to.; and at Berlin, A. M. 5460 (A. D. 1700), 4to. It was printed at Sulzbach, A. M. 5467 (A. D. 1707), by Aaron ben Uri Lipman, with corrections and additions by the author himself, who on the title to this latter edition is called R. Simeon Akiba Behr, by which it appears that he had assumed the additional prænomen of Simeon after the publication of the former editions of his work; a practice not uncommon among the Jews, who were accustomed to assume names indicative of some great mercy received or affliction suffered, as well as sometimes the name of a deceased relative, whose memory they wished thus to perpetuate. 2. "Pi Shenajim" ("The Mouth of Two, or a Double Portion") (*Deut.* xxi. 17.), is a collection from the Talmud and other Jewish writings, in which he was assisted by Seeligman Levi, or, as he is called in the Censura affixed to this book, Isaac Seligman, whence the title "The Mouth of Two." It treats of various matters connected with Judaism, and is arranged in alphabetical sections, as Abraham, Adam, and so forth: it was printed at Sulzbach by Aaron ben Uri Lipman, A. M. 5462 (A. D. 1702), in 4to. On the title Akiba is said to have written several other works, but we meet with only one more in print, which is, 3. "Abir Jaacob" ("The Strong *God* of Jacob") (*Genesis*, xlix. 24.), which is a German-Hebrew commentary on the paragraphs (parashas) of the book of Genesis, extending to the paragraph chap. xlvii. v. 28: it is made up of various traditions and stories from the Talmud and other Rabbinical works. It was printed at Sulzbach by the same printer as his other works, A. M. 5460 (A. D. 1700), 4to., and afterwards at Furth, by Salman ben Bonfed Schneior, A. M. 5489 (A. D. 1729), 4to. (Wolfius, *Biblioth. Hebr.* i. 957, 958. iii. 889. iv. 948.) C. P. H.

AKI'BA BEN ELEAZAR (ר' עקיבה בן אלעזר), a German rabbi who lived in the beginning of the sixteenth century; he was the grandfather of Akiba of Frankfort. He is the author of "Kinah" ("A book of Lamentations, or Songs of Sorrow"), which, with others of the same kind, by his father or grandfather, R. Eleazer, are at the end of the collection called "Kinoth" ("Lamentations"), printed at Lublin in Poland, A. M. 5377 (A. D. 1617), 4to. (Wolfius, *Biblioth. Hebr.* iii. 889.) C. P. H.

AKI'BA OF FRANKFORT (ר' עקיבה מפאראנקפורט), a rabbi, who is also called Akiba Günzburg, was a native of Frankfort synagogue of his native city during the latter part of the sixteenth century. He died at Frankfort A. M. 5357 (A. D. 1597), according to the continuation of the "Tzemach David," and this date is confirmed by a funeral sermon preached for him by R. Levi of Prague, which was printed with the "Pesack al Agubah," of R. Jacob Polack at Frankfort on the Main, A. M. 5479 (A. D. 1719), in 8vo. His works are—1. "Techinnoth Becol Jom" ("Prayers for every Day"), in a rythmical form. They were collected and published by R. Elias ben Moses Loans, and printed at Basle by Conrad Waldkirch, A. M. 5359 (A. D. 1599), in 8vo. The same volume contains—2. "Zemiroth ve Shirim" ("Hymns and Songs") for the Sabbath, some of which are accompanied with a German-Hebrew translation and a Hebrew exposition; and 3. "Vecuach Hajajin ve Hamajin" ("A Controversy between the Wine and the Water"), in Hebrew verse, with a German-Hebrew version and Hebrew commentary. The Sabbath Hymns of Akiba were also printed alone, with the title "Zemiroth Lelajil Shabbath" ("Songs for Sabbath Evening"), at Berlin, A. M. 5473 (A. D. 1713), 8vo. (Wolfius, *Biblioth. Hebr.* i. 957, 958. iii. 888.) C. P. H.

AKI'BA BEN JOSEPH (ר' עקיבה בן יוסף), an ancient rabbi, one of the early Tanaite or Mishnic doctors, who was famous in the land of Israel during the greater part of the first century of the Christian æra, and the beginning of the second; but he was most celebrated during the reigns of the emperors Titus and Hadrian, when he became a principal actor in the tragical events of those times, by which his nation suffered so grievously. He was born, according to the Jewish chronologists, in A. M. 3760, which answers to the year in which the Saviour Jesus Christ was born, or A. D. 1. According to the same authorities, he was of Hebrew descent by the mother's side only, his father having been a proselyte of justice *

* There were two kinds of proselytes (Gerim) admitted into the Jewish nation by the law of Moses. The proselyte of justice or righteousness (Ger Tzedek), called also a proselyte of the covenant (Ger Berith), received circumcision and engaged himself to observe the whole law of Moses, in return for which he was admitted to eat the passover and to all the privileges of a true son of Abraham (Eznach), being thereby made one of the people of God. All proselytes who presented themselves for circumcision were strictly examined as to the motives of their conversion, and, if admitted, they went through a threefold ordeal, baptism by immersion, circumcision, and sacrifice; females were baptized and offered sacrifice. The second kind of proselyte was called a proselyte of the gate (Ger Shaar); also an inhabiting proselyte (Ger Toshab). Such proselytes merely bound themselves by an oath to observe the seven precepts of the children of Noah: namely, 1. obedience to the lawful princes and magistrates, which of course included a submission to the whole moral code; 2. the worship of Jehovah and the abandonment of all idolatrous practices; 3. the abjuring all blasphemies and false-swearing; 4. all incestuous and unnatural lusts were to be utterly abjured; 5. also bloodshed, murder, wounds, and mutilation of men or animals; 6. thefts, cheating, or lying; 7. they were not to eat any part of any living animal. To

of a noble Syrian family, descended, according to tradition, from Sisera, the general of Jabin, king of Canaan, who perished by the hand of Jael the wife of Heber the Kenite. (*Judges*, iv.) According to the Ghemara, as well as the Juchasin, Tzemach David, and the other Jewish historians and chronologists, he lived 120 years, of which the first forty years were devoted to business, the second forty to study, and the third forty years to the instruction of his nation. The tradition of the manner in which he passed the first forty years of his life is, that he kept the flocks and herds of Calva Sheva, a rich inhabitant of Jerusalem; and that, having become enamoured of his master's daughter, she consented to marry him if he quitted his servile employment and became a learned doctor of the law. Stimulated by this promise, he entered the colleges and applied himself to learning with such energy for twenty-four years that he not only gained his wife but the esteem of the Jewish nation, by whom he was considered the most learned man of his time. He also travelled in pursuit of knowledge into Arabia, Gaul, Africa, Egypt, and other countries. He studied first under R. Eliezer, the son of the great Hyrcanus, and afterwards under Gamaliel, the preceptor of St. Paul, whom he succeeded as president of the school or synagogue of Javna or Jafna, a town three miles from Joppa called Jamneia (Ἰαμνεία) by Josephus and Strabo, and by R. Benjamin of Tudela (Benjamin ben Jonah), in his Itinerary, Ebalin. Of this synagogue he was the third ruler, having been preceded by the two Gamaliels; and here he became so famous for his learning that the Bereshith Rabba says he had 11,000 disciples, which number subsequent Jewish writers have magnified into 24,000. After the death of his first wife he married (according to the Talmud) the widow of Turnus or Tyrannus Rufus, the Roman general whom the Emperor Hadrian had sent against the rebellious Jews, and who fulfilled the prophecy of Jeremiah by causing the plough to pass over the site of the temple of Jerusalem. (*Jeremiah*, xxvii. 18.) When Akiba was, according to the Jewish chronologists, 120 years old, he joined the standard of the impostor and pseudo-messiah Bar Cokeba (the son of the star), also called in derision Bar Cozeba (the son of the lie), who called himself king of Israel, and began his reign in the city called Bither or Bethara, A. M. 3880 (A. D. 120). Akiba declared that this was the star of Jacob predicted by Balaam (*Numbers*, xxiv. 17.), and consequently the true [illegible] Messiah; and he not only anointed him king, as Samuel had done for the two first kings of Israel, but became his armour or sword bearer. These confederates, at the head of an immense multitude of fanatical Jews, attacked the Roman province of Judæa, and committed enormous cruelties, more especially on the Christians; but, being attacked by a regular Roman army, they were utterly defeated, their pretended Messiah slain, and Akiba taken prisoner and put to a cruel death by the Roman general; his flesh was torn off by iron combs. His body was buried by his disciples near the top of a mountain near the city of Tiberias, and his sepulchre became a place of pilgrimage to the Jews, who considered him a holy martyr, and paid annual visits to his tomb between the passover and the feast of pentecost. The Ghemara says that his eleven thousand disciples were interred on the same mountain below their master

R. Akiba is looked upon by the Jews as one of the greatest of their Mishnic fathers or authorities for the oral law; indeed R. Bechai, in his commentary on the Law, says that revelations were made to Akiba which were withheld from Moses. The Shalshelleth Hakkabbala says that the greater part of the Mishna was dictated by him, and Abraham Zacuth, in the Juchasin, goes still further, and gives him the merit of the whole work.

The works attributed to Akiba are — 1. "Othioth shel R. Akiba" ("The Letters or Alphabet of R. Akiba"), which is a cabbalistical and allegorical explanation of the Hebrew alphabet. This little book was first printed at Constantinople, without date, but, according to De Rossi, early in the sixteenth century, in small 4to. There was a copy of this edition in the library of R. Oppenheimer. It was next printed at Venice, A. M. 5306 (A. D. 1546), by Marco Antonio Justiniani, in 8vo.; and, according to the Siphte Jeshenim, at Cracow, with additions, A. M. 5339 (A. D. 1579), in 8vo. Bartolocci says that this edition has added to it "Perush Aruk" ("A Diffuse Commentary"). Wolff also cites two editions printed at Amsterdam A. M. 5367 and 5468 (A. D. 1607 and 1708), in 8vo. It is also printed at full in Hebrew and Latin, but without the commentary, in the Œdipus Ægyptiacus of Father Kircher (vol. ii.), and in the admirable Bibliotheca of Father Bartolocci (vol. iv.). The text of Bartolocci is printed from a vellum MS. in the library of the Duke of Parma at Rome. De Rossi says that besides the first edition, which is very rare, he had in his possession four manuscript copies, all varying in some points, and none of which had been used for the printed editions. There is among the Pococke MSS. in the Bodleian library, a manuscript on paper in a very legible Hebrew character,

such proselytes belonged Naaman the Syrian, Cornelius the centurion, the eunuch baptized by Philip, and others. They are the persons alluded to in the fourth commandment as bound to the observation of the sabbath — "and the stranger (Ger) that is within thy gates." They considered themselves as in the way to eternal life, and were permitted to dwell in the land of Israel, and to share in the outward prosperity of the people of God.

containing six tracts, of which the first is the alphabet of R. Akiba, with this title, "Seder Othioth Shel R. Akiba" ("The Order of the Letters of R. Akiba"). 2. "Sepher Jetzira or Jezira" ("The Book of the Formation or Creation"), which is usually attributed by the rabbis to the patriarch Abraham; but by the more enlightened Jews, as well as Christian writers, it is received as the work of R. Akiba. This work is the great fountain of the Cabbala and mystic theology of the Jews, from which all subsequent writers on these subjects have drawn their notions. The great respect which the Jews have for this work is shown by their attributing it to the patriarch Abraham, whose name always appears on the title. It is divided into six heads, and each head into sections, in all thirty-two, which are called paths or ways ("Nethiboth") and which, under the twenty-two letters of the alphabet and the ten sephiroth, treat of divine wisdom and the mystic power of the divine names. It was first printed at Mantua by Jacob Cohen, A. M. 5322 (A. D. 1562), in 4to., with five commentaries by Haravad (Abraham ben Dior Halevi), Haramav (R. Moses Botril), Haramban (R. Moses bar Nachman), Saadia Gaon, and R. Eliezer de Garmiza. It has a double preface, one by Haravad and the other by Haramav. The text is printed in the square Hebrew character, and the commentaries in the Rabbinical letter; it is a very elegant and carefully printed edition. The text is also given by itself at the end of the book; but according to Wolff and De Rossi, it differs in some degree from that given with the commentaries, a diversity which is found in all the ancient MSS., and which has been continued in all the subsequent editions, of which there are several. Wolff conjectures, with his usual sagacity, that this diversity of text has arisen from the transcribers having in the course of ages introduced the interpretations of the commentators into the text. De Rossi says that this double text is found even in the modern edition printed at Constantinople A. M. 5484 (A. D. 1724), which was in his possession, and which had an abridgment of the commentary of Haravad, and the whole of that of Haramban, with a part of that of R. Isaac Luria. De Rossi had also among his manuscripts an unedited copy of the Jetzira, with a commentary by Jacob ben Nissim, bound up with the commentary of Saadia Gaon. There are two Latin translations of the Jetzira, one by Postellus, printed at Paris A. D. 1552, and one by Joh. Steph. Rittangelius, printed at Amsterdam by the Jansons, A. D. 1642, in 4to., which has the Hebrew text, and is far more esteemed than the former. R. Ghedalia aben Jachija, in the Shalshelleth Hakkabbala, supposes the Jetzira of R. Akiba to be a different book from that of the patriarch Abraham; but R. Shabtai and the other Jewish writers acknowledge only one Jetzira. 3. "Sepher Mekilta" ("The Book of the Measure or the Bushel"), which is a very ancient commentary on Exodus, written either by Akiba or one of his disciples. There are two other Mekiltas, one by R. Ismael and the other by R. ben Azai. 4. The Shalshelleth also attributes to him another work called "Mekiltin," a commentary on the ceremonial law of the Pentateuch, which Wolff and De Rossi think is not to be distinguished from the Mekilta. 5. "Habdallah" ("The Separation"), a cabbalistical treatise on the ceremonial of the sabbath, and principally concerning the ceremonies in which a lamp was lighted on the sabbath evening to mark the transition from day to night, and the consequent departure of the sabbath, which ceremony is called Habdullah by the Jews. This work is cited in the Noveloth Chocmoh and the preface to the Emeek Hammelek, as a manuscript by R. Akiba. De Rossi says that it was among the MSS. in Oppenheimer's library. The celebrated works called Siphra, Siphri, and Tosaphta are all said by the Jews to have been written by disciples of Akiba, and consequently to be replete with his doctrines. The Jewish prayer which begins "Abinu Malkinu" ("Our Father, our King") is said to be by R. Akiba. Vorstius, in his notes on the Tzemach David, makes Akiba, the author of the Jetzira, to be a different person from the author of the Othioth, and says that neither of the two must be confounded with the Akiba who was the associate of Bar Cokeba, and that they are both authors of a more modern date. But as he seems only to be hazarding a mere conjecture, and produces no proofs, we prefer the testimony of the whole Jewish body of chronologists and historians. Paul Pezron, in his "Antiquité des Temps Rétablie et Defenduc," says that Akiba was the first who introduced corrupt readings into the sacred text in favour of Judaism and against Christianity; but Wolff has successfully combated this absurd opinion in his second volume, where he treats of the canon of Scripture. This rabbi is called, by St. Jerome and by Epiphanius, Barakiba. (Wolfius, *Biblioth. Hebr.* i. 25. 955—957. ii. 1025. iii. 887, 888. iv. 948.; Ottho, *Historia Doctor. Mischnicor.* p. 132—147. ed. Wolff; Bartoloccius, *Biblioth. Mag. Rabb.* i. 15. iv. 272—281.; De Rossi, *Dizionario Storico degli Autori Ebrei*, i. 41, 42. 169.; Imbonatus, *Bibliotheca Lat. Hebr.* 66. 419.; Uri, *Cat. MSS. Orient. Biblioth. Bodl.* i. 68.; Jo. Lightfoot, *Horæ Hebr. et Talmud.* i. 98.; Bayle, *Dict. Histor. Crit.* i. 130. art. "Akiba," ed. Rotterd. 1702; *Ghemara, Cod. Rosh Hashana, Ketvroth, Jevamoth*; Basnage, *Histoire des Juifs*, vii. 346.; Petitus, *Miscellanea*, ii. 63.)

C. P. H.

AKI'BA BEN JUDAH LOW (ר' עקיבה בן יהודה ליב), a German rabbi who was

living at the beginning of the last century. He was the author of "Haohel Olam" ("The Everlasting Tabernacle"), which title in Hebrew corresponds by Gematria (note, p. 156.) with the name Akiba, the letters of each being equivalent to the number 187. It is a commentary on the book called "Ketuvoth" ("Matrimonial Contracts"), which is the third book or treatise of the order "Nashim" ("Women") of the Talmud. In the preface the author says that he wrote this book while a youth. It was printed at Frankfort on the Main, A.M. 5474 (A.D. 1714), in folio. (Wolfius, *Biblioth. Hebr.* iii. 889, 890.)

C. P. H.

AKIMOV, IVAN AKIMOVICH, a Russian artist, born in 1754, was one of the earliest pupils of the Academy of Fine Arts at St. Petersburg, where he studied under Professor Anthony Losenko, an historical painter who died in 1773. On quitting the academy he was rewarded with a gold medal of the first class, and was then sent abroad (1773) with a travelling pension. Shortly after his return he was appointed teacher of historical design (1779), was made an academician in 1782, and adjunct professor in 1785; and was director of the academy from 1796 to 1800. He died August 15th (27th), 1814, and left to the academy his collection of engravings, and a bequest of 15000 rubles. Owing to his time being so much engaged by his official duties, his works are inconsiderable in number, but give evidence of great ability and talent, more especially in regard to drawing and the arrangement of his draperies. In colouring he was by no means so successful, although his latter performances show some improvement in this respect. Among his chief productions are his Death of Hercules, in the possession of the academy; the Ikonostas, in the church of the Alexandronevskaya Lavra; and two paintings in that of the Mother of God of Smolensk. The academy has a portrait of him painted by Lampi the younger. (Grigorovich, in *Entsiklop. Lexikon; Khudozhestvennaya Gazeta.*) W. H. L.

AKOUI. [AKWEI.]

AKRISH, R. ISAAC BEN ABRAHAM BEN JUDAH, called Ashkenazi, "the German" (ר' יצחק בן אברהם בן יהודה עקריש אשכנזי), a German rabbi, or of German parentage. De Rossi calls him a native of the Levant (Levantino), who exercised his rabbinical functions in the Levant, and principally at Constantinople, during the sixteenth century. Having heard much from others concerning the remnant of the ten tribes of Israel who were dwelling beyond the fabulous river Sabbatjon, he undertook a journey from Constantinople to Egypt in the year A.M. 5322 (A.D. 1562), chiefly for the purpose of visiting this people and ascertaining their actual state; after which he wrote his celebrated work called "Maasse Beth David Bejeme Malcuth Peres" ("The History of the House of David in the Days of the Kingdom of Persia"). In this work the author undertakes to prove that even in their present exile and dispersion the Jews yet possess a country in which they exercise the kingly power and supreme dominion. The work is divided into three parts, the first of which is called "Maasse Shel R. Bosthenai" ("The History (Acts) of R. Bosthenai"), which celebrates his marvellous deeds in favour of the Jews in Persia; the second part treats of the remnant of the ten tribes dwelling on the further side of the river Sabbatjon; and the third part gives the history of King Joseph of the Cosaræans, called by Buxtorff King Alcozar, with the epistle of R. Chasdai to that king and his answer. [CHASDAI BEN ISAAC SHIPRUT.] This third part is generally called "Kol Mebasher" ("The Voice of the Herald or Crier"), because it begins with those words, which circumstance led Wolff, in his first volume, and De Rossi, who seems to have followed him altogether, to call the whole work "Kol Mebasher." But this error Wolff corrected in his third volume, when, having examined the work, he found Bartolocci as usual correct, and the title as we have given it above; which is also the title given in the "Siphte Jeshenim." Bartolocci says that it was first printed at Cracow, but he gives no date; also in German-Hebrew at Basle, by Waldkirch, without date, in 4to. This first edition is also noticed by Plantavitius. It was also reprinted in Hebrew with the "Iggereth Orchoth Olam" or Hebrew Itinerary of Abraham Perizol at Offenbach, A.M. 5480 (A.D. 1720), 12mo. There is also a German-Hebrew translation of this little book by David ben Joseph of Töplitz (Teplicensis), printed at Frankfort on the Main, A.M. 5465 (A.D. 1705), 8vo. Wolff says that he saw an edition, printed at Constantinople, in Oppenheimer's library, but he does not name the year of publication or the form of the book. (Wolfius, *Biblioth. Hebr.* i. 644, 645. iii. 548.; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 918.; Buxtorfius, *Thesaurus Grammat. Hebr.* 662.; De Rossi, *Dizionario Storico degli Autori Ebr.* i. 42.; Plantavitius, *Biblioth. Rabbin.* 391.; *Florileg. Rabin.* 598.) C. P. H.

ÂK-SHEMS-ED-DIN, or ÂK-SHEMSU-D-DIN, that is, the white sun of belief, was a Turkish sheikh, renowned for his great knowledge of medicine, music, and mystical philosophy, but still more for his extraordinary prophecies. He was born in Syria, A.H. 692, (A.D. 1389). He became a disciple of the great sheikh Hâjí Beyram, and afterwards followed the Turkish army on its march to the last siege of Constantinople. His eloquence, and the oracular character of his words, often put into ecstasies the fanatical bands assembled by Sultan Mohammed II. under the walls of old Byzan-

tium. This great monarch distinguished Âk-shems-ed-din among the crowd of common sheikhs, and availed himself of his eloquence for the purpose of rousing the energy of his ministers, who, discouraged by the obstinate resistance of the Greeks, endeavoured to persuade the sultan to abandon the siege. The crafty sheikh imitated the example of Peter the Hermit. In the same way as the Christian monk pretended that the Apostle Andrew had shown him the spot where the holy lance was hidden, so the Mohammedan sheikh proclaimed, one day, that Eyub, the standard-bearer of the Prophet, had conducted him to his tomb, the situation of which had, until that day, been unknown to the believers. He then preached on a suitable text taken from a tradition concerning the Prophet, and predicted the day, and even the hour, of the fall of Constantinople. The hopes of the Turks had been more than once frustrated during the preceding sieges of that city; but now the name of Âk-shems-ed-din seemed to warrant a happy issue to their undertaking, and the army enthusiastically called out for the assault. When the 29th of May, 1453, arrived, the sultan commanded the assault to be made. The Turks were successful, and Constantinople from that time became the centre of the Mohammedan religion. The fame of Âk-shems-ed-din's prediction spread over all the East; but he retired from public affairs, and, in contemplative solitude, taught the mystical philosophy of Sheikh Beyram. The most distinguished of his numerous disciples were his own sons, seven in number, who were all called by the name of Mohammed, and among whom two were well-known poets. After having made seven pilgrimages to Mecca, Âk-shems-ed-din died about A. D. 1472, and was buried at Koniah, where numbers of pious Mohammedans still annually visit his tomb. (Von Hammer, *Geschichte des Osmanischen Reiches*, i. 523, &c., who cites Shakiak, *Aali*, fol. 143., and a manuscript biography entitled *Menakibi Âk-shems-ed-din.*)

W. P.

AK-SUNKUR (Abú Sa'íd Ibn 'Abdillah), surnamed Kásimu-d-daulah (the partner in the empire), but more generally known by the title of Hájib (chamberlain), was the father of 'Imádu-d-dín Zinki, the founder of the dynasty of the Atabegs of Mosul. Ak-sunkur had been the mamlúk of Malek Shah, son of Alp-arslán, third sultan of the race of 'Irán Seljúk. In A. H. 478 (A. D. 1085), when Táju-d-daulah Tutush, son of Alp-arslán, obtained possession of Aleppo, he left Ak-sunkur as his lieutenant in that city, thinking he could place reliance on one who had been his brother's (Malek Shah) mamlúk. Ak-sunkur, however, revolted in A. H. 487 (A. D. 1094), and Tutush marched against him and gave him battle near a village called Rúyán, in the vicinity of Aleppo, in the month of Jumáda the first, A. H. 487 (A. D. 1094). The conflict terminated in the utter defeat and death of Ak-sunkur. Another of Malek Shah's mamlúks, named Buzán, who had assisted Ak-sunkur in his revolt, was taken prisoner and beheaded. When 'Imádu-d-din Zinki obtained possession of Aleppo in A. H. 522 (A. D. 1128), he caused the body of his father to be transferred from the cemetery at Mount Karnebiya, where it was at first buried, to a madrisah or college in the quarter of the city called Zajjájiyah. Ak-sunkur is a Turkish name, meaning "white falcon." (Ibn Khallekán, *Biog. Dict.* i. 226.; Freytag, *Selecta ex Historiâ Halebi*, p. 75.; Abú-l-fedá, *Ann. Musl.* iii. 290.)

P. de G.

AK-SUNKUR (Abú Sa'íd), surnamed Al-gházi (the warrior), Kásimu-d-daulah (partner in the empire), Seyfu-d-dín (sword of religion), and Al-bursoki, because he was a manumitted slave of a mamlúk named Bursok, was prince of Mosul, Rahaba, and the neighbouring districts, of which he got possession after the death of Isfahsalár Maudúd, who governed them in the name of Mohammed, son of Malek Shah, fourth sultan of 'Irán of the race of Seljúk. In A. H. 449 (A. D. 1057-8.), Ak-sunkur, who was then shahnah or lieutenant of that sultan at Baghdád, received orders to lay siege to Tekrit, then in the possession of a chieftain named Kaykobád Ibn Hazárasb the Dilamite, who was reported to be a partisan of the doctrines of the Bátinites or Isma'ílians, commonly called assassins. In pursuance of his orders, Ak-sunkur arrived before Tekrit, which he besieged till Moharram A. H. 500 (Sept. A. D. 1106). He was on the point of reducing that city, when Seyfu-d-daulah Sadakah, whose assistance Kaykobád had implored, came up at the head of considerable forces and saved his ally from destruction. Ak-sunkur raised the siege and retired to Mosul, of which place he had been appointed governor some time before. No sooner, however, had he established his authority there, than he was directed to march against the Franks in Syria, whom he forced to raise the siege of Aleppo. He returned to Mosul, where he continued to reside till his death, which happened in the month of Dhí-l-ka'dah, A.H. 520 (Nov. A. D. 1126), in the following manner: Some Isma'ílians, whose relatives Ak-sunkur caused to be executed, swore to revenge their death. As he was one day sitting in the maksúrah, or railed inclosure of the mosque, the assassins, who were standing near him in the disguise of Súfís, sprang upon him and stabbed him. He was a wise and enlightened ruler, and his loss was greatly felt by his subjects. After the death of Ak-sunkur, the government of Mosul passed to his son 'Izzu-d-dín Mas'úd. (Ibn Khallekán, *Biog. Dict.*, ii. 228.; Abú-l-fedá, *Ann. Musl.*, iii.)

P. de G.

AKWEI, a distinguished Chinese general and prime minister in the reign of Këen Loong,

which lasted from A.D. 1736 to 1796. He was of a good Tartar family, and held an hereditary command in the Red Banner, one of the eight standards into which the Manchoo Tartar nation, which conquered China in 1644, is divided. He lived however at Pekin in a private capacity for some time, engaged in the study of Chinese literature, in which from his youth he had made great progress. Becoming accidentally known to the prime minister Foo-hang, who conceived a high opinion of his abilities, he was sent to serve under Foo-tay, a celebrated general, in the war against the Eleuth Tartars, in 1757, and also charged with the duty of sending reports of the state of affairs to the minister, who was in the habit of showing them to the emperor himself. The war against the Eleuths terminated so successfully for the Chinese that Këen Loong employed the French Jesuit Attiret to execute a series of historical paintings of the principal events, with portraits of the leading officers, and had them engraved at Paris. The next war in which Akwei was engaged had very different results. The Burmese, called in Chinese the Mëen nation, had succeeded in repulsing and cutting to pieces the invading armies of China. In 1769 a last effort was made by the Chinese, and a force, which the Burmese historians represent as amounting to 50,000 horse and 500,000 foot, entered Ava under the command of three generals, called by the Burmese Thu-koun-yé, A-koun-yé, and Youn-koun-yé, in the second of whom we may recognise Akwei, though erroneously called the son of the Chinese emperor. After repeated defeats by land and water, the Chinese commanders were obliged to summon a council, in which they proposed to send a mission to the Burmese camp to open negotiations for a safe return to China; and on the 13th of December, 1769, a treaty to that effect was concluded. The then king of Burmah, called by the Burmese Tshen-lyn-yen, and by Symes Shem-Baun, was highly displeased with his general for allowing the Chinese army to escape, and Akwei appears to have suffered no diminution of the emperor's favour from his conduct on this occasion. In 1772 Këen Loong appointed him to the command of the expedition against the tribes called the Meaou-Tsze, promoting him over the heads of many more experienced officers, and among others of his old commander Foo-tay. The Meaou-Tsze consisted of a few tribes in the province of Sze-chuen, said to be of Tibetian origin, who from time immemorial had paid little more than nominal obedience to Chinese authority; and now, on having been interfered with more than was customary, set it at open defiance. They had repeatedly succeeded in repulsing the troops sent against them, and Akwei was induced, therefore, to adopt a slow and cautious system of attack. It is said, in one account of the war, that he often remained for two or three months at the foot of one of the rocks on which the rude fortifications of the Meaou-Tsze were constructed, awaiting a night of fog, on which he might have a chance of assailing it without loss. In another Chinese account his proceedings are stated to have borne a character of more energy and rapidity; and in both it is maintained that his course of action was crowned with complete success. Father Amiot wrote, in 1776, after describing the sanguinary executions of the captive chiefs of the rebels, ordered and witnessed by Këen Loong, that nothing remained of the unfortunate nation of the Meaou-Tsze but some few persons of low rank, who had been given as slaves to the victorious officers. Davis, on the other hand, states in 1836 that Amiot's narrative was taken from official papers "not more correct or veracious than Napoleon's bulletins," and adds that the Meaou-Tsze "still remain nearly as independent as ever;" "a body of mountaineers who defy the Chinese in the midst of their empire." It appears however to have suited the policy of Këen-Loong to treat the triumph as complete. He received Akwei with extraordinary honours, and granted him the privilege of wearing the personal decorations generally confined to princes of the blood. The jealousy of his old commander Foo-tay was aroused at seeing his own honours surpassed, and he preferred accusations against the loyalty of Akwei, the investigation into which terminated in the condemnation and execution of the accuser as guilty of falsehood and an attempt to deceive the emperor. In the next year, 1777 Akwei was named prime minister. One of the most important acts of his administration was the improvement of the dykes of the river Hwang-ho, the inundations of which are a source of perpetual alarm and calamity to the Chinese. While engaged in this useful work he was again summoned to war by the revolt of the Mohammedan inhabitants of the province of Kan-suh, which he suppressed with vigour. As a punishment for the crime of ingratitude, Këen-Loong ordered the slaughter of every Mohammedan above the age of fifteen in Kan-suh, and Akwei is said to have faithfully executed his orders. This is the last occasion on which his name is found mentioned, although it has been supposed that he survived the abdication of Këen-Loong in 1796. (*Histoire de la Chine, traduite du Tong-kien-kang-mou*, by Mailla, &c. xi. 591, &c. &c.; *Reduction des Miao-Tsée*, in *Mémoires concernant les Chinois*, iii. 387, &c.; Gutzlaff, *Sketch of Chinese History*, ii. 53, &c.; Davis, *The Chinese*, i. 153.; Burmese historians translated by Capt. Burney in *Asiatic Journal* of Bengal for 1837, vi. 121. 406, reprinted in *Asiatic Journal* of London for 1838, new series, xxvi. 327. xxvii. 62, &c.) T. W.

ALA, GIOVANNI BATTISTA, organist

at Milan, born at Monza in 1580 and died in 1612. The following works were published after his death: — 1. Two sets of Madrigals and Canzonets. Milan, 1617. 2. Concerti Ecclesiastici for one to four voices. Milan, 1618. He was one of the earliest of the Italian composers who attempted the composition of an opera. Two of these were printed at Milan, "Armida abbandonata" and "Amante occulto." (Mazzuchelli, *Scrittori d' Italia.*)

E. T.

A'LABA ESQUIVEL, DIE'GO DE, a native of Vittoria, and educated at Salamanca, where he prosecuted with distinction the study of law. After acting as judge in more than one tribunal, he was made president of the supreme court of Granada, an appointment which he resigned on being elected bishop of Astorga. While he occupied this see he attended five sessions of the council of Trent. In the last of these sessions (1547) he boldly denounced the efforts of the Italian prelates to support the practice of bestowing a plurality of benefices upon the same person, and the granting of bishoprics *in commendam* as attempts to screen offenders in high places at the expense of degrading the character of the church. In 1548 he was transferred to the see of Avila, subsequently to that of Cordova, along with which preferments he was allowed to hold the office of president in the supreme court of Granada. He died on the 16th of February, 1562. Diego de Alaba Esquivel was author of a work on ecclesiastical councils and their defects: the title of the edition described by Antonio is "De Conciliis Universalibus, ac de his quæ ad Religionis et Reipublicæ Christianæ Reformationem instituenda videntur. Granatæ, 1582," fol. An edition of this work, with additional illustrations, was published by Francisco Ruiz de Vergara y Alaba, at Madrid, in 1671. (*Bibliotheca Nova Hispana*, a D. Antonio Nicolao Hispalensi, Romæ, 1783, fol., in voce "Didacus de Alaba Esquivel;" *Historia del Concilio Tridentino di Pietro Soane Polono*, in Londra, 1619, folio, p. 248, 249.)

W. W.

ALABARDI, GIOSEFFO, called Schioppi, a Venetian painter of considerable merit towards the end of the sixteenth century. He executed several works in fresco in the Sala de' Conviti, in the ducal palace in Venice, but there is at present scarcely any thing of his remaining. (Zanetti, *Della Pittura Venziana;* Guarienti, *Abecedario Pittorico.*)

R. N. W.

ALABASTER, WILLIAM, is stated by Fuller to have been born at Hadleigh in Suffolk, and to have been "by marriage," (that is, we suppose, through Still's wife,) nephew to Dr. John Still, bishop of Bath and Wells. His birth must have taken place in 1567, if we may trust to the circumscription about an engraving of his head given in one of his books. He studied in Trinity College, Cambridge, and he took his degree of M.A. at that university; afterwards he was, 11th July, 1592, incorporated of the university of Oxford. In June, 1596, he accompanied the expedition sent against Cadiz as chaplain to the Earl of Essex, the commander-in-chief of the land forces, and while in Spain he became a convert to the Roman Catholic faith. His biographers do not seem to be aware that he remained abroad and a Roman Catholic till the year 1610; but it appears from his own books that if he ever came home from the continent before that date, he went back again, and he did not return to the Church of England till 1610. He appears to have published something in defence of his change of religion soon after it took place; and his pamphlet, or pamphlets, gave rise to a controversy, which seems still to have been going on so late as 1604. About four years after he became a Roman Catholic, as appears again from the inscription to his portrait, he took to the study of cabalistic divinity, or the secret theology (arcana theologia), as he calls it; and in 1607 he published, in a 4to. volume, at Antwerp, a singular treatise full of that sort of learning, under the title of "Apparatus in Revelationem Jesu Christi." This performance was condemned and put into the "Index Librorum Prohibitorum" by the ecclesiastical authorities at Rome in the beginning of the year 1610; Alabaster himself, if we may believe his own account, having been previously induced by some fraudulent promises of the Jesuits to come up to that city, was thrown into the prison of the Inquisition, and only released under an order to confine himself within the city for the next five years. It seems to have been this treatment that caused his re-conversion: he made his escape from Rome, not, as he says, without the greatest danger of his life; and, returning to his native country, rejoined his original church. These facts we learn from the preface to a work which he published in 4to. at London, in 1633, entitled "Ecce Sponsus Venit; Tuba Pulchritudinis," &c.; the object of which is to determine the date assigned to the existence of the world, and also that of the Church of Rome, against which he was now greatly envenomed. It is in this work that the engraving of his head is found. After his reconversion, having taken his degree of D.D., he was made a prebendary of St. Paul's, London, and he also became rector of what Fuller calls "the rich parsonage" of Tharfield in Hertfordshire. He died in the beginning of April, 1640. Another of his works is a dictionary or vocabulary in five languages, entitled "Lexicon Pentaglotton, Hebraicum, Chaldaicum, Syriacum, Talmudico-Rabbinicum, et Arabicum," fol. Lon. 1637; and there are some other theological treatises attributed to him in the catalogue of the Bodleian library, in Watt's Biblio-

theca, and by Chalmers in his Biographical Dictionary, which we have not seen. But the only production for which Alabaster is now remembered is a Latin tragedy, entitled "Roxana," which was acted in Trinity College Hall, Cambridge, probably in or before the year 1592, but was not published, and seems to have been generally forgotten, till a surreptitious impression of it was brought out at London in 1632, and a more correct edition by the author the same year. Attention was drawn to this tragedy by a remark of Johnson in his Life of Milton, "that if we produced anything worthy of notice [in Latin verse] before the Elegies of Milton, it was, perhaps, Alabaster's Roxana." Dr. Joseph Warton, in a note published in his brother's collection of Milton's Smaller Poems (2d edit. p. 430.), noticing this criticism, observes that the Roxana, far from being entitled to be placed on a level with Milton's Latin poetry, "is written in the style and manner of the turgid and unnatural Seneca." "It is remarkable," he adds, "that Mors, Death, is one of the persons of the drama." In his dedication to Sir Ralph Freeman, Alabaster affects to speak of the play as a defunct trifle which had been the work of a fortnight, and designed only for the amusement of a night; and he expresses himself with great indignation in regard to the plagiary (plagiarius) as he designates the publisher of the other edition, who, having got hold of a corrupted copy, had sent it to the press. But he gives no hint of a little fact which is mentioned in a MS. Latin note, in a hand of the seventeenth century, on a copy of his own edition in the British Museum, that the Roxana is, to a great extent, merely a translation from the Italian tragedy of "La Dalida," written by Luigi Groto, commonly called The Blind Man of Hadria. This has been lately noticed, we believe for the first time, by Mr. Hallam, in his "Introduction to the Literary History of Europe," iii. 524. Groto's tragedy, which was first printed in 1572, but which, as he tells us in his dedication, had been written many years before, when he was very young, had unquestionably served as the groundwork of Alabaster's composition. The story, a fiction, the scene of which is laid in Baetria, and which appears to be of Groto's invention, is followed in nearly all its details by Alabaster; the conduct of the dramatic action is for the most part closely copied; even some of the names of Groto's characters are retained, though others are altered; and not only Death, but other similar allegorical or shadowy personages, act the same parts in the one drama as in the other: such as Jealousy, which Groto calls Gelosia, and Alabaster Suspicio, and a spirit or ghost (Ombra di Moleonte in the Italian, Umbra Moleontis in the Latin play). Each drama also has a chorus. It might be going too far indeed to say that the dialogue in the one is generally a translation of that in the other; Alabaster rather appears to have exercised a good deal of his own ingenuity in this part of his task; he has at any rate everywhere greatly compressed his original, in which the speeches are throughout long-winded in the extreme, and the mere rhetorical gladiatorship intolerably protracted; and we doubt not that he has frequently thrown in some poetry and passion of his own in lieu of the wearisome verbiage and cold conceits of his original. But, after all deductions, his play must be considered as borrowed from that of Groto to an extent which made it imperative on him to acknowledge his obligations; and his not having done so may go far to entitle him to the credit of having been more sincere than he might otherwise have been thought in his wish that the production should have been forgotten. Mr. Hallam considers Groto's play as the better production of the two. Alabaster, however, had a high poetical reputation in his own day, founded on other grounds than his Roxana. Fuller, referring to that performance, calls him "a most rare poet as any our age or nation hath produced," an expression which Anthony à Wood (or his printer) intending to transcribe, has transformed into "the rarest poet and Grecian that any *one* age or nation produced." Herrick, in his Hesperides, has celebrated him in various passages; and Spenser, to whom he appears to have been also personally known, has in his "Colin Clout's Come Home Again" (probably written in 1594), an elaborate passage about him (*v.* 400—415.), in which he speaks of his poetry in terms of unmeasured admiration. The performance to which Spenser particularly refers is an unfinished Latin epic poem of Alabaster's, in celebration of Queen Elizabeth, the full title of which is, "Elisœis, Apotheosis Poetica, sive De Florentissimo Imperio et rebus gestis augustissimæ et invictissimæ principis Elizabethæ, D. G. Angliæ, Franciæ, et Hiberniæ Reginæ." It was designed to have been extended to twelve books; but no more than the first was ever written, and of that the author's manuscript, left by him to his friend Theodore Hake (the physical experimentalist), is now in the library of Emmanuel College, Cambridge. Two English sonnets by Alabaster were found by Malone in a MS. in the Bodleian library, and published by him in some annotations on Spenser's poem in his edition of Shakspere; and Mr. Collier, in his "History of Dramatic Poetry" (ii. 432.), has printed two others from a MS. in his possession, containing seventeen in all, entitled "Divine Meditations, by Mr. Alablaster" (for so the name appears also to have been written). (Fuller, *Worthies of England*, 2 vols. 4to. Lon. 1811, ii. 343.; Wood's *Fasti Oxonienses*, in *Athenæ Oxonienses*, 4 vols. 4to. Lon. 1815, i. 259.,

and *Athenæ*, i. 613., and iv. 280.; Bayle, *Dictionnaire Critique*; *Works of Edmund Spenser*, by Todd, i. ci.) G. L. C.

ALACOQUE, MARGUE'RITE, afterwards MARIE, a holy nun of the convent of La Visitation Sainte Marie of Paray le Monnial in Charolais. She was born at Lauthecour in the diocese of Autun on the 22d of July, 1647, and was christened by the name of Marguérite, to which she afterwards added that of Marie in gratitude to the Holy Virgin, to whom she attributed her cure from a severe attack of rheumatism and paralysis under which she had laboured from the eighth to the twelfth year of her age. According to her biographer, Languet de la Villeneuve de Gergy, bishop of Soissons, she gave very early signs of a vocation to a cloistered life, manifesting at the age of three years a remarkable abhorrence of all sin, and at four years of age delighting in mental communings with the Deity. She took the veil on the 6th of November, 1672, and is stated to have been gifted with prophecy as a reward for her distinguished piety; to have had revelations, visions and trances, and, in opposition to the prediction of her physicians, to have foretold correctly the time of her own death, which took place on the 17th of October, 1690. Many miracles are related concerning her, amongst which might be included the ineffable pleasure which she declares that she experienced while carving upon her breast in large characters the name of the Saviour with a penknife. The fête du Sacré Cœur de Jesus Christ was instituted by her through the instrumentality of the Jesuit De la Colombière, in obedience, as she declares, to a divine injunction. She is the authoress of a production entitled "La Dévotion du Cœur Jésus." Her life has been written by the bishop Languet mentioned above, under the title of "La Vie de la véritable Mère Marguérite Marie, religieuse de la Visitation Sainte Marie, &c., morte en Odeur de Sainteté en 1690." Paris, 1729, 4to. The credulity displayed by the author in the various absurd stories he admitted into his work exposed him to much ridicule. The "véritable Mère" is more indebted to Gresset for the notice he has taken of her in the following lines, which occur towards the commencement of the chant second of his poem of "Vert-vert:"—

"Vert-vert étoit un perroquet dévot
* * * * *
Ne disoit onc un immodeste mot:
Mais en revanche il sçavoit des cantiques,
Des Oremus, des colloques mystiques:
Il disoit bien son Bénédicité
Et Notre Mère et Votre Charité;
Il sçavoit même un peu de soliloque
Et des traits fins de Marie à la Coque."

(*Encyclopédie des Gens du Monde*, 1833; Pierer, *Universal Lexicon*; Quérard, *La France Littéraire*, art. "Languet de la Villeneuve de Gergy;" Gresset, *Œuvres*, Lond. 1765, i. 8.) J. W. J.

'ALA'-ED-DEWLET, the last of the Turkoman dynasty of Zúlkadr, occupied an eminent position among the oriental princes of the fifteenth century. The dynasty of Zúlkadr was founded A. H. 780 (A. D. 1378) by Seïn-ed-dín Kárája Zúlkadr, who conquered the present province of Mer'ash on the north frontier of Syria, and whose grandson was Solíman, who ascended the throne of Mer'ash in 1442. Soliman gave his daughter in marriage to Mohammed the Great, the conqueror of Constantinople, and, at his death in 1453, left four sons, Arslán, Sháh-Suwár, Budak, and 'Alá-ed-dewlet, among whom Arslán was recognised as his successor. After a reign of twelve years, the new sultan was murdered by his third brother Budak, who was expelled by his elder brother Sháh-Suwár, in 1467, and obliged to seek a refuge at the court of Sultan Kaïtbaï of Egypt. This powerful prince immediately armed in the cause of Budak, entered the state of Mer'ash, and completely defeated the army of Sháh-Suwár, who had implored in vain the help of his brother-in-law, the great Sultan Mohammed. Wandering in the mountains, the fugitive usurper was betrayed by one of his vassals and delivered to Kaïtbaï, who ordered him to be hanged in the public market-place of Cairo. In the mean time the Sultan of Egypt did not reinstate Prince Budak, as he had promised, but kept Mer'ash by the right of conquest. But it was soon taken from him by Sultan Mohammed, who, although he had disdained to participate in all these crimes and intrigues, would not allow the extensive state of Mer'ash to become the prey of so powerful and ambitious a neighbour as Sultan Kaïtbaï. Accordingly in 1480 he recognised 'Alá-ed-dewlet, the youngest of the four brothers, as sovereign prince of Mer'ash and the dependent countries. A war broke out between Mohammed and Kaïtbaï; and after their death their successors, Bayazid II. in Turkey, and Usbeg in Egypt, continued the war; the one on behalf of Budak, the other on behalf of 'Alá-ed-dewlet, and both for their own ambition. This real cause of the war, however, was not unknown to 'Alá-ed-dewlet, who was as faithless as his brother. He entered into negociations with Usbeg, and, by separating his forces from those of Bayazid, caused the total defeat of the Turkish army by the troops of Usbeg and his ally the prince of Caramania.

Meanwhile prince Budak, the guilty victim of Kaïtbaï's selfishness, had secretly left Egypt for Constantinople, and implored the mercy of Bayazid, who gave him the pashalik of Wise, and sent him with a body of chosen troops against his own brother 'Alá-ed-dewlet. The armies were in sight of each other, when the light horsemen of 'Alá-ed-dewlet seized a messenger, on whom they found a letter written by Budak

to one of his lieutenants, the commander of a detached corps, whom he ordered to join the main army, which, as he said, was not strong enough to stand alone against the enemy. 'Alá-ed-dewlet, as cunning as he was brave, altered the letter with a skilful hand by a simple transposition of the word *not*, which can be easily done in Turkish, and sent it to the lieutenant, who of course received it as an order *not* to join the main army, which was *strong* enough to stand alone against the enemy. Thus deceived, Budak was suddenly attacked by the superior army of his brother; his troops were defeated, himself fell into the hands of the victor, and was delivered up to the Sultan of Egypt. The battle took place in 1490, and was the first of the numerous defeats of the Turks in this campaign. At last their commander-in-chief, the famous Herzek Ahmed Pasha, [HERZEK AHMED PASHA] *fell into the* hands of 'Alá-ed-dewlet and Usbeg, who pursued the routed Turks to the fortress of Kaïsarieh, the old Cæsarea, where they owed their safety to the mediation of the ambassador of Tunis. Peace was concluded in 1491. Egypt retained the conquests which she had made in Arabia, and 'Alá-ed-dewlet, admired by the whole East for his cunning and his talents for war, became sole master of the vast dominions of the house of Zúlkadr.

From this time all good faith between Constantinople and Mer'ash was at an end. A war having broken out between the Porte and Mürád, the last Turkoman sultan of Persia of the dynasty of A'k-ko-yunlí, or the "White Sheep," 'Alá-ed-dewlet assisted the latter with a body of troops, but could not prevent the tragical end of that prince, A. H 914 (A. D. 1408). Bayazid was enraged at this assistance given to the Persians, but for the moment he suppressed his anger. About the same time 'Alá-ed-dewlet refused the hand of his daughter to Ismael, a young Persian prince, who, infuriated at this affront, ravaged Mer'ash, and among the prisoners who were carried off into slavery there were one of the sons and two of the grandsons of 'Alá-ed-dewlet. Such was the barbarian's thirst for revenge that he ordered them to be roasted alive, and his savage Persian horsemen devoured them. Vengeance roused the aged 'Alá-ed-dewlet; but when Selím I., the successor of Bayazid II., proposed to him to attack Persia with their united forces, in spite of his personal feelings, he refused the alliance as contrary to his political interests. This, however, seemed a new insult to the Sultan of the Osmanlis, who, deeming it a favourable occasion to bring down the pride of the house of Zúlkadr, which was still allied with the sultans of Egypt, created a son of Shah-Suwár, the brother of 'Alá-ed-dewlet, sanjack of Kaïsarieh and Bazúk, although these towns and the dependent country belonged to the state of Mer'ash. No sooner had the allied sovereigns protested against such an open breach of peace, than 'Alá-ed-dewlet was suddenly threatened by 10,000 Janissaries commanded by Sinán Pasha and 'Ali Bey the son of the new sanjak of Kaïsarieh. He had hardly time to place his harem and his treasures in a stronghold on the steep peak of Mount Tarna-dagh, and to occupy the defiles at the foot of this mountain, when he was attacked by Sinán Pasha on the 12th of June, 1515. His army was destroyed, 'Alá-ed-dewlet himself was slain, and his four sons, who were made prisoners, fell victims to the rage of the Osmanlis. His brother-in-law 'Abd-er-rezzák alone was not put to death, but, together with the heads of his unhappy kinsmen, was presented to Sultan Selím, who was encamped in the neighbourhood. The head of 'Alá-ed-dewlet was immediately sent to Cairo to terrify Sultan Usbeg, and at the same time an ambassador was sent to Venice to communicate to the senate the news of this important victory. Selím was now enabled to take Egypt, which he conquered in 1517; he also acquired the extensive country bounded on the north by Armenia and the upper part of the Kizil-Irmak, on the east by Kurdistán, on the south by Syria and the Gulf of Cyprus, and on the west by the province of Caramania. The history of the dynasty of Zúlkadr was little known in Europe until Hammer discovered it, almost entirely in Turkish sources. Deguignes in his "Histoire des Huns" does not speak of it, and although Leunclavius or Löwenklau in his genealogical tables has mentioned it, his account is incomplete and very erroneous. (Hammer, *Geschichte des Osmanischen Reiches*, ii. 177, seq. 294. 300. 345. 426.)

W. P.

'ALA'-ED-DI'N, the younger son of Osman, the founder of the empire of the Osmanlis, was one of the greatest statesmen recorded in history; Turkey owes to him several civil and military institutions, which for five centuries have been the groundwork of all her political strength. After the death of Osman, A. H. 726 (A. D. 1326), his eldest son, Urkhan, succeeded him, pursuant to the last will of the late sultan, who wished to prevent any division of his conquests between his two sons. Nevertheless Urkhan offered his brother half of Osman's private property, but 'Alá-ed-dín, obedient to the will of his father, refused to accept even half of his flocks, and contented himself with the revenue of one village in the environs of Brusa in Bithynia. Admiring his generosity and modesty, "Well, my brother," cried Urkhan, "as you refuse the flocks, be the herdsman of my people, and share with me the burden of government: be my grand vizír." (The word vizír signifies, literally, the bearer of a burden.) 'Alá-ed-dín accepted the offer, and soon

showed his ability to perform these high functions. While Urkhan extended the empire by conquest, 'Alá-ed-dín consolidated it by wise regulations concerning the mint, the dress of the different classes of the people, and especially concerning the army. The right of coining money is one of the privileges which the Islam gives to sovereign princes; but down to the year A. H. 729 (A. D. 1328) the money of the Turks Osmanlis had been coined under the name of the sultans of the Turks of Koniah, who assumed a kind of supremacy over all the other Turkish princes in Asia Minor. But as soon as Urkhan had succeeded his father, 'Alá-ed-dín advised him to coin money in his own name, and thus to put an end to that shadow of vassalage which still subsisted between him and the sultan of Koniah. With the same view, and in order to strengthen Urkhan's political power, he persuaded him to order the khutbeh, or the public prayers, to be said in his own name, and thus to assume the second of the privileges of Mohammedan sovereignty. [AHMED PASHA, the Traitor.] His regulations on dress principally related to the stuff and the colour of the turbans and other head-dresses which in the East have always formed a characteristic distinction between different classes and nations.

Ertoghrul, Osman, and other Turkish princes had carried on all their wars with armies exclusively composed of light horsemen called Akinjí, or "runners on horseback," one part of whom was levied among the vassals of the princes, and the rest were volunteers. They were under arms only in time of war, and were disbanded as soon as peace was concluded; but this military organisation was insufficient for a nation which felt the necessity of consolidating its conquests. Such were the circumstances under which 'Alá-ed-dín conceived the plan of creating a standing army; and he carried it into effect a full century before Charles VII. of France established a similar force, which has generally been supposed to be the first regular standing army since the fall of the Roman Empire. The new army thus created by 'Alá-ed-dín was first composed of a large body of regular infantry which was called "Piade," or footmen, from the Persian word "paï," foot. Lands, which were afterwards constituted into fiefs, were given on condition that the occupiers should keep in repair the public roads that ran along their grounds. In the performance of this duty they became so skilful, that European nations applied this name (piade) to troops employed in similar labours, and they are still called pioneers. The second main body comprised the regular horsemen or sipahi, a name which is still used, and which at that time was assumed as a title of honour by the warlike clans of the Kurds. Part of these also were rewarded with fiefs; and as they did not pay any taxes, they received the name of Mosellem or "the exempt from taxes." The whole regular army, the cavalry as well as the infantry, was divided into sections of tens, hundreds, and of thousands, each of which were commanded by an officer. There was also a strong body of irregular footmen, the Ashâb or freemen, and the above-mentioned irregular cavalry which still preserved its old name of akinjí. Besides the produce of their lands, the piades and the sipahis had the daily pay of an akje, or about three farthings, a very considerable sum at that time, in a country where money was scarce. But this pay became the cause of great disorder among these soldiers. They spent their money in debauchery, became haughty and insolent, and at last so far disregarded all military discipline that 'Alá-ed-dín determined to create a new body of troops. Before he had fixed upon any plan, the grand judge of the army, Kárá Khalíl Chenderelí, a near kinsman of the two royal brothers, proposed to them to enlist young Christian prisoners, after first compelling them to adopt the Mohammedan religion. "For," said the subtle judge, "as the Korán teaches that the germ of the Islam is contained in the soul of every child from the very moment of its birth, we are doing a highly deserving action by converting them to our religion; and we may do so with the greater right as they are our slaves and legitimate property. Having neither relations nor countrymen among us, they will not be under the influence of anybody, and they will fight as well and obey better than our stubborn Turkomans. Their example will be followed by scores of brave foreigners, who will increase our army, so that in future our victories shall no longer be purchased with the loss of so many true Osmanlis, and even our defeats will always be a sensible loss for our enemies, who will only triumph over their own countrymen." Urkhan and 'Alá-ed-dín approved of this plan, and 'Alá-ed-dín carried it into effect with that practical skill which distinguished all his reforms. These converted soldiers, when organised, received the name of "Yeñi-cheri," or the new troop. This was the origin of that famous band known in Europe by the corrupted name of Janissaries, which for five centuries has been the bulwark of the Turkish empire: they took Constantinople, they filled up with their bodies the ditches of Malta, and they twice assailed the capital of the German empire. From the holy cities of Mecca and Medína, from the pyramids of Egypt to the forests of Poland, and from the lofty peaks of the Caucasus to the ruins of Carthage, the nations trembled when the war-cry "Allah! Allah!" announced the approach of the Janissaries. And when at last they degenerated, and the ruins of this powerful institution were broken by the late Sultan Mahmud, their fall left Turkey in a state of

military dissolution; and its regeneration can only be effected by another 'Alá-ed-dín.

As soon as the new troops were organised, 'Alá-ed-dín, in order to assure them of being as well paid and fed as the piades, gave to their officers names derived from the various duties of the kitchen: their colonels were called chor-bashí, or soup-makers; the majors, ashje-bashí, or first cooks; the captains, sákí-bashí or cup-bearers; and their palladium was the largest kettle in the kitchen, round which they not only assembled to take their dinner, but also to discuss political and military affairs. The new organisation soon showed its advantages. In 1370, when 'Alá-ed-dín was appointed commander-in-chief of the army against the Greeks, he gained the famous victory of Philocrene over the Emperor Andronicus the younger, and took Nicæa, the bulwark of the Greek empire in Asia. The year of the birth as well as of the death of 'Alá-ed-dín is unknown; but his name is immortalized in the annals of the Turks, and in the history of modern warfare. (Hammer, *Geschichte des Osmanischen Reiches*, i. 77—81.; Knolles, *History of the Turkish Empire*, 6th edit. 125—130.; Robertson, *A View of the State of Europe, &c.*; D'Ohsson, *Tableau de l'Empire Ottoman*, 8vo. edit. vol. iii.; De Tott, *Mémoire sur les Turks et les Tatars*; Marsigli, *Stato Militare dell' Imperio Ottomano*; Paulus Pater, *Insignia Turcica*, Jenæ, 1683, fol. W. P.

'ALA'-ED-DI'N KEY'KOBA'D I., son of Ghay-yáth-ed-dín, Key-khosrew, prince of the Turks Seljuks of Rum in Asia Minor, ascended the throne in A. H. 617 (A. D. 1220), after the death of his elder brother Ased-ed-dín Key-kaus. During the reign of this prince, 'Alá-ed-dín revolted against his brother (about 1204), but was made prisoner, and was punished by a confinement of five years; after his delivery he was banished, and took refuge at Constantinople. Connected with statesmen and generals, and in constant intercourse with the Byzantine poets and philosophers, he developed the brilliant gifts with which he was endowed by nature, and thus attained to that eminent position which he afterwards occupied among the princes of the East. As soon as he was on the throne, he made an alliance with Melik Eshref, king of Armenia, and with his assistance defeated the Turkish emirs of Amid and Mesopotamia, whom he obliged to do homage to him. He then turned his arms against Jellál-ed-dín, the king of Khowáresm or Khiwa, who had surprised the governor of Akhláth, a nephew of 'Alá-ed-dín, and forced him to take the oath of allegiance. In A. D. 1229 the King of Khiwa was defeated in one of the bloodiest battles recorded in Mohammedan history, and 'Alá-ed-dín would have conquered all Khowáresm if Melik Kámil, sultan of Egypt, had not obliged him to defend his southern states. Melik Kámil also was defeated, and as early as 1234 'Alá-ed-dín was master of the extensive state of Khiwa and of the northern provinces of the Egyptian empire as far as the gates of Syria. After these glorious campaigns 'Alá-ed-dín employed a long peace in restraining his turbulent subjects by severe laws. He also erected numerous mosques, convents, and schools, and embellished nine large towns, but especially Amasia and Koniah or Iconium, where he held his court. About this time Jellál-ed-dín, a famous mystic poet, fled from his native country of Bokhárá, which was overrun by the Mongols, and took refuge at Koniah. A great number of Persian writers and artists followed his example, and all enjoyed the generous protection of 'Alá-ed-dín, who distinguished himself among the scholars of the East by that taste in arts and knowledge which he had acquired among the Greeks. Koniah, although a Turkish town, became the centre of Persian literature. 'Alá-ed-dín's renown as a philosopher, as a legislator, and as a great captain spread over all the East; and such was the glory of his name, that Násir-ed-dín Lillah, the khalif of Baghdád, sent him a diploma by which he conferred upon him the title of the greatest sultan of his age. When the khalif's ambassador approached Koniah, 'Alá-ed-dín, at the head of all the ulemas and sheikhs, and followed by a body of five thousand horsemen, went out from the town to receive respectfully the messenger of the chief of the faithful. 'Alá-ed-dín performed his duties with most remarkable zeal. He only slept four hours, and divided the remainder of his time into three parts, one of which he devoted to state affairs, the second to intercourse with scholars and artists, and the third to the study of history, theology, and morals, as well as to acts of devotion. He was poisoned by his son, Ghayyáth-ed-dín Key-kobád II., in 1237, after a reign of seventeen years. His unnatural son did not long enjoy the fruits of his crime. Sacrificing the interests of his kingdom to shameful pleasures, he was surprised, in 1247, in the midst of his orgies, by a swarm of Mongols, who strangled him in his own palace. (Hammer, *Geschichte des Osmanischen Reiches*, i. 25, &c.; Deguignes, *Histoire des Huns.*) W. P.

'ALA'-ED-DI'N MOHAMMED succeeded to the throne of Khowárezm in A. H. 596 (A. D. 1200). He was the sixth sovereign of his dynasty, which he represented about one hundred years after it had been founded. In the biography of an oriental king it is important to observe how old his dynasty was when he reigned, for dynasties are founded by chiefs of warlike tribes, or by enterprising leaders of mercenaries, who occupy the throne of a weak country and give to their soldiers the privileges of a feudal nobility. As long as they are poor they are warlike, and their leader has no means to provide for them except by leading them to

war and booty ; but as soon as a habit of enjoying the luxuries of wealth and the comforts of settled life has enervated them, they become subjugated by new adventurers. For this reason every dynasty has to go through comparatively short periods of growth and decay which have been compared by Ibn Khaldún to the natural life of individuals.

In the dynasty of the Khowárezm-Sháhians, to which 'Alá-ed-dín belonged, these periods are particularly observable. His ancestors rose in the steppes of Khowárezm, they thence extended their power over Khorásán, conquered Ghaznah and part of India, and they made themselves masters of the treasures which had been accumulated by the Ghaznawides who first pillaged the temple of Multán and other sacred places of the Brahmins.

In the first part of 'Alá-ed-dín's reign, his dynasty had attained the acme of prosperity. At his court assembled all the learned men of his age, and he himself was well versed in law and in the literature of the Arabs and Persians. His energies were called forth by his contests against Ghayyáth-ed-dín and Sheháb-ed-dín, the representatives of the Ghaurian dynasty, who disputed with the Khowárezm-Sháhians the dominion of central Asia. Soon after the death of Takkesh the father of 'Alá-ed-dín, they invaded Khorásán and wrested this province from him. 'Alá-ed-dín undertook an arduous and long-protracted campaign against them, in which he recovered Khorásán, and took nearly the whole of the Persian empire. Whilst he was engaged in the western provinces of his dominions, his governors beyond the Oxus made themselves independent with the aid of Gúrkhán the king of Kárá Khátáy. In A. H. 607 (A. D. 1210) he crossed the Oxus, put the governor of Bokhára to the sword, and proceeded to Samarkand. Sultan Othmán met him to do him homage, and surrendered the town to him. 'Alá-ed-dín advanced without delay and in great force towards the territory of Gúrkhán. He was opposed by a formidable army, which was commanded by Taïnkú Teráz, the vizír of Gúrkhán. In the month of Rebí'ah the first, A. H. 607 (A. D. 1210) a decisive battle terminated in the total defeat of the Kará Khatáyans and the captivity of their general. In consequence of this signal victory the city Otrár submitted to 'Alá-ed-dín. He made one of his generals governor of Otrár, and returned to Khowárezm without pushing his victory further, as policy would have required it, for this campaign was not lucrative enough and too fatiguing for his rapacious soldiers, who were accustomed to rich booty and easy victories. The dynasty of 'Alá-ed-dín had already passed the zenith of its power. Encouraged by this want of energy, Gúrkhán soon after invaded Máwaránnahr (Transoxiana of the ancients), took Samarkand, and would most likely have crossed the Oxus with his army, if Kishlek, a prince of royal blood, had not rebelled against him. Although Gúrkhán had to contend with two enemies, he was victorious over 'Alá-ed-dín, who would have lost his life, if a cloud of dust which rose towards the end of the battle had not rendered all further contest impossible. 'Alá-ed-dín, disguised in the uniform of the enemy, made his escape, although he had been surrounded, and he succeeded in crossing the Oxus.

The intrigues of the khalif Násir with the Ghaurians were a pretext for 'Alá-ed-dín to push his victories further in Western Asia. With this object he procured a fetwá, or legal decision of the Imáms, that the khalif was acting against the interests of the Islam, and that it was the duty of every Mohammedan prince to put him down. He began his expedition in A. H. 614 (A. D. 1217). He was, however, called back from it before he had seen his enemy, by the inroads of Genghiz-khán, the cause of which oriental historians assign unanimously to the perfidy of 'Alá-ed-dín. Perhaps the progress of the arms of Genghiz-khán might, even after the commencement of hostilities, have been stopped before he entered the Moslem territory, if 'Alá-ed-dín's march had not been retarded by debauchery and intoxication. When he had passed the Oxus to meet his enemy, he chose his position between two canals ; but what must have been his surprise on finding the ground covered with dead bodies ! Only one soldier, who was mortally wounded, was found alive, and he explained to him the awful scene. It was the army of Túkia Khán, one of the princes of Turkistán, which had been slaughtered by a detachment of Genghiz-khán's forces. 'Alá-ed-dín upon this hastened in pursuit of the Moguls, whom he overtook the following day. Júji Khán, the commander of the detachment, informed 'Alá-ed-dín that it was against his orders to engage in battle, but if he was attacked he would know how to defend himself. 'Alá-ed-dín attacked him, and although he was not defeated, he was so disheartened by the firmness of the Moguls that he retreated to Samarkand, where he assembled no less than four hundred thousand horse. But the astrologers advised him not to engage again during that year in battle against Genghiz-khán. Accordingly he broke up his army into little detachments, which he dispersed all over the country, and continued his retreat to Khorásán. At the same time he wrote to his mother Túrkán Khatún, to seek refuge with his family in Mázendarán, the mountainous district on the south-east coast of the Caspian. He was undecided what he should do ; at first he intended to take refuge in his Indian provinces ; but when he had reached Balkh he was prevailed upon to go to 'Irák, and he once more returned to Khorásán. At

Nishapur he received intelligence that a corps of Moguls had crossed the Oxus after taking Bokhára. He gave orders to his family to secure an asylum in the fortresses of Kárúndezh and Eblál, and he himself sought refuge, after many adventures, in an island near Aboskún. The unfortunate Túrkán, the mother of 'Alá-ed-dín, was soon obliged to surrender to the Moguls, and with her ten millions of mithsals of gold, a thousand ass loads of silken goods, and jewels to a prodigious amount fell into the hands of the besiegers. 'Alá-ed-dín did not long survive the news of this intelligence; he died in A. H. 617 (A. D. 1220). (Abú-l-fedá, *Annales Musl.* vol. iv.; Price, *Mohammedan History*, vol. ii.; Nowaïrí *MSS. of Leyden.*) A. S.

ALAGON, LOUIS D', BARON MERARGUER, was a nobleman of Provence, who lived in the time of the league and of Henry IV., and of whom the records of history have transmitted nothing beyond the plot which he expiated with his blood. In the year 1605, the seventh after Henry IV. obtained full possession of the French crown, while the intrigues and emissaries of Spain rendered his throne very precarious, Alagon entered into a plot for delivering the city and port of Marseille into the hands of the Spaniards. The Duke of Guise, governor of Provence, apprised of his treasonable projects by one of his associates of mean birth, communicated them to Henry; and Alagon, having proceeded to Paris, in order to concert measures with Zuñiga, the Spanish ambassador, was arrested at a secret conference with that minister's secretary, on whose person were found documents containing undeniable proofs of their conspiracy. Bruneau, the ambassador's secretary, was thrown into the Bastile; and Alagon imprisoned, first in Le Châtelet, and afterwards transferred to the Conciergerie. Both prisoners were interrogated; and Bruneau made a full confession. Bruneau was liberated upon the remonstrances of the ambassador, who appealed to the law of nations; but Alagon was brought to trial before the parliament of Paris and received judgment of death. He was executed at the Place de Grêve in December, 1605, his body quartered, and his head sent to Marseille and fixed on the gates. Alagon was allied to the noble families of Joyeuse and Montpensier. (*Mézérai, Histoire de France*; Daniel, *Histoire de France.*) H. G.

ALAIMO of Lentini in Sicily, lord of Ficarra, was one of the leaders of the conspiracy against the French which produced the Sicilian vespers. Foreign historians have mentioned Giovanni da Procida alone as the leader in that transaction. Procida was the originator of the plot, but he was effectually seconded by several leading nobleman of Sicily; among whom were Alaimo, Palmerio lord of Favognana and Carini, and Gualterio of Calatagirone lord of Giarratana. According to the Sicilian chroniclers Alaimo undertook to revolutionise the Val Demone, or province of Messina. The signal was given by the people of Palermo on Easter Tuesday, 1282. On that day many of the citizens went, according to custom, to hear vespers at a church outside of the walls, when a Frenchman called Drouet grossly insulted on the road the wife of Roger Mastrangelo, a noble of Palermo, under the pretence of seeking for concealed weapons. The husband and his attendants immediately killed Drouet, and the cry of "Uccide, uccide!" resounded through the multitude, who fell upon the French or Provençals and massacred them all. As the report of the occurrences at Palermo reached the other towns, the people followed the example of the capital, for it is not true that the insurrection burst out every where on the same day. Messina was the last town to rise, and this was nearly a month after the outbreak at Palermo. Heribert of Orleans, viear-general of King Charles of Anjou, escaped to Calabria. Alaimo was appointed one of the regents of the kingdom till the arrival of King Peter III. of Aragon, to whom the crown of Sicily was offered by the nation. In the following July Charles of Anjou, with a large land and sea force, laid siege to Messina, which was bravely defended by the citizens under the guidance of Alaimo. Charles, unable to take Messina either by force or by the terror of the excommunication launched against the town by Pope Martin IV., who was in the interest of the Anjou king, tried to bribe Alaimo, who however remained faithful to the national cause. Peter of Aragon, being crowned king of Sicily, rewarded Alaimo by making him grand justitiarius or chief justice of the kingdom, and gave him three fiefs, Palazzolo, Buecheri, and Odogrillo or Drillo. Gualtiero of Calatagirone, who had received from the king the fief of Butera, not thinking himself sufficiently rewarded, conspired against Peter; but his treason being discovered, he shut himself up in the town of Butera and refused to surrender. He was surprised by Alaimo, taken prisoner, condemned, and executed, with several of his accomplices, in 1283. Soon after, however, Alaimo himself conspired with his two nephews, the lords of Mazarino and Mineo, at the suggestion of his wife, an ambitious woman, who complained that King Peter treated those who had given him the crown not as friends and companions but as subjects. The Infante Don Jayme, who was regent of Sicily in the absence of his father, having suspicions of Alaimo, thought it best to send him with his nephews to Aragon on a mission to King Peter, and he then arrested his wife and shut her up in the castle of Messina. Afterwards, some treasonable correspondence of Alaimo being intercepted, he was arrested in Spain with his two nephews,

but King Peter spared his life on consideration of his former services. After Peter's death, in 1285, his elder son, Alfonso, king of Aragon, detained Alaimo in prison till 1287, and was on the point of releasing him when, at the demand of his brother, Don Jayme, king of Sicily, who was alarmed at the discovery of some fresh conspiracy, he delivered him up to him. Alaimo and his nephews were embarked in a vessel bound for Sicily, and were thrown into the sea near the island of Maretimo. (Aprile, *Cronologia della Sicilia*, and the old chroniclers therein quoted.) A. V.

ALAIN, or ALAN (Latinised ALANUS), a French prelate of the twelfth century, sometimes called by modern writers Alain of Lille; and in that case distinguished from another Alain of Lille by the epithet of "the elder." He was probably born in Flanders and near Lille, in which town, if we may trust the Liber Sepulcrorum of Clairvaux Abbey (where he was buried), he was brought up. The year of his birth is unknown, but it is probable that it was near the end of the eleventh or the beginning of the twelfth century. Having embraced the monastic life under St. Bernard at Clairvaux, he was made (A. D. 1140) abbot of the newly founded Cistertian abbey of La Rivour, near Troyes in Champagne; and twelve years after (A. D. 1152) he was elected bishop of Auxerre by the unanimous voice of the chapter. The see had, through the dissensions of the electors, been vacant for a year; and the pope had appointed three commissaries, of whom St. Bernard was the chief, to settle the dispute; it was probably by the influence of the saint that Alain was chosen. The same influence was exerted, and, as it appears, with good effect, to remove the objections urged by Louis VII. king of France against the election. Alain exercised his episcopal functions fourteen years, with prudence and good reputation; and then resigned his bishopric (A. D. 1167) without previously asking the consent of the pope, Alexander III., who expressed his discontent at the omission. Alain's motive appears to have been the love of monastic seclusion, to enjoy which he retired to his former abode at La Rivour, where he resided for many years; he then withdrew to Clairvaux, where he occupied the cell which had belonged to St. Bernard, and where he died and was buried. His death is placed by Mabillon and others in 1181 or 1182, but he was alive, as the authors of the Gallia Christiana have shown, in 1185; and it is probable he was then at La Rivour. Fabricius, who confounds him with the other Alain of Lille, places his death in A. D. 1202, but this is an error: it is not likely that he lived much after A. D. 1185, if indeed he survived that year. He is chiefly known by his Life of St. Bernard, in which he abridged the more ample memoir commenced by Guillaume or William then of Signy in Champagne, and continued by Ernald of Bonneval in Beaune, and by Godefrid or Gaufrid, St. Bernard's notary. Alain arranged the facts of the narrative in chronological order, and made some other corrections: he has frequently, however, retained the language of the original writers. He inscribes his work to Pontius abbot of Clairvaux, which enables us to fix pretty nearly the date of its composition; for Pontius succeeded to the abbacy in 1168, and held it for four years. This is the only work of any importance which is indisputably his; but some of his letters are extant, and the substance of his will is recorded in a document given in the "Instrumenta" of the diocese of Auxerre, in the Gallia Christiana. The commentary on the prophecies of Merlin, by Alain of Lille, has been by some writers ascribed to this Alain, but without just foundation. The writer of the commentary states that he was a "little boy" (puerulus) in 1128, which is inconsistent with the age of Alain who was made abbot of La Rivour, an office supposing mature age, only twelve years afterwards, added to which there is difficulty in supposing that Alain possessed the learning which the commentary displays. (*Histoire Littéraire de la France*, vol. xiv.; *Gallia Christiana*, vol. xii.; Mabillon, *St. Bernardi Opera*; De Visch, *Bibliotheca Scriptorum Ordinis Cisterciensis*; Foppens, *Bibliotheca Belgica*; Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*.) J. C. M.

ALAIN, DUKES OF BRETAGNE. [BRETAGNE.]

ALAIN-CHARTIER. [CHARTIER.]

ALAIN of LILLE (Latinized ALANUS DE INSULIS), an ecclesiastic of the twelfth century, of such renown as to have acquired the title of "the universal doctor," ("doctor universalis,") but of whose history we have scarcely any authentic record. If, as there is reason to believe, he is the author of the Commentary on the Prophecies of Merlin, he was born, according to his own statement, at Lille in Flanders, and was "a little boy" (puerulus) in the year 1128. He died, according to the chronicle of Alberic of Trois Fontaines in the diocese of Châlons (Albericus Trium Fontium), A. D. 1202, in the abbey of Cîteaux. Henry of Ghent (Henricus Gandavensis), who died near the close of the thirteenth century, states in his work "De Scriptoribus Ecclesiasticis," that he was rector of the ecclesiastical school at Paris: but this statement is liable to some doubt from the fact that he is not noticed by other writers of that time, who would have known, and probably have mentioned him, had he occupied so conspicuous a post. Without however denying that there is some force in the objection, we think considerable credit is due to a writer who lived so near the time as Henry of Ghent. In default of

any authentic record, there is a sufficient store of legends, the most remarkable of which is that Alain, self-convicted of presumption in having undertaken to explain the mystery of the Trinity, retired in disguise to the abbey of Citeaux, was received there as a lay brother, and had charge of the flocks belonging to the community. It is further added, that having in a menial capacity accompanied the abbot who was summoned to attend a council at Rome, and having secretly obtained by his favour and connivance admission to the council, he spoke so convincingly in refutation of some heretics who had appeared there, that their leader declared "he must either be Alain or the devil." Alain, thus discovered, received marks of the highest respect both from the abbot and the pope. Without giving full credence to these legends, especially to that of Alain's attending the council, we are inclined to think that the story of his retreat to Citeaux may have a foundation in fact; and that Alain, convinced of the vanity of human applause and of the unsatisfying character of the learning of that day, may have exchanged the literary bustle and rivalry of the schools for the religious seclusion of the convent. An inscription on a tomb erected to him at a subsequent period (probably A. D. 1487 *) in the cloisters of Citeaux, states, that he had, as lay brother, the charge of the flocks of the convent, and that he died A. D. 1294; and although the date assigned to his death is a proof of the ignorance that prevailed with respect to him at a period subsequent to that in which he lived, it may be regarded as a confirmation of the account of his retirment to Citeaux, and, perhaps, of his giving up literary pursuits.

The authors of the "Histoire Littéraire de la France" (xvi. 396, seq.) are disposed to identify Alain of Lille with Alan (Alanus) canon of Benevento, and afterwards prior of Canterbury and abbot of Tewkesbury, mentioned by Gervase of Canterbury (Gervasius Dorobornensis), and Ralph (Radulfus) de Diceto; but though they adduce some plausible reasons in support of their opinion, it cannot by any means be regarded as established. Indeed, a considerable difficulty arises from the circumstance that Gervase distinctly states that Alan was an Englishman by nation, while, according to Alain himself, he was born at Lille; nor is this difficulty satisfactorily obviated by the supposition that he was of English parents though born abroad.

The writings of Alain are numerous. Some of them were comprehended in a large volume of his works, edited by Charles de Visch (fol. Antwerp, 1653); others, though not then included, were already in print: the remainder were either in MS., or had previously been lost. Fabricius gives an enumeration of eleven works included in the edition of De Visch; (to which Mansi in his edition of Fabricius adds a twelfth, omitted by Fabricius through mistake;) of five (including the Life of St. Bernard, by Alain bishop of Auxerre, and assigned to our author by Fabricius, who erroneously identified the two Alains) published by others; and of a number of unpublished works enumerated by Trithemius, De Visch (Bibliotheca Scriptorum ordinis Cisterciensis) or Oudin; or which Fabricius thought were to be ascribed to Alain. The list of the works of Alain in the "Histoire Littéraire de la France" differs in some respects from that of Fabricius; and it is certain that neither is accurate, for two works enumerated by both as unpublished (viz. "Regulæ cœlestis Juris," or "Maximæ Theologiæ," and "Liber de Distinctionibus Dictionum theologicalium,") are in print; and copies, in very ancient type, without date or place or printer's name, are in the British Museum, and are now before us. The principal works of Alain are — 1. The "Anticlaudianus," or Encyclopædia, a moral allegory in Latin hexameters, in nine books. It has been published several times. The poem is an imitation of Claudian's poem against Rufinus, whence its title of Anticlaudianus. 2. "Doctrinale minus" (sometimes called "Doctrinale altum," a title which properly belongs to another work of the same writer) "seu Liber Parabolarum;" a collection of proverbs and maxims in elegiac verse. The maxims relate sometimes to morals, sometimes to natural philosophy, and are often weighty and well expressed. A translation in French verse was published at Paris, A. D. 1492, in 4to. 3. A treatise against heretics and unbelievers, in four books. The first two books were printed by Jean Masson, 8vo. Paris, 1612; and again, with the beginning of the third, in the collection of Alain's works by De Visch. The authors of the "Histoire Littéraire de la France," vindicate Alain's claim to the authorship of the Commentary on Merlin's Prophecies, in opposition to several writers of good reputation, who ascribe it to Alain bishop of Auxerre. The work, from internal evidence, was written by a member of one of the monastic orders, and between the years A. D. 1167 and 1183. It shows considerable acquaintance with English history. Alain's poetical works are his best. His controversial pieces are also considered good, but his other theological works have little in them that deserves notice. (*Histoire Littéraire de la France*, vol. xvi.; Fabricius, *Bibliotheca Latina Mediæ et Infimæ Ætatis*; De Visch, *Bibliotheca Scriptorum Ordinis Cistereiencis*; Foppens, *Bibliotheca Belgica*;

* The part of the inscription here referred to is suspected by some to be of later date than the tomb itself, perhaps as much as two centuries later.

Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques.*) J. C. M.

ALAIN, ROBERT, the son of a saddler, was born at Paris in the year 1680. His father, intending him for the clerical profession, gave him a liberal education. He made considerable progress in his studies, but conceiving a distike for theology, determined ultimately to follow the trade of his father. The mechanical details of his business did not, however, extinguish his love for polite literature, and in conjunction with Le Grand he wrote a "comédie," in one act and in prose, called "L'Epreuve Réciproque," which was played with great success. It is related that Lamotte the dramatist, who was present at the representation of the piece in 1711, and thought it too short, said to the author, in allusion to his trade of a saddler, "Alain, tu n'as pas assez allongé la courroie." The love of pleasure led him into excesses which destroyed his constitution, naturally delicate, and he died in the month of September, 1720, at the age of 40 years. (*Annales Dramatiques*, i. 135.; De Mouhy, *Tablettes Dramatiques*, 32.; *Théâtre des Auteurs du Second Ordre*, 297.) J. W. J.

AL-AKHFASH (the Purblind) is the surname of three Arabian writers, so called because they were short-sighted. All three became celebrated as grammarians of the school of Basrah, which was opposed to that of Kúfah. Their names were 'Abdu-l-hamíd Ibn 'Abdi-l-mejíd, a native of Hajr in Arabia, who was the master of the celebrated grammarians Sibauyah and Abú 'Obeydah; Abú-l-hasan Sa'íd Ibn Mas'adah Al-mujásha'í of Basrah, who was the author of several works on prosody and grammar, and died in A. H. 215 (A. D. 830); and, lastly, Abú-l-hasan 'Ali Ibn Suleymán Ibn Al-fadhl, who died at Baghdád in A. H. 315 or 316 (A. D. 927-8). In order the better to distinguish these three grammarians, all of whom belonged to the school of Basrah, the Arabian writers have surnamed the first Al-kebír (the Great); the second, Al-ausatt (the Middling); and the third, Al-asghar (the Small). The lives of the first and second are in the "Biographical Dictionary" of Ibn Khallekán. D'Herbelot mentions only one of them. (D'Herbelot, *Bib. Or.*, sub. voc. "Akhfasch;" Ibn Khallekán, *Biog. Dict.*) P. de G.

ALALEO'NA, GIUSEPPE, son of Fulvio Galuccio Alaleona and Lodovica Bartolocci, both descended from noble families of Macerata, was born in that city on the 20th of May, 1670. He studied law, literature, and Roman history in the university there; took the degree of doctor in 1689, and was not long after appointed professor of law. He devoted much of his time to poetry and criticism; was one of the founders (in 1692) of the colony of the Arcadians, which took the name of Elvia; contributed a jocular addition to the number of pamphlets elicited by the controversy on the strictures pronounced by Père Bouhours on Italian poetry ("Life of the Marchese Giovan Giosefo Orsi") in the form of a dialogue in 1711; and published in 1714 several orations and poems in honour of Violante, princess of Tuscany. In virtue of an ancient compact the auditor of the rota of Perugia was selected from among the lawyers of Macerata, and the auditor of the rota of Macerata from among the lawyers of Perugia; in 1718 Giuseppe Alaleona was appointed auditor of the rota of Perugia. He held the office only three years, being called in 1721, by the influence of Peter Grimani, afterwards doge of Venice, to be lecturer on the institutions of Justinian in the university of Padua. In 1728 he was promoted to the principal chair of civil law in the same university. He died on the 5th of April, 1749. His juridical publications are — 1. "Prælectio ad Titulum Institutionum de Hæreditatibus quæ ab Intestato deferuntur. Patavii, 1728," 4to. This lecture on the suecession to intestates is dedicated to the Reformatori of the university; and in the dedication the author expresses an intention to publish a complete commentary on the institutions. 2. "Dissertazione Istorica Legale recitata nella Academia de' Ricovrati di Padova in Tempo del suo Principato l' anno 1737," 8vo. 3. "Dissertazioni del Signor Giuseppe Alaleona Maceratese Publico Primario Professore di Ragion Civile nell' Universita di Padova; a Profitto de' Giovanni studiosi della medesima Faccolta; dedicate dall Autore al Serenissimo Principe Pietro Grimani Doge di Venezia; in Padova, 1741," 4to. In one of these dissertations (p. 153.) the author announces a work to be entitled "Collatio Juris Veneti et Romani," which is said to have been left complete at his death. The dissertations are not calculated to create a belief that any serious loss has been sustained in consequence of its not having been published. They possess an interest, however, as showing the discussions which at that time occupied the attention of the academical jurists of Italy. They seem to have been divided into the disciples of Hobbes and Grotius. It is worthy of remark that our author, who was a zealous adherent of the Roman Catholic faith, avails himself almost exclusively of quotations from the Protestant Grotius for the purpose of combating the doctrines of the philosopher of Malmesbury.

Alaleona's other published works are — "Orazione e varie Poesie sopra Violante Gran Principessa di Toscana; in Macerata, 1714." "La Vagliatura tra Bajone e Ciancone Mugnai della Lettera toccante le Considerazioni sopra la Maniera di ben pensare, scritta da un Academico * * al Signor Conte di * * Dialogo del Signor Giuseppe Alaleona Maceratese:" first edition, Lucca, 1711; second edition,

in the second volume of the second edition of "Considerazioni del Marchese Giovan Giosefo Orsi Bolognese sopra la Maniera di ben pensare ne' Comparimenti gia publicata dal Padre Domenico Bouhours; in Modena, 1735;" third edition in Padova, 1741. This work displays an elegant and playful vein of humour: the consideration of the subject belongs properly to the life of the Marchese Orsi, or of Père Bouhours. A sonnet by Alaleona published in the fourth volume of Crescimbeni's work leaves a favourable impression of his talents for versification. (Mazzuchelli, *Scrittori d' Italia*; Crescimbeni, *Storia della Poesia Volgare*, vol. iv. p. 281. The "Dissertazioni," &c. mentioned above.) W. W.

ALALEO'NA, PA'OLO, a canon in the church of the Vatican, and master of ceremonies under several successive popes, at the close of the sixteenth and beginning of the seventeenth centuries. Petrucci's collection of the letters of the Abbate Grillo contains two addressed to Paolo Alaleona, from which we learn that he was "Cameriere Segreto" to Paul V. Mandosius, in his "Bibliotheca Romana" (vol. ii. p. 256.), mentions that Alaleona had composed eight volumes (MS.) of Ephemerides, which contained many things worthy of notice, and were regarded as authorities by the masters of ceremonies of his day (1682). Montfaucon mentions a manuscript Diary of Paolo Alaleona, in one thick volume, extending from the 15th December, 1582, under Gregory XIII., to the commencement of the pontificate of Sextus V. Mandosius states that Alaleona died during the pontificate of Urban VIII. (Mazzuchelli, *Scrittori d' Italia*; *Bibliotheca Bibliothecarum Manuscriptorum*, a R. P. D. Bernardo de Montfaucon, Parisiis, 1739, i. 200.; *Bibliotheca Romana Authore* Prospero Mandusio, Romæ, 1682, ii. 256.) W. W.

ALAMANNI. [ALEMANNI.]

ALAMANNI. [CRIVELLI, CARLO.]

AL-AMI'N 'ALA DI'N-ILLAH (the firm in the true faith) MOHAMMED, surnamed Abú 'Abdillah, and also Abú Músa, the sixth khalif of the house of 'Abbás, was born at Baghdád in A. H. 170 (A. D. 786–7). He was the son of Hárún Ar-rashíd, at whose death, which happened at Tús, on Saturday, the 3d of Jumáda the second, A. H. 193 (March, A. D. 809), he succeeded to the khalifate. Some time before his death, Hárún Ar-rashíd appointed Al-amín his successor, on condition that Al-mámún, another of his sons, should be left in command of the army assembled at Tús, and in possession of all the treasure amassed at that place; that he should have the government of Khorásán, and should have moreover to succeed to the khalifate at the death of his brother. No sooner, however, had the news of Hárún's death reached Baghdád, where Al-amín was then residing, than, disregarding his father's last will, that prince sent a secret message to Fadhl Ibn Rabí', his father's late vizír, at Tús, and by promises of great reward, succeeded in gaining him over to his party, and inducing him to conduct the army to Baghdád, as well as the treasures amassed by his father. This being done, a messenger was despatched to Al-mámún, who was then residing at Meru, in Khorásán, urging him to have the authority of his brother Al-amín acknowledged in that province. Al-mámún was well aware of what his brother had done, but not considering himself yet strong enough to resist, he stifled his resentment, and caused his brother to be proclaimed from the pulpit of the great mosque of Meru, at the same time that he sent him an embassy, with a splendid present, consisting of horses, arms, and slaves. Wishing, however, to consolidate his power in Khorásán, and to provide for his own defence in case he should be attacked, Al-mámún secured the attachment of the people of that province by governing them with justice and moderation, and remitting the payment of all arrears of taxes. In A. H. 194 (A. D. 810), Al-amín, at the instigation of Fadhl Ibn Rabí, whom in acknowledgment of his services he had raised to the post of prime vizír, caused his own son Músa, then an infant, to be proclaimed "Wali-l-ahd" or presumptive heir to the khalifate, and excluded his brother Al-mámún from all right to the succession. He then deposed his brother from the government of Khorásán; but as it could not be supposed that Al-mámún would tamely submit to the spoliation, an army of forty thousand men was despatched against him under the command of an experienced general named Ibn Máhán ('Alí Ibn 'Isa) in March, A. D. 811. Meanwhile, Al-mámún was not inactive. Having put his province in a state of defence, he gave the command of his forces to Táhir Ibn Huseyn, who was subsequently the founder of the Táhirite dynasty in Khorásán, directing him to march with the utmost expedition to Ray, and secure that important city. In compliance with Al-mámún's orders, Táhir advanced by forced marches upon Ray, which he fortified; and, having soon after encountered the khalif's troops in the neighbourhood of that place, he gained a most complete victory, and slew their general with his own hand (July, A. D. 811). The news of the defeat and death of Ibn Máhán caused a violent commotion among the people of Baghdád; Al-amín was openly charged with having incurred the wrath of Heaven by his treacherous behaviour towards his brother, and the troops, when ordered to march against the enemy, refused to leave the capital. At last the distribution of a large sum of money among the soldiers overcame their scruples, and they marched to Khorásán under 'Abdu-r-rahmán Al-anbárí. This chief was not more fortunate than his predecessor

in command. Having been defeated at a place between Ray and Hamadán, he was compelled to throw himself for protection behind the walls of Hamadán, and was at last killed in an attempt to surprise the enemy's camp (A.D. 812). Táhir now led his army to Belashán, and, having crossed the pass of that name without opposition, took possession of Hulwán, where he waited for some reinforcements which Al-mámún had promised him. His march was here opposed by a fresh army of forty thousand men under the command of two experienced officers named Ahmed Ibn Maríd and Abdullah Ibn Hamíd; but owing to a well-planned stratagem of Táhir, the troops under their command dispersed and returned to Baghdád. Huseyn, the son of Ibn Máhán, was next intrusted by Al-amín with the prosecution of the war; but he also retreated upon Baghdád. On the very day of his entrance into the metropolis, Huseyn received a message from his sovereign requiring his attendance. Fearing Al-amín's resentment, Huseyn refused to obey his summons, declaring that he would not appear at the palace otherwise than at the head of his troops. In the course of the night Huseyn received a second message from Al-amín, requesting his presence, as he had matters of serious importance to communicate. To this Huseyn replied that he was neither a minstrel nor a buffoon to wait upon him at night, and that, as the khalif could have nothing to communicate to him but what related to war, he would on the next day appear in front of the palace at the head of his troops. At the same time Huseyn sent for his chief officers, and having acquainted them with what had passed, he asked them whether they felt disposed to change their master; to which they unanimously replied that they were tired of Al-amín's rule, and would willingly have him replaced by another; and they ended by offering their assistance and that of the troops under their orders. With this assurance, Huseyn proceeded to the royal palace at the head of a chosen body of troops, and, having overpowered the guards, seized the khalif, and confined him to a dungeon. The insurgents next proceeded to proclaim Al-mámún; but a portion of the troops of Baghdád having shortly after declared for the dethroned khalif, Huseyn was defeated and put to death, and Al-amín re-established in his full authority. In the mean time the party of Al-mámún daily grew stronger in the provinces. His generals had made themselves masters of Ahwáz, Basrah, Kúfah, Wásit, Mosul, and the greater portion of Arabian 'Irák; and the victorious Táhir was fast advancing against Baghdád, which he ultimately besieged in A.H. 197 (A.D. 812), in concert with Harthemah, another of Al-mámún's generals, who took his post at Neherwán. Al-amín, having strengthened the gates of Baghdád, retired into the citadel, and there awaited the result of the siege. After an obstinate defence, which lasted several months, and during which the garrison and citizens of Baghdád fought with desperation, the besieging forces took possession of the gate of Basrah and penetrated into the city, where a succession of skirmishes for some time arrested their progress. At last, the besiegers having effectually cut off the garrison from its communication with the Tigris, the city was reduced to the last extremity, and desertion began to manifest itself among the khalif's troops. In this extremity Al-amín came to the resolution of giving himself up to the generals of his brother; but as he had every reason to fear the cruel and vindictive disposition of Táhir, he determined upon applying to Harthemah. For this purpose he despatched a message to that general, offering to go over to him and surrender himself, provided it could be done without the knowledge of Táhir, and on condition that Harthemah would engage to convey him in safety to his brother Al-mámún. Harthemah accepted; and it was accordingly arranged that he should approach the palace in a boat, and that Al-amín should come out to meet him. The correspondence, however, was not conducted with such secrecy as to escape the vigilance of Táhir, who immediately determined to disconcert their plans. He accordingly posted himself with a considerable body of troops along the right bank of the Tigris, and having embarked 200 men on board some river craft, gave them the necessary instructions. At the appointed hour, Harthemah, with a handful of resolute followers, repaired to the spot agreed upon; Al-amín, in the disguise of a slave, and his head muffled up in his cloak, stepped into the boat. Scarcely, however, had they gained the middle of the Tigris, when they were surrounded by those whom Táhir had stationed on the river. Harthemah and his followers resolutely defended themselves for some time; but the assailants, having transfixed their fragile bark with their spears, it soon filled with water and sunk beneath the stream. One of the crew seized Harthemah by the arm, and conveyed him safe to the shore; Al-amín also, after considerable exertion, succeeded in gaining the eastern bank of the Tigris, opposite to the city. No sooner, however, had he put his foot on shore than he was seized by some soldiers and conveyed to the tent of Ibráhím Ibn Ja'far, one of Táhir's officers. As soon as Táhir was apprised of the capture of Al-amín, he secretly despatched one of his black slaves, named Keraysh, with instructions to bring him the khalif's head. The slave, finding his victim alone and unprotected, drew his sword, and, after some resistance, cut off his head, which he carried to his master. The death of Al-amín happened, according to

Ad-diyárbekrí, on Saturday, the 25th of Moharram, A. H. 198 (September, A. D. 813), at the age of twenty-eight, and after a precarious sovereignty of four years and about six months. He is described by the Mohammedan writers as having a fair complexion, being tall, broad-shouldered, with small eyes, a full black beard, and a prominent nose. He was of a kind and benevolent disposition, and very liberal; but his neglect of the duties of his high station, and his excessive indulgence in pleasure of all kinds, even in the midst of the dangers by which he was surrounded, rendered him an object of contempt to his subjects. (Abú-l-fedá, *Ann. Musl.* ii. sub propriis annis; Elmacin, *Hist. Sarac.* p. 124.; Price, *Chronol. Retrospect.* ii. 90.; Ad-diyárbekrí, *Gen. Hist.* MS.; D'Herbelot, *Bib. Or.* voc. "Amín," "Almamoun," &c.) P. de G.

A'LAMOS DE BARRIENTOS, BALTAZAR, was born at Medina del Campo, in Old Castile, about the middle of the sixteenth century, and studied law at the university of Salamanca. He contracted a warm friendship with Gonzalo Perez, secretary of state to Philip II., and afterwards with the minister's son Antonio, who succeeded him in the same situation. The disgrace of Antonio Perez brought ruin on Alamos, who was imprisoned for twelve years in consequence of the unfortunate connection. In 1598 Philip II. died, leaving directions in his will that Alamos should be released; and in the succeeding reign, though not employed, he was looked on with favour by the ministers, especially the Duke of Lerma, who supplied him with the means of subsistence. On the accession of Philip IV., through the influence of the Count-Duke Olivarez, who highly esteemed his talents, he obtained several valuable places about the court, and was ultimately made a member of the councils of the Indies and of the royal patrimony. He died at the advanced age of eighty-eight, leaving behind him several daughters, one of whom was married to Don Garcia Tello de Sandoval, himself a writer of some celebrity.

Alamos is known by his translation of Tacitus, which he originally undertook to relieve the tedium of imprisonment. It is the most complete version of the author extant in the Spanish language. The principal portions were executed entirely in prison, as appears from Philip II. having granted a licence for their publication in 1594, four years before Alamos was released; but the translations of the Manners of the Germans and the Life of Julius Agricola were the fruits of his labours when at large. The whole appeared in one vol. 4to. at Madrid, under the title of "El Tacito Español illustrado con Aforismos," in the year 1614. The translation is scrupulously accurate, but Alamos has unfortunately not imitated the energetic brevity of the original, and is reproached with having overloaded his author with a superfluity of words. The "Aforismos" are alike deficient in brevity and point, occupying almost as much space as the text, and consisting of such choice reflections as "old monarchs are often led astray by fair ladies," and the like. They have been spoken of slightingly enough by several critics, among others Amelot de la Houssaie; but they have also met with their admirers, one of whom, Juan de Oñate, collected and arranged them as they were afterwards published by Don Antonio Fuertes, under the title of "Alma o Aphorismos de Cornelio Tacito," Antwerp, 1651, 8vo. This collection was translated into Italian by Girolamo d'Anghiari, and published with Politi's version of Tacitus, Venice, 1665, 4to.

Besides his great work, Alamos wrote several treatises which remain in MS., called respectively,—1. "Advertimientos al Govierno," addressed to his patron the Duke of Lerma at the beginning of the reign of Philip III.; 2. "El Conquistador," relating to expeditions in new countries; and, 3. "Puntos Politicos, o de Estado." He also wrote commentaries on Tacitus, which were licensed for publication, but omitted in the book on account of their length. (Pellicer, *Ensayo de una Bibliotheca de Traductores Españoles*, p. 24. 28.; N. Antonius, *Bibliotheca Nova Hispana*, edit. of 1783, i. 180.; Prologue, Dedication, &c. to the *Tacito Español.*) J. W.

ALAN, abbot of Farfa in Italy in the eighth century, wrote in Latin an enormous book of Homilies, the preface to which is published by Bernard Pezius in the "Thesaurus Anecdotorum," tom vi. part i. p. 83. (Mosheim, *Ecclesiastical History.*) A. T. P.

ALAN, bishop of Caithness, was appointed Chancellor of Scotland in the year 1291. Upon the death of Alexander III., king of Scotland, when the seal deputed for the government of the kingdom of Scotland was given into the hands of Edward I., king of England, till the right of succession should be decided, Edward on the same day (the 12th of June, 1291) conferred it upon Alan, bishop of Caithness. The royal mandates in this year exhibit an increase in the chancellor's pay from twenty marks a month to a mark a day; and towards building his cathedral of Caithness he received from Edward, on the 26th of October, forty oaks. Bishop Alan died before he had enjoyed his dignity seven months; for the mandates of January the 8th and June the 20th, 1292, grant to his brother all the goods and chattels in Scotland belonging to the late bishop, to be distributed for the benefit of the soul of the deceased ("Rotuli Scotiæ in Turri Londinensi, et in Domo Capitulari Westmonasteriensi asservati"). These acts of Edward, particularly the last, done "from observation of his faithful service" as chancellor, ("intuitu fidelis obsequii," lib. cit. Mandate, June 20th, 1292,)

seem at variance with the account of Tanner in "Biblioth. Brit. Hib.," who, following Dempster, says, "At first he favoured the side of the English, but afterwards attached himself to the Scottish party." Tanner states that he was the author of "Super Regalitatem Roberti Brusii, Lib. I.;" "Epistolæ ad Robertum Ross, Lib. I." (Dempster, *Historia Ecclesiastica Gentis Scotorum*; Tanner, *Bibliotheca Britannico-Hibernica*; Holinshed's *Chronicle*, ii. 803. ed. 1577.) A. T. P.

ALAN DE BECCLES, ALANUS BELLOCLIVUS, ALANUS BEAUCLIF. Leland, Pits, Bale, and Tanner, have under one or other of these titles celebrated for his literary acquirements and criticism on the sacred writers, a native of Suffolk, who was professor of philosophy at Paris in the early part of the thirteenth century. Leland refers to Matthew Paris for corroboration, in whose "Historia Major" (p. 354. ed. Londini, 1640), we find that this "famous Englishman," with others of the university, quitted Paris in 1229, because they could get no redress for an injury which one of their members had sustained in a riot with the citizens.

Under the same name is found (lib. cit. p. 536.) an archdeacon of Sudbury, in 1240, and (lib. cit. p. 606.) a Norwich archdeacon, in 1243, who meets a sudden death after invading the rights of St. Alban's Abbey, by which two last names the same person has been supposed to be meant. In the papers of Thomas Blunville, bishop of Norwich, Alan Beccles, archdeacon of Sudbury, is mentioned as that bishop's official. These papers are in the possession of the Dean and Chapter of Canterbury. The titles of his works have not been discovered. (Tanner, *Bibliotheca Britannico-Hibernica*.) A. T. P.

ALAN, JOHN. [ALLEN.]

ALAN OF LYNN, prior of the house of Carmelites at Lynn Regis in Norfolk, which is also supposed to have been the place of his birth. He was admitted to the degree of doctor in the university of Cambridge, and was in great esteem in his time, both as a philosopher and divine. He lived in the reigns of Richard II. and Henry IV.; he died in 1420, which appears to be the only ascertained date in his history.

He is rather to be regarded as a compiler than an original author, though several small works in philosophy and divinity are attributed to him. But his labours seem to have been chiefly directed to the reducing into summaries (which are called by no higher term than indexes), the writings of many eminent persons, including some of the sacred writers, with Josephus, Augustine, Basil, Gregory, and several later writers, among whom is Hoveden and other authors of chronicles or historical works. A large catalogue of his indexes is given in Bale and Pits. Bale says that he found many of his writings in the library of the Carmelites of Norwich. There is a long and valuable note concerning the manuscripts of his works in Tanner. It does not appear that any of them have been printed. J. H.

ALAN OF TEWKESBURY, an historical writer of the latter part of the twelfth century, a friend of Thomas (Becket) archbishop of Canterbury. He was first a monk in the Benedictine monastery of Saint Saviour of Canterbury, and afterwards prior of that house; but at length was made prior of the great monastery of Tewkesbury, whence the addition to his name of Alan. He had studied at Oxford, where he was admitted to the degree of doctor, and was greatly celebrated both for learning and piety. It was these qualities which recommended him to the archbishop by whom he was greatly beloved. He wrote a treatise on the life and exile of the archbishop ("De Vita et Exilio Thomæ Cantuariensis"), of which Vossius says there was a MS. in the Vatican library cited by Baronius. There is also an historical work, entitled "Acta Clarendonensia," attributed to him, and several books of epistles. A few other writings are also attributed to him. Pits says he saw some of his works in the library of John Fenn, an Englishman living at Lovain Abrun. He is one of the four writers out of whom was compiled the "Quadrilogus De Vita et Processu S. Thomæ Cantuariensis et Martyris super Libertate Ecclesiastica," printed at Paris in 1495. The library of Corpus Christi College, Cambridge, contains, among other works of Alan, an "Epistola ad Baldwenum Archiepiscopum de Archiepiscopi Cantuariensis jure et potestate." J. H.

ALAND, SIR J. F. [FORTESCUE.]

ALA'NO, HENRI'CUS DE, a professor of law in the university of Padua at the close of the fourteenth and beginning of the fifteenth centuries. His name has been preserved neither by his writings, of which none are known to exist, nor by his skill as a teacher, of which it is only vaguely recorded that he was distinguished in his profession, but by the part he was called upon to take in the transfer of the city of Padua from the sway of the Carrara family to that of the republic of Venice. Henricus de Alano, a native of the Trevisan, was appointed professor of law in the university of Padua some time between 1379 and the close of the century. In 1405 he was nominated dictator of Padua by the party among the citizens attached to the Venetian interest, for the purpose of effecting their submission to the sovereignty of Venice in due legal form. In conformity with the statutes of the university, he was obliged, on accepting this appointment, to relinquish his professorship. Two years elapsed before the arrangements of the new government were completed: at the end of that time, the dictator resigned his authority, and was re-appointed professor,

with a liberal salary. The year of his death is unknown. (*Fasti Gymnasii Patavini*, Jacobi Facciolati *Studio atque Opera Collecti*, Patavii, 1757, 4to.; Nicolai Comneni Papadopoli, *Historia Gymnasii Patavini*, Venetiis, 1726, fol.) W. W.

ALANSON, EDWARD, was the son of John Alanson, Esquire, of Newton in Lancashire, where he was born in 1747. In 1763 he was apprenticed to Mr. Pickering, one of the surgeons of the Liverpool Infirmary, in whose family he resided for five years. He then went to London and was a pupil of John Hunter for two years, at the end of which time he returned to Liverpool to commence practice, and was in the same year, 1770, elected surgeon to the infirmary. He held the office for twenty-four years, but ill health obliged him to resign it and to limit his practice. For the latter purpose he retired in 1800 to Aughton, near Ormskirk, where he practised as a consulting surgeon for seven years. Many of his old patients followed him thither, and many more came from a distance, especially from the northern counties, and took up their residence for a time at Ormskirk. In 1808, desirous of returning to his old neighbourhood, he purchased a residence at Wavertree, near Liverpool, where he lived practising among his friends till within a short time of his death, which occurred in 1823.

Mr. Alanson introduced several important improvements in the mode of amputating limbs. The chief designs of his method of operating were to obtain a sufficient quantity of the integuments to cover the stump at once, and to avoid necrosis of the end of the bone by securing an immediate union of the wound. To effect his purpose he used, after dissecting back and drawing up the integuments, to "apply the edge of the knife under the edge of the supported integuments, and cut obliquely through the muscles, upwards as to the limb and down to the bone, so as to lay it bare about three or four fingers' breadth higher than by the usual perpendicular circular incision, and continue to divide (or dig out) the parts all round the limb by guiding the knife in the same direction." (*Practical Observations*, ed. 1779, p. 12.) The stump thus formed had somewhat of the shape of a hollow cone with the bone at its apex, and was supposed to be less likely than any other to permit a subsequent protrusion of the bone.

This method of incision, though generally described as the only peculiarity of Mr. Alanson's operation, was in reality its only objectionable part. To make an incision of this kind with any regularity was found so tedious and painful that the attempt was soon generally abandoned. But succeeding years have more and more confirmed the advantages of the other changes of plan which Mr. Alanson at the same time urged, and of which the chief were the discontinuance of the tape or roller which used to be applied tightly round the limb at the part where the incision was to be made, the reflection of the integuments before cutting through the muscles, the exact ligature of the arteries without including any of the adjacent tissues, the careful cleansing of the surface of the wound, the bringing forward of the skin over the stump immediately after the operation, and the avoidance of all tight and warm dressings. Some of these measures, indeed, were recommended by a few of the surgeons before Mr. Alanson's time, but they were not commonly adopted, and he merits all the honour of having, by combining them, brought the operation to its present state. With the exception of the peculiar method of dividing the muscles, his plan does not in any important respect differ from the circular mode of amputation now usually adopted; and there is probably no better account of the chief circumstances to be observed in the treatment of patients after operations than is to be found in his "Observations."

The first description of Alanson's operation was published with the title "Practical Observations upon Amputation and the after Treatment," London, 1779, 8vo. A second edition, greatly enlarged, was published in 1782, and contains "Further Histories and Cases in proof of the foregoing Doctrine." He wrote also "An account of a simple fracture of the tibia in a pregnant woman, in which case the callus was not formed till after delivery," in the "Medical Observations and Inquiries," vol. iv. 1771. (MS. *communication.*) J. P.

ALA'NUS DE FIFEDALE, a Scotchman of the Augustin fraternity, who died in Rome, A. D. 1421. He wrote "Logicalia Axiomata, Lib. I.;" "In Parva Naturalia, Lib. I.;" "Epitaphium Ægidii Romani, Lib. I.;" "Epitaphium Archiepiscopi Biturigum, Lib. I.;" and "Ægidii Romani Testamentum." (Tanner, *Bibliotheca Britannico-Hibernica*; Dempster, *Historia Ecclesiastica Gentis Scotorum.*) A. T. P.

ALA'NUS, JOHANNES JANI, is the Latin form of the name of a Danish writer, all whose works were composed in Latin. He was born on the 18th of August, 1563, in a town called Ala, near Laugholm in Halland. During the Swedish war in the reign of Frederick II. his mother fled with him to Seeland, where a lady of the name of Birgitte Giöe sent him to Herlovsholm school, of which in 1597 he became rector, after having pursued his studies at home and travelled nine years abroad. In 1602 he was appointed "pedagogic professor" at the university of Copenhagen, and subsequently professor of rhetoric, of the Greek language, of logic, and of the Greek language again, at the same university. He died on the 12th of February, 1631. His writings are — 1. "Disputa-

tiones XI Logicæ," or eleven dissertations on Logic, published at Copenhagen from 1610 to 1621, in 4to., one apparently in each year. 2. Two disputations "De Sermone," or on language; in the first of which he treats of the diversity of languages; in the second, of the variations of the Greek dialects, Copenhagen, 1608-9, 4to. 3. Two disputations "De Pronuntiatione Græca," on the much-disputed question of the ancient Greek pronunciation, Copenhagen, 1622-3, 4to. 4. Two disputations "Miscellanearum Quæstionum," or on miscellaneous questions, Copenhagen, 1624-5, 4to. 5. "Responsio brevis ad Joh. Goropii Becani et aliorum similium Criminationes objectas Saxoni Grammatico," a reply to the objections brought against the history of Saxo Grammaticus by the Dutchman Goropius Becanus and others, Copenhagen, 1627, 4to. 6. "Disputatio de Gentium quarundam Ortu," a dissertation on the origin of certain nations, and in particular of the origin and migrations of the Cimbrians until their settlement in Denmark, Copenhagen, 1628, 4to. The subjects selected by Alanus are all of some degree of interest, and he appears to have treated them with ability. (Witte, *Diarium Biographicum*, anno 1631; Worm, *Forsög til et Lexicon over danske, norske og islandske lærde Mænd*, i. 14.) T. W.

ALA'NUS, called TURONENSIS, either from living some time in the greater monastery of Tours, or from being a Benedictine monk of the congregation of Tours, a class once very common in Scotland, was living in A. D. 1350. He was the author of the following works:—"Historia Comitum de Galweia, Lib. I.;" "Fundationes Cœnobiorum, Lib. I.;" "Rhythmi Latini, Lib. I." (Dempster, *Historia Ecclesiastica Gentis Scotorum*; Tanner, *Bibliotheca Britannico-Hibernica*.) A. T. P.

ALARCO'N, DON ANTONIO SUA'REZ DE, a knight of Calatrava, who fought under his father, the first Marquess of Trocifal and Count of Torres Vedras, against the Moors at Ceuta in Africa, and afterwards wrote the genealogical work alluded to in the article Don Fernando de Alarcon. Lady Fanshaw names among those who showed her most attention at Madrid in 1666, three personages of this illustrious family. W. C. W.

ALARCO'N, FERNA'N MARTI'NEZ DE, a Spanish captain of the twelfth century. His family name was originally Zevallos, but having signalised himself in the reign of Alphonso VIII. of Castile, by taking from the Moors the strong fortress of Alarcon in the province of Cuenca, and having been appointed to its command, he assumed the name and transmitted it to his posterity. There were latterly two titled branches of this family, Suarez de Alarcon and Ruiz de Alarcon, members of which distinguished themselves in arms in the warlike reigns of Ferdinand and Isabella, and Charles V.; and in letters in that of Philip IV. A curious heraldic illustration appears connected with the originator of this name. He gained his renown on St. Andrew's day in 1176, and as a memorial of his prowess his shield received an augmentation, a border of golden saltires, or Saint Andrew's crosses, or, (aspas de San Andres de oro,) on a red ground, gules. He was buried in the church of Alarcon, and in 1578 his banner was still pendent over his tomb. (Argote de Molina, *Nobleza de Andalucia*.) W. C. W.

ALARCO'N, DON FERNANDO DE, Marques del Valle Siciliana y de Renda, a Spanish military commander in the wars of Granada and Italy. Commentaries on his life and exploits ("elegans et magni pretii liber," says Ernesti,) were written by Antonio Suarez de Alarcon, and published at Madrid in 1665. To this distinguished nobleman, then general of the infantry, was intrusted the custody of Francis I. of France after the battle of Pavia. He was, says Robertson, an officer of great bravery and strict honour, and remarkable for that severe and scrupulous vigilance which such a trust required. He had also, after the taking of Rome in 1527, charge of the person of Pope Clement VII. Thus, adds the historian, the same man had the custody of the two most illustrious personages who had been made prisoners in Europe during several ages. (Ernesti, *Bibliotheca Hispanica Genealogica, &c.*; Robertson's *Charles the Fifth*.) W. C. W.

ALARCO'N Y MENDO'ZA, DON JUAN RUI'Z DE, a Spanish dramatic writer of the reign of Philip IV. Of the writers of Spain, unless pre-eminent in reputation as well as talent, biographical notices are by no means abundant. Nicolas Antonio did not know the place of his birth nor the time of his death, but supposed him to have been a native of Mexico. His time is generally fixed about the middle of the seventeenth century; but in a preface to a second volume of his Comedias, published in 1634, he says that he is the author of twenty pieces, and complains that some of them had been attributed to others, as indeed they had, by certain booksellers, to Lope de Vega and Montalvan. This fact carries back his labours to a much earlier date, and places him among the competitors of the most celebrated dramatists of his country; and it also indicates the reputation he enjoyed. It has been conjectured that he was an actor; but of this there is no sufficient evidence. He was a licentiate, a jurisconsult, by profession, and instances appear in his dramas of research into the ancient laws of Spain. Though without positive data, we have a strong persuasion that he was a cadet of the noble family of Ruiz de Alarcon; but his best history is in his works. They show, not only that his attainments were of a very high order, but that he was deservedly

esteemed for his noble qualities and generosity. It is generally admitted that the best picture of Spanish manners during the reigns of the Philips is contained in the Spanish dramatists. Traitors to the divine unities, as Boileau and La Harpe denounced them, they nevertheless truly "held the mirror up to nature, and showed the very age and body of the time, his form and pressure;" and they were also no mean historians of the chivalrous ages which preceded them: they gave the best parts of the vigorous chroniclers of their ancestors in their own sonorous and majestic verse, for every Spanish drama is a piece of lyrical poetry. Alarcon has left many portraitures of that dignified deportment, that generous and manly sentiment, that punctilious sense of honour, and that horror of breach of faith, which characterised the old nobility of his country (aquellos Cristianos viejos); and he has sketched them with no less fidelity and spirit than Lope, Calderon, and De Castro. No writer has ever more beautifully delineated that true and delicate regard for female character in the high-born Spanish cavalier, for which he has been and is still distinguished.

There is moreover in most of his dramas a tone of morality which does him honour, and places them unquestionably among the best examples of this branch of literature. It has been truly observed by a Spanish annotator, "His pieces not only amuse, but generally convey a useful moral." The chastisement of the Backbiter in "Las Paredes oyen" ("Walls have Ears"), and of the Liar in "La Verdad sospechosa" ("Lies like Truth"), are examples of this. It is no small proof of the merit of the last-named piece, that Corneille, who, to use his own phrase, partly translated partly imitated it for the Parisian stage, under the title of "Le Menteur," affirms that he had often said he would give two of his best pieces if he could call the invention of that drama his own. Alarcon's plots are ingenious, his characters well marked, his style nervous pure and elegant, and his versification easy and harmonious. His pieces are also free from the affected and extravagant Gongorisms [GONGORA] which disfigure the works of most of his contemporaries, and the object of which seems to have been to mystify and teaze, rather than to instruct and delight. Among the numerous Spanish poets of this class, none could be more fitly selected as a model for a real national drama than Alarcon. Huerta gives the titles of thirty of his comedies. The "Ganar Amigos," "La Verdad sospechosa," "Las Paredes oyen," and "El Examen de Maridos," are best known. The "Tejedor de Segovia" was very popular. Like Schiller's "Robbers," to which it bears a great resemblance, it has been the subject both of much censure and much praise. No complete edition of Alarcon's works has appeared, nor any volumes except the two mentioned in the article. His pieces are only found in miscellaneous collections. (Nicolaus Antonius, *Bibliotheca Hispana; Coleccion general de Comedias*, Madrid, 1826–34.) W. C. W.

ALARCO'N Y BEAUMONT, DON LUIS RUI'Z DE, second son of the Count Valverde, a member of the university of Alcala (Complutensis), and genealogical writer of the reign of Philip IV., highly commended by Joseph Pellicer. His work is entitled "Escrituras de la Casa de Alarcon," a folio volume, published at Madrid in 1651. W. C. W.

ALARD, FRANCIS, a Protestant theologian whose life is more remarkable than his writings. He was born at Brussels about the beginning of the sixteenth century, and was the twentieth and youngest son of William Alard de Cantier, a zealous Roman Catholic of a good family, who was desirous that one of his children should embrace a religious life, but was disappointed by all the preceding nineteen. Francis was sent by his own consent to a convent at Antwerp in his sixteenth year, and in his twenty-second entered the order of Preachers. A young Hamburg merchant who heard him preach was so pleased with his manner that he sought his acquaintance, and with some difficulty persuaded him to read the works of Luther, which he lent to him. Returning to Antwerp next year, the merchant found the monk a complete Lutheran, and assisted him to escape from the convent and make his way to Germany to study the doctrines of the Reformation. The death of the merchant, who supported Alard at the university, which was that of Jena according to Lambert, of Wittenberg according to Nicholas Alard, reduced the young convert to such poverty that he determined to return to Brussels to appeal to the kindness of his father, whose favourite son he had been. His mother met him accidentally in the street in Brussels and denounced him to the Inquisition, which, after vainly endeavouring to persuade him to recant, determined to put him to death by poison, to spare his family the shame of a public execution. Alard took the poison, and immediately felt a violent thirst, which he was enabled to appease by letting down his cap through the grates of his prison to a well outside, and the draught of water he took produced such a vomiting that the poison failed to kill him, though he felt the effects of it till his death. On finding that he still survived, the Inquisition determined on bringing him to the stake, and his mother offered to furnish three loads of wood towards the pile. On the eve of the day appointed for his execution Alard escaped, and a strange story is told, apparently from his own mouth, of his having heard a voice

calling to him thrice, "Francisce, surge et vade," "Francis, arise and go;" immediately after which he discovered by the light of the moon a hole in the wall of his dungeon large enough for him to make his way through. He fled to the house of one of his four sisters, who received him with the harsh welcome of "Whence do you come, heretic? do you wish to bring me into misfortune as well as yourself?" Her husband was more compassionate, and by his assistance Alard escaped to Oldenburg, where the Count of Oldenburg appointed him preacher at the castle. When the members of the Protestant faith at Antwerp obtained freedom of religion, he returned home and officiated as preacher there; but he was compelled to leave the country a second time by the persecution of the Duke of Alba, and retired to Holstein, where Christian IV. king of Denmark appointed him pastor of Kolenkarchen. He was again recalled to Antwerp about 1566, and had the gratification of persuading his father to adopt the Reformed faith. The successes of the Duke of Alba compelled him to take to flight once more, and he arrived "poor and naked" at Holstein, where he was appointed pastor of Wilster, and died there of the plague, after twelve years' residence, on the 10th of September, 1578. By his wife, Gertrude Bening, who survived him and lived to the age of 94, he had three sons, Thomas, William, and Francis.

The works attributed to Alard by Nicholas Alard, the biographer of the family, are as follows: — 1. "Confessio Antverpiensis," Antwerp, 1566, 8vo., a confession of faith drawn up by Alard in conjunction with other ministers, and frequently reprinted both in the original Latin and in French and Flemish translations. 2. "Ministrorum Jesu Christi in Ecclesia Antverpiensi quæ Augustanæ Confessioni adsentitur Adhortatio," Antwerp, 1566, 8vo., an exhortation by the Protestant ministers at Antwerp to repentance and prayer, which is signed by the whole body, among whom Alard's name stands first. 3. "Antwerpische Agenda und Kirchen Ordnung," Smalkald, 1567, 8vo., an account of the church discipline at Antwerp. 4. "Defensio Confessionis Ministrorum Ecclesiæ Antverpiensis," Basil, 1567, 8vo., a defence of the Confession, published apparently in the name of all the ministers, but attributed by some to Flacianus, by others to Alard. 5. "Die Catechismus op Frage enn Antwoorde gestellt," Antw. 1568, 8vo.; the Catechism in question and answer. 6. "Bewyss uth Gude's Worde unde den Schriften des düren Mannes Doct. Martin Lutheri dat de Erff-Sünde nicht sy des Menschen Wesent, syne Seele und Lyff," Lubeck, 1575, 4to. ("Proof out of God's Word, and the Writings of that dear Man Doct. Martin Luther, that Hereditary Sin is not Man's Essence, Soul, and Life.") This last work gave rise to a warm answer on the part of Cyriac Spangenberg, published in 1577. (*Life* by his great-grandson Lambert Alard in *Dänische Bibliothec*, vi. 310—326.; *Life* by another great-grandson, N. Alard, *Decas Alardorum*, p. 1—7. Moller, *Cimbria Literata*, ii. 28.) T. W.

ALARD, LAMBERT, a son of William Alard, was born on the 27th January, 1602, at Crempe in Holstein, of which his father was pastor; and he studied in Germany. On failing to obtain a professorship at Leipzig, which was the object of his ambition, he returned home and acted as his father's colleague till 1630, when he was appointed by Christian IV. of Denmark pastor of Brünsbüttel. He discharged the duties of his ministry forty-two years, and died on the 29th of May, 1672. He is said by Moller to have possessed real merits, which were obscured by ridiculous vanity. Nicholas Alard enumerates thirty-one of his works, of which the most important appear to be — "De Veterum Musica Liber singularis," Schlesingen, 1636, 12mo., a dissertation on the music of the ancients; "Commentarius perpetuus in C. Valerii Flacci Setini Balbi Argonauticon," Leipzig, 1630, 8vo., a commentary on the Argonautics of Valerius Flaccus, in which a comparison is made between that author and Apollonius Rhodius; and "Laurifolia, sive Poematum juvenilium Apparatus," Leipzig, 1627, 12mo., a collection of his juvenile poems. He also wrote, under the title of "Nordalbingia," a history of the principal events in Holstein from the time of Charlemagne to the year 1637, which is erroneously stated by Hendreich to have been published by Alard in 1643, in German, but was in reality first printed in Latin in Westphalen's "Monumenta inedita Rerum Germanicarum," Leipzig, 1739, 4to. The writings of Alard are in four languages: German, Latin, Greek, and Hebrew. (Moller, *Cimbria Literata*, i. 7, &c.; N. Alard, *Decas Alardorum*, p. 21, &c.; Westphalen, *Monumenta*, i. 1749—2006.) T. W.

ALARD, NICHOLAS, was the son of Nicholas Alard, a preacher and writer, who was born at Suderauf on the 17th of December, 1644, and died at Hamburg on the 3d of October, 1699. The second Nicholas was born at Tönningen on the 6th of September, 1683, studied at Kiel, became pastor of various congregations, and finally of that of the cathedral at Hamburg in 1738, and died in 1756, according to some on the 13th of February, and to others on the 19th of January. His principal work was entitled "Decas Alardorum Scriptis clarorum," Hamburg, 1721, 12mo., a biographical account of ten of his namesakes of literary merit, chiefly of his great grandfather, Francis Alard [ALARD, F.] and his descendants. When it is considered how limited the subject is, and how familiar the author might be

expected to be with it, the work appears remarkable for its deficiencies. Alard was also the author of "Dissertatio de Misericordia Dei fortuita," Wittenberg, 1705, 4to., a dissertation on the fortuitous mercies of God, extracted from Luther's commentary on Genesis; "Bibliotheca Harmonico-biblica," Hamburg, 1725," a biblical harmony; and "Leichenpredigt auf Herrn H. Holle," Leipzig, 1736, folio, a funeral sermon on H. Holle. He left in manuscript historical notices of the monastery of Reinbeck. (Jöcher, *Allgemeines Gelehrten-Lexicon*, i. 186.; Adelung, *Fortsetzung zu Jöcher's Gelehrten-Lexico*, i. 390.) T. W.

ALARD, WILLIAM, a son of Francis Alard, was born on the 22d of November, 1572, and lost his father in his sixth year. He studied at Wittenberg, and returning home in 1575 was appointed conrector of the school at Crempe, of which place he was finally appointed pastor, and where he remained all the rest of his life, though frequently invited to preferment in other places. He died on the 8th of May, 1645. He was twice married, and before his death had seen twenty children, forty-two grandchildren, and two great-grandchildren.

William Alard was much more celebrated as an author than Francis. His works, as enumerated by Nicholas Alard, are forty-five in number; they are in prose and verse and in three languages, Latin, High German, and Low German. They are all of a religious, almost all of an ascetic character. His Latin poetry was thought so highly of, that, as his biographer and grandson tells us with exultation, he was twice presented with the imperial laurel, once by Anthony Count of Witersheim, chancellor of the counts of Schauenburg; and the second time by Christian Theodore Schosser, historiographer of the electors of Brandenburg. The list of his works is given not only by N. Alard but by Moller, and, with some incorrectness, by Hendreich. (N. Alard, *Decas Alardorum*, p. 8—21.; Moller, *Cimbria Literata*, i. 4—7.; Hendreich, *Pandectæ Brandenburgicæ*, p. 77, 78.) T. W.

ALARDUS, ÆMSTELREDA'MUS, born at Amsterdam of a respectable family towards the close of the fifteenth century. According to Melchior Adam, he prosecuted his literary studies at first at Cologne, and subsequently at Louvain. Alardus, in a letter addressed to Rutgerus Rescius, mentions that in very early life he gave instruction in the belles lettres in the grammar-school at Alkmaar, along with Bartolomæus Coloniensis. In a letter addressed to Petrus Nannius he reminds that eminent scholar that while at Alkmaar he explained the Rhetoric of Herennius to him. In the letter to Rescius, Alardus mentions that during his stay in Alkmaar he had bought, at a high price, from Barbara, the daughter of Antonius Susatensis, a number of the essays, letters, and other minor works of Rudolphus Agricola. The next incident in his life of which a record has been preserved, and the first to which even an approximative date can be attached, is a visit which he paid to Deventer, at considerable expense and the hazard of his life, at a time when the district was rendered insecure by war, in the hope of procuring a complete and accurate copy of Agricola's treatise on Dialectic. This was in the year 1515 or 1516. The MS. was both imperfect and inaccurate; bad as it was, however, he deemed it most advisable to give it to the world with all its faults in the mean time, and to embrace the earliest opportunity of publishing an amended edition. The work appeared, in consequence, in 1516, at Louvain, in folio, from the press of Theodoricus Alustensis; and soon after it appeared, Alardus delivered a course of lectures explanatory of it. His place of residence and pursuits between 1516 and 1525 are uncertain. During that time he appears to have visited Cologne for the purpose of superintending the printing of an amended edition of Agricola's Dialectic, and to have been frightened from the city by the breaking out of the sweating sickness. For some time previous to 1525 he resided in Louvain, and according to Melchior Adam was a housemate of Martinius Dorpius (Martino Dorpio contubernalis). After the death of Dorpius, which occurred in that year, Alardus yielded a reluctant consent to the solicitations of Meynardus Mannius, abbot of Hecmund, to accompany him to Holland. It was expected that the eloquence and skill in dialectic for which Alardus had obtained so high a reputation in the schools might be turned to account in an attempt to arrest the progress of the Reformed doctrines in Holland by his preaching. The attempt was a failure; and in 1526 Alardus wrote to a friend from Hecmund that he had returned to the life of learned leisure which the suggestions of his friends had tempted him to relinquish; and that though he confessed more honour and worldly profit lay within the grasp of the popular preacher, his own mode of life had greater charms for him. In this year he published the original Greek of an epistle of Hippocrates of Cos to Damagetus, accompanied by a Latin paraphrase. His enthusiastic admiration of Rudolphus Agricola, which had induced him to expend much money and incur personal risk to procure any works of that author he could hear of, remained unabated. From the publication of the first inaccurate edition of the Dialectic in 1516, his search after a more perfect copy was unremitted. In 1528 he learned from Pompeius Occo that a copy of the work which he had inherited from his uncle Adolphus, and which had been missing, had been recovered. On this intelligence he flew to

Amsterdam, and finding the book complete and accurate, persuaded Occo to intrust it to him for publication. The letter from Alardus to Petrus Nannius above alluded to is dated from Amsterdam in 1529: in it he speaks of his exertions to spread among his countrymen of Holland a conviction of the importance of elementary schools; criticises with much judgment the mode of teaching at that time prevalent; announces that he has with difficulty procured three scholars for his correspondent (at that time a schoolmaster in Alkmaar) from among the many worshippers of Mammon in Amsterdam, and had but slender prospects of being able to send him more for some time, but mentions a young orphan whom he intended to intrust to his care. A letter addressed in April, 1529, from Cologne by Johannes Phrissemius to Alardus, assures him that he will find it easy to make a profitable arrangement with a printer there for the publication of the book, and invites him, in order to avoid expense, to reside in his house till a bargain is completed. Something must have occurred to prevent Alardus from undertaking the office of editor at that time. An edition was published soon after by Phrissemius, but it was not till 1539 that Alardus published it, with voluminous scholia, in a pretty complete edition of the works of Agricola. The dates of his various publications are the only events by which we can trace his existence from 1529 till 1539; it would, however, be rash to infer that he resided in the towns named upon the title-pages of these books in the years when they appear to have been published. Of the few letters of Alardus which have been preserved nearly one half are dated in the year 1539, and from Cologne, and relate to his publication of the collected works of Agricola. In the same year he published Marbodæus' work on gems, with scholia; and in the dedication to the Bishop of Hecmund he mentions that the book had attracted his attention while ransacking the episcopal library, in the years immediately preceding, for information regarding precious stones, with a view to a contemplated edition of the works of St. Augustine. He died at Louvain, according to one account in 1544, but more probably in 1541. The talents and acquirements of Alardus are highly spoken of by his contemporaries: even Melanchthon bears testimony to his literary eminence. His advice was much in request with parents and guardians who were anxious to secure a good education for the young men intrusted to their care. Notwithstanding his success as a lecturer on rhetoric, it is apparent that he was unsuccessful in his attempt to become a popular preacher. His zeal in the cause was not in fault, for he continued through life a determined opponent of the Lutherans. He seems to have belonged to that party in the Romish church whose cultivated taste made them feel the necessity of abandoning some of the grosser superstitions which had grown up during the dark ages. He was rather deaf, and had the reputation of being talkative. Erasmus said he made himself amends by his tongue for the defect in his ears; and the same idea has been amplified in an anonymous epitaph. But whatever be the judgment passed upon him in other respects, he is entitled to respect and gratitude for the unremitting enthusiasm with which he sought out every fragment of Rudolphus Agricola's writings, and for his services in the cause of education. Notwithstanding that there is reason to believe, from the mention of a nephew in his letter to Nannius, that he had surviving relations, he bequeathed his library to the asylum for orphans in his native town. The library of the British Museum contains the following publications by Alardus: — 1. "Rodolphi Agricolæ Phrisii Lucubrationes aliquot lectu dignissimæ in hanc usque diem nusquam prius editæ, cæteraque ejusdem viri plane divini omnia quæ exstare creduntur opuscula, plusquam depravatissime ubique jam olim excusa, nunc demum ad autographorum exemplarium fidem per Alardum Æmstelredamum emendata et additis scholiis illustrata. Epistola Johannis Phrissemii. Erudita cumprimis Philippi Melanthonis Epistola, Mores, Eruditionem, Vitamque Rodolphi Compendio perstringens. Cum aliis cognitu perquam necessariis quæ versa deprehendes pagina. Coloniæ, apud Johannem Gymnicum," 4to. There is no year mentioned either in title-page or colophon; it is however well known to have been published in 1539. 2. "Epitome primi Libri de Inventione dialectica Rodolphi Agricolæ Phrysii, adjectis sane quam appositis in singulos locos exemplis per Alardum Æmstelredamum. Parisiis, apud Christianum Wechelum, 1539," 12mo. This is a reprint: we have not been able to ascertain when it was first published, but from the dedication it appears to have been composed in Louvain. 3. Ἱπποκράτους Κώου πρὸς Δαμάγητον Ἐπιστολή. Hippocratis Coi Epistola cumprimis erudita juxta ac salutaris, interprete simul et paraphraste Alardo Æmstelredamo. Salingiaci, 1539." This also is a reprint: the first edition appears to have been published in 1526. 4. "Marbodaei Galli Cænomannensis de Gemmarum Lapidumque pretiosorum Formis Naturis atque Viribus eruditum cumprimis Opusculum, sane quam utile cum ad Rei medicæ, tum Scripturæ sacræ Cognitionem: nunc primum non modo centum versibus locupletatum pariter et accuratius emendatum, sed et scholiis quoque illustratum per Alardum Æmstelredamum. Cujus studio additæ sunt et præcipuæ gemmarum lapidumque pretiosorum explicationes ex vetustissimis quidem auctoribus coactæ. Cum scholiis Pictorii Villengensis. Coloniæ, 1539," 12mo. The list of his remaining

works we are under the necessity of taking from Valerius Andreas, whose catalogue has been servilely copied by every subsequent writer. It is extremely deficient: several works are omitted altogether, and in the case of others reprints are mentioned instead of the original publications. 5. "Ritus edendi Agnum Paschalem, cum x Plagis Egypti, carmine heroico. Amstelodami, 1523." 6. "Caroli V. Panegyris et Paraceleusis, seu Exhortatio ad Ecclesiæ Reformationem, 1532." 7. "Encomium Hospitalitatis Abrahæ, cum Adjunctis Poematis:" time and place of printing not mentioned. 8. "Commentarium in Progymnasmata Aphthonii. Coloniæ, 1532." 9. "Matthæi Philadelphiensis Precationes piæ et ad Sumtionem Dominici Corporis non parum conducentes, Latinitate donatæ. Coloniæ Agrippinensis, 1532." 10. "Parasceve ad SS. Eucharistiæ Sacramenti Perceptionem: additis Orationibus piis de Passione Christi e sanctis Patribus aliisque collectis. Coloniæ, 1532." 11. "Dissertatio contra Anabaptismum. Antverpiæ, 1535," 8vo. 12. "De Eucharistiæ Sacramento, Lib. I. Lovanii, 1537," 8vo. 13. "Ecclesiastes sive Concionator, juxta locos Rudolphi Agricolæ. Coloniæ apud Gymnicum; Parisiis apud Wechelem." The year of neither edition is mentioned. 14. "Descriptio Hæretici, secundum Locos Rudolphi Agricolæ. Salingiaci, 1539," 8vo. 15. "Baptismus Christianus et Matrimonium descriptum per Dialecticæ Locos Rudolphi Agricolæ. Salingiaci, 1539," 8vo. 16. "Erasmi Bucolicon, cui titulus Pamphilus, cum scholiis. Coloniæ, 1539." 17. "Mulier, sive Uxor juxta Inventionis Dialecticæ Locos explicata. Coloniæ, 1539." 18. "Dissertatiunculæ tres, advers. Hæreticos: quarum I. de Peccato originali; II. de Justificatione per Christum; III. de Justorum Operibus et Meritis. Antverpiæ, 1541." 19. "Oratio de Matrimonio. Lovanii, 1543." (*Vitæ Germanorum Philosophorum*, collectæ a Melchiore Adamo, Francofurti, 1663; *Decas Alardorum Scriptis Clarorum*, collecta a Nicolao Alardo Pastore Steinbeccensi, Hamburgi, 8vo.; Bayle's *Dictionary*, voce "Agricola, Rudolphus;" and the letters of Alardus and his friends scattered through the complete edition of Agricola's works, or prefixed to the other three publications of Alardus mentioned above, as contained in the library of the British Museum.) W. W.

ALARIC. This name occurs in the genealogies of the Saxon kings, as that of an illegitimate son of Ida the first king of Northumbria, and consequently as being brother to Adda: his æra, the middle of the sixth century. Nothing is known of him. J. H.

ALARIC I., a king of the Visigoths in the 5th century A. D. He was descended from the noble race of the Balthi, and in his youth learned the art of war under the Emperor Theodosius. I. In 395 he became the leader of the Visigothic insurrection; he marched from Thrace into Greece in 396, and reached Athens without a check. He devastated the whole of Attica, and exacted the greater part of the wealth of Athens as the ransom of its inhabitants. He then took Corinth, Argos, and Sparta, plundering the cities and enslaving the inhabitants.

In 397, Stilicho, the general of Honorius, landed in the Peloponnesus with a large army from Italy to oppose Alaric. An engagement took place near Corinth, in which, after an obstinate resistance, the Goths were defeated, and, retreating to Pholoe, a mountain on the frontiers of Elis, were there blockaded by Stilicho. Alaric, taking the Romans by surprise, broke through the entrenchments with which they had surrounded him, and forced his way into Epirus. He secretly, upon this, made a treaty with the court of Constantinople, and Stilicho was compelled to abandon Greece by the command of the Emperor Arcadius, who appointed Alaric master general of the Eastern Illyricum. He availed himself of the advantages of this post by obtaining arms for his own troops from the different magazines of arms within his government. He was made king of the Visigoths by his own people, and he alternately cajoled with promises the courts of Rome and Constantinople. Meanwhile he formed the project of invading Italy, which he put into execution A. D. 400. We are not well informed as to the circumstances of his passage across the Alps and his conquest of the provinces of Istria and Venetia, or how he employed himself in the interval between the date of his invasion and the year 403, when he appeared before Milan, where the Emperor Honorius was then residing. His advance excited the greatest alarm. Honorius fled, not daring to trust the strength of Milan; and in the absence of Stilicho, who had been called away to quell an insurrection in Rhætia, was besieged by Alaric in Asta, a town of Liguria. He was rescued by the return of Stilicho, who surrounded the Goths on every side by entrenchments, cutting off their retreat. Alaric still preserved his undaunted determination to conquer Italy. The Roman general, availing himself of the time when the Goths, celebrating the festival of Easter, were unguarded, attacked them at Pollentia, near Turin, and defeated them with great slaughter, taking prisoner the wife of Alaric. The Gothic chief still persisted in his determination to force his way to Rome; but being intercepted by Stilicho, he concluded a treaty with him, and agreed to quit Italy. In his way back, making an attempt on Verona, he was surprised by the troops of Stilicho, and sustained great loss, after which he was allowed to retreat from Italy with an army much diminished by slaughter, desertion, and famine. After this expedition Alaric abandoned the service of Arcadius, and concluded a treaty

with the Emperor of the West, by the terms of which he was made master general of the Roman armies in the prefecture of Illyricum, in order to aid Stilicho in wresting the eastern division of this country from the Eastern Empire. In this post he made many claims on Honorius for alleged services, and threatened war on the non-fulfilment of his demands; a subsidy of 4000 lbs. of gold was in consequence granted to him. After the death of Stilicho, A. D. 408, Alaric, availing himself of the disaffection which ensued, appeared on the Italian frontiers. His offers for further negotiation having been rashly rejected by the court of Ravenna, he advanced by bold and rapid marches from the Alps to Ariminium (Rimini), plundering on his way the cities Aquileia, Altinum, Concordia, and Cremona. Hence, following the course of the Flaminian way, he proceeded through Umbria to Rome, and investing the city closely, he soon reduced it to a state of famine. The Romans made offers of surrender on honourable terms, bidding him beware, if he rejected this alternative, of the courage of a despairing people. Alaric, with scornful pithiness, replied, "The thicker the hay, the easier it is mowed." His terms were at first so severe as to leave the inhabitants little beside their lives; but he afterwards agreed to raise the siege on condition of an immediate payment of 5000 lbs. of gold, 30,000 lbs. of silver, 4000 robes of silk, 3000 pieces of scarlet cloth, and 3000 lbs. of pepper. On receiving this tribute, which was raised with some difficulty, Alaric drew off his troops into Tuscany. The slaves deserted to him in great numbers, and he received a large re-inforcement of Goths and Huns under Ataulphus, his wife's brother. Though occupying so strong a position in Italy, Alaric, for reasons which we cannot at this distance of time attempt to explain, was very moderate in his demands upon Honorius. His stipulations were, to receive an annual subsidy of corn and money, and to occupy with his people Dalmatia, Noricum, and Venetia. It was further suggested by Jovius, the minister of Honorius, that Alaric should be made master-general of the armies of the West. But the folly and wickedness of the ministers of Honorius prevented the acceptance of offers apparently moderate, and a letter from the emperor, agreeing to the annual payment demanded by Alaric, but haughtily refusing to a barbarian the command of the army, was imprudently shown by Jovius to Alaric, who, exasperated at the moment beyond his usual moderation, immediately set out from Ariminium to Rome. On his route he despatched a solemn embassy of the bishops of the towns of Italy, moderating his terms and imploring Honorius to accept them before it was too late. His warning was unheeded; and acting with great promptitude, he seized upon the port of Ostia and, once in possession of the corn magazine there, immediately compelled Rome to surrender. On his entrance into the city he invested Attalus, the prefect of the city, with the imperial purple. But this usurper soon proved himself unworthy of the high station to which he had been exalted; and the failure of the expedition sent by him to Africa against Heraclian, and his general incapacity either to govern or obey, induced Alaric to depose him. Renewing, after this, his negotiations with the court of Ravenna, the Gothic king was finally provoked to fresh hostilities by the attack made upon him by Sarus, one of his own nation, in the pay of Honorius, who cut to pieces a considerable body of his troops. Alaric again marched from the neighbourhood of Ravenna, whither he had gone to urge in person his offers of treaty on the emperor, to Rome; the city was immediately surrendered by traitors within, and delivered to be sacked, A. D. 410. The Christian piety of Alaric spared the churches amid the general plunder. In a few days the Goths, laden with booty, were led off by their chief into Campania, and thence into the south of Italy, ravaging all the country in their course. Extending his views of conquest, Alaric now planned the invasion of Sicily, purposing to make that island his stepping-stone in the passage to Africa. Having marched to the southern extremity of Italy, he proceeded to embark his troops; but a tempest destroyed some of his ships, and he was arrested by death in the midst of his preparations, A. D. 410. The Goths turned the course of the river Busentinus, near Consentia or Cosenza, in the territory of the Bruttii, and placing the remains of their king in the bed of the river restored the water to its original channel; and that the spot might be for ever concealed, they massacred the prisoners employed on the work. (Claudian, *De Bello Getico*, and *In Rufinum*, ii.; Jornandes, *De Rebus Geticis*, c. 29.; Zosimus, *Historiæ*, vi.; Sozomen, *Hist. Ecclesiastica*, vii. and viii.; Socrates, *Hist. Ecclesiastica*, vii.; see also Gibbon, v., and the authorities quoted by him; Greenwood, First Book of the *History of the Germans*.) C. N.

ALARIC II., king of the Visigoths, ninth in descent from Alaric I., succeeded while very young to the dominions of his father Euric in France, A. D. 484. Soon after his accession he came in contact with the growing power of the Franks. Clovis their king had defeated Syagrius, A. D. 488, who, with the title of king, or, perhaps, to speak more accurately, of patricius, governed Soissons and part of the second Belgic, in which subjects of the Roman empire yet remained. (See Biet, *Sur l'Epoque de l'Etablissement des Francs dans les Gaules*, p. 178, et seq.) Syagrius fled to Alaric, who was compelled by Clovis to surrender him. The Visigoths

professed Arianism, and on the pretext of destroying this heresy the Frankish king formed the design of conquering their country. The banishment of Volusianus, bishop of Tours, on account of his non-conformity with Arian tenets, was made a grievance by Clovis, and led to disputes, the settlement of which was vainly attempted by the mediation of Theodoric, and by a conference of the two kings on a small island in the Loire, on which occasion Clovis is said to have made false tenders of peace. Alaric continued to persecute his refractory bishops, till, invited by the general discontent in the Gothic kingdom, Clovis marched through Tours and crossed the Loire at Poitiers. Alaric had not neglected the means of defence; he had collected an army, numerous but unused to active service. At the passage of the Vienne, swollen at the time by an accidental flood, the Goths opposed the march of Clovis, who was however enabled by the discovery of an unguarded ford to cross the river. Alaric, who was expecting promised aid from his father-in-law Theodoric, king of the Ostrogoths, urged by the precipitate counsels of his younger warriors to give battle, still hesitated, till he was attacked about ten miles from Poitiers by the Franks. In the battle which ensued the Goths fought bravely, but were defeated with great slaughter, and Alaric encountering Clovis in single combat was killed by him, A. D. 507. From this event may be dated the foundation of the Merovingian dynasty in France. Alaric left two sons, Giselic, a bastard, and Amalaric, the fruit of his marriage with Theudicote or Theodogothe, the daughter of Theodoric, king of the Ostrogoths, whose ally he had been against the Heruli. Giselic reigned for a short time over the remnant of the Gothic kingdom; Amalaric was afterwards placed on the throne by Theodoric, and died A. D. 531, when the dynasty of the Visigoths in France was finally extinguished. (Gibbon, vi. c. 38. 8vo.; Gregorius Turonensis, lib. ii. in Bouquet, *Recueil des Historiens des Gaules, &c.* vol. ii.; Procopius, *De Bell. Goth.* lib. ii. c. 12.; Jornandes, *De Rebus Geticis*, c. 58.)

C. N.

The reign of Alaric II. was signalised by an attempt to form a body of law for the use of his Roman subjects, which is generally known under the name of the Breviarium or Breviarium Alaricianum. The only authority for the history of this legislation is the Commonitorium prefixed to the code, of which Savigny has given a corrected text. In the twenty-second year of his reign Alaric commissioned a body of jurists, probably Romans, to make a selection from the imperial constitutions and the writings of the Roman jurisconsults. The compilation was made in the city of Aire (Aduris) in Gascony, and was confirmed by an assembly of bishops and nobles; and a copy of it, signed by Anianus, the referendarius of Alaric, was sent to each comes, with instructions to allow the use of no other law under pain of heavy penalties. The circumstance of the copies being signed by Anianus (Anianus . . . hunc codicem . . . edidi atque subscripsi) has given rise to the unfounded notion that he was the compiler of the code; but his signature was only the official evidence of the authority of the copies. This compilation had no appropriate name: it was called Lex Romana, and at a later period it was called Lex Theodosii, Corpus Theodosii, from the title of the code, which forms an important part of it. The name Breviarium or Breviarium Alarici-anum is comparatively modern.

The Breviarium consists of the following materials arranged in the order here enumerated: — 1. The sixteen books of the Theodosian Code. 2. The Novellæ of Theodosius II., Valentinian, Marcian, Majorian, and Severus. 3. The Institutiones of Gaius in two books. 4. The Receptæ Sententiæ of Paulus in four books. 5. Codex Gregorianus, thirteen titles. 6. Codex Hermogenianus, two titles. 7. A short extract from Papinianus, Lib. I. Responsorum.

In the commonitorium or general instructions prefixed to the compilation (which is not found in all the MSS.), and also in the compilation, the materials of which the code of Alaric consists are referred to two general heads, Leges and Jus. The term Leges comprehends laws properly so called, that is, imperial constitutions; and Jus comprehends the writings of the Roman jurists, such as the Institutiones of Gaius, and the compilations made by private individuals, as the Codex Gregorianus and Hermogenianus. The parts selected for this compilation have nearly always been given without any alteration, with the exception of the Institutiones of Gaius, which were epitomised, and various alterations were introduced into the text. All the parts of the compilation, except Gaius, are accompanied by an interpretation, which appears to have been made by the compilers, and was found necessary because the original text, so far as it was adopted, was given entire, and would often either be obscure or ill suited to the condition of the inhabitants of Gaul. As Gaius was completely remodelled, there was no occasion for an interpretation there. It is obvious that the Breviarium is of little use for correcting the text of Gaius, but it often shows what subjects were treated in those passages of Gaius which are defective in the Verona MS. Some parts of this epitome of Gaius are not taken from the Institutiones.

The Breviarium has considerable value for the history of the Roman law, as it contains sources which are otherwise entirely or partially unknown — the Receptæ Sententiæ of Paulus and the first five books of the Theodosian Code. But juristical learning had

greatly declined at the time when this compilation was made, as we must infer from the fact that no use was made of Ulpian, very little of Papinian, that Gaius was epitomised, and that the best works of Paulus were not selected by the compilers.

There are numerous MSS. of the Breviarium; but the only complete edition of the Breviarium alone is that of Sichard, Basle, 1528, fol. The whole Breviarium, together with other things, is contained in the Jus Civile Antejustinianeum, Berlin, 1815. (Savigny, *Geschichte des Röm. Rechts im Mittelalter*, vol. ii.; Zimmern, *Geschichte des Röm. Privatrechts*; Gaius, *Præfat. primæ edit. præmissa.*) G. L.

ALARY, BARTHELEMY, was born at Grasse in Provence about the middle of the seventeenth century, and for some time practised as an apothecary in his native place. He is reputed to have been the first of that class of pharmaceutists who are distinguished by the sale of secret remedies for particular diseases, and to have introduced this species of empiricism by vending lozenges for the cure of intermittent fevers, which he declared would quickly and certainly yield to their influence. The direct action of these remedies was to excite vomiting, to promote perspiration, and many of the other secretions of the body. They were composed of angelica, contrajerva, antora, black hellebore, gentian, various salts, and arsenic. Having practised with success upon Jean Raibaut, an anatomist and surgeon of some reputation at Grasse, Alary went to Paris in or about the year 1680. The wife of Aquin, chief physician to Louis XIV., was at this time suffering under an intermittent fever, which had resisted all the medicines then usually employed; application was made to Alary in her behalf, and two doses of his nostrum were sufficient to effect her cure. This success, in so well-known a person, of course quickly gave reputation to the remedy. Royal patronage was bestowed upon the inventor, and the king made him a handsome present, directed the lozenges to be used in all the French hospitals, and ultimately purchased the secret. To so great a height had the confidence in the efficacy of this remedy attained, that Louvois, one of the ministers of Louis XIV., was thought to confer a great service on the French army by presenting them with 20,000 of these lozenges. Alary established a mart at Paris for the sale of his medicine, and produced a work entitled "La Guérison assurée des Fièvres Tierces, double-tierces en deux jours, quatres et double-quatres en quatre jours, par le remède de B. Alary, fait et distribué par privilége du Roi." Paris, 1685, 12mo. In this work he describes the mode in which the remedy is to be administered, the regime to be followed during the time of its employment, and the different effects which it produces; at the same time he repels the charges brought against its universal utility by physicians, and gives some general directions for the hygienic management of patients suffering under fevers. (Mangetus, *Bibliotheca Med.*; *Acta Eruditorum*, 1685.)

G. M. H.

ALARY, ETIENNE AIMÉ, a soldier-priest distinguished for his piety and bravery, was born at Montpezat in the present department of Ardèche in the month of September, 1762. He studied theology at the seminary at Viviers, and took holy orders in 1785. On the breaking out of the revolution he attached himself to the fortunes of the royal family, was outlawed, and forced to emigrate in 1792. He was afterwards appointed aumonier du quartier général of the Prince of Condé, and successively confessor of the Dukes of Angoulême and of Berri. He accompanied the army of the Prince of Condé through the campaigns of 1792, 1793, 1794, 1795, 1796, 1797, 1799, and 1800, was present at every engagement in which it took part, and displayed the greatest courage in rendering spiritual consolation and assistance to the wounded. He was himself wounded before Munich in 1796, and had a horse killed under him in the engagement at Constance in 1799. In 1803 he ventured to return to France, but was arrested in the following year, and kept in confinement for several years, first at St. Pelagie, and afterwards at the Temple. Again an exile, he followed Louis XVIII. in his wanderings, and returned with him to his native country on the final abdication of Napoleon. His death is stated, in the supplement to the "Biographie Universelle," to have taken place in 1819. (*Biographie des Hommes Vivans.*) J. W. J.

ALARY, GEORGE, abbé, director of the seminary for foreign missions at Paris, was born at Pampelonne, in the diocese of Alby on the 10th of January, 1731. Having determined to devote his labours to the diffusion of the Christian religion in foreign countries, he quitted Paris in 1763 for the mission to Siam, at which place he arrived on the 8th of September in the following year. He had resided at Mergui four months when that city was sacked, and Alary, after being stripped of everything and cruelly ill treated, was led away captive with the greater part of the inhabitants to Rangoon, a maritime city of the kingdom of Ava. This event opened to him a new field for exertion; he effected many conversions amongst the heathen inhabitants of the place, and was of great use to the Christians there, who were at that time without a pastor. After a captivity of nine months he obtained permission to embark on board an English vessel, which carried him to Bengal, whence he proceeded to Pondicherry, and afterwards to Macao. In 1768 he entered China, and preached the Gospel with much success in

the province of Su-Tchuen, and afterwards in that of Kouei-Tcheou, which latter place had not been visited by missionaries for a considerable period, and where he also made many converts. Having been recalled to Paris in order to undertake the directorship of the seminary for foreign missions, he left China in 1772 and entered upon his office by the express desire of Clement XIV. He continued in the zealous discharge of his duties until 1792, when the revolution driving him from his country he took refuge in England. In 1802 he returned to France, and succeeded in procuring the re-establishment of the seminary in 1804, which he again superintended until its final dissolution in 1809. From this time he lived in retirement until his death, which took place on the 4th of August, 1817. (*Le Moniteur*, 1817, p. 895.) J. W. J.

ALARY, JEAN, a poet and advocate of the parliament of Toulouse, in which city he was born in the latter half of the sixteenth century. His father, who was president of the Présidial of Toulouse, was much esteemed by Catherine de Medicis and Henri III., who intrusted to him the management of many affairs of importance, and on his premature death continued their protection to his children. Jean Alary being involved in a long and intricate law-suit was obliged to take up his residence for several years in Paris, and while there, in order to spend his time usefully as well as profitably, he published a long discourse entitled "Abrégé des longues études; ou, Pierre Philosophique des Sciences." This work, which made much noise at the time, was addressed to all princes, ecclesiastics, ambassadors, and others who might be desirous of supplying in a short period the deficiencies of their early education. The author proposed to communicate his science by certain new and infallible rules, and he soon obtained many disciples. Thirteen of his rules having been stolen from him, he presented a memorial to the king in 1620 demanding justice for the theft. His complaints made so strong an impression upon several persons, that one prelate offered to allow him 800 francs per annum, and to repair an old abbey for the reception of the poor scholars to whom he was desirous of imparting his science; and another, to pay him annually 12,000 francs towards the accomplishment of his great projects in favour of education. That these projects were not carried into effect may be presumed from the absence of any evidence upon the subject. Little more is known concerning him beyond what may be gathered from the titles of his works: by one it appears that he had been obliged to quit France and abandon his property through the machinations of the Jesuits; and by another, that he had visited England. The time of his death is not known. He was very whimsical in his dress, and was commonly called by the lower orders "le philosophe crotté" (the dirty philosopher). His works are — 1. "Recueil de Récréations Poétiques." Paris, 1605, 4to. 2. "Le Lys fleurissant pour la Majorité du Roy." Toulouse, 1615, 8vo. 3. "Abrégé des longues E'tudes." 4. "Sur les Louanges, Maladie et Guerison de tres-haut Seigneur Messire George de Villiers, Duc de Buckingham;" printed about 1623. 5. "Conceptions Poétiques, sur les Merts du tres-auguste Jacques, Roy de la Grande Bretagne, et du tres-valeureux Maurice, Prince d'Orange;" printed about 1625. This tract contains "Continuation des Conceptions Poétiques, par le même auteur, depuis son retour en Angleterre." 6. "Sur la Louange de tres-illustre Seigneur le Prince d'Orange, et Siège de Breda: ode par Jean d'Alary, monstrant les deux perfections du sçavoir, par l'invention de son art qui l'a contrainct de quitter la France et ses biens par l'envie, &c. des Jesuites." The last three works have escaped the notice of his previous biographers. 7. "La Vertu triomphante de la Fortune." Paris, 1622, 4to. The circulation of his works is supposed to have been very limited, he having printed them at his own expense and been his own publisher. (Barbier, *Examen Critique des Dictionnaires Historiques, &c.* i. 19.) Barbier states that he has taken his account of Alary from an unpublished work of great reputation entitled "Histoire des Poetes Français," by Guillaume Colletet. (Goujet, *Bibliothèque Françoise*, xv. 35.; Le Long, *Bibliothèque Historique de la France*, ii. 784.) J. W. J.

ALARY, PIERRE JOSEPH, prior of Gournay-sur-Marne, was the son of an apothecary and born at Paris in 1689. His amiable disposition and his ardent desire for knowledge procured him the friendship of the learned Abbé de Longuerue, who took pleasure in instructing him, and always spoke of him as one of his best scholars. Under such excellent tuition he acquired an accurate knowledge of ancient and modern languages, and became well acquainted with history, and particularly with that of his own country. Notwithstanding the quiet and studious life led by Alary, he was accused of participation in the Cellamare conspiracy which was formed in 1718. The regent, Philip of Orleans, permitted him to defend himself, and was so well persuaded of his innocence, that he said to him, "Your enemies have conferred an obligation upon both of us in affording me the opportunity to know you;" he also intrusted him with an important share in the education of the king, Louis XV., that of teaching him history. Alary had early been made prior of Gournay-sur-Marne, and on the 30th of December, 1723, he was elected a member of the French Academy. This election aroused the jealousy of many who coveted the distinction, and the

poet Roi published so gross a libel against the society in general, and Alary in particular, that the king committed the author to prison, and the Académie des Inscriptions et Belles Lettres struck him out of their list of members. In 1724 Alary formed a species of political academy, under the name of "Société de l'Entresol," which continued in existence until 1731. Many details concerning this society will be found in the correspondence between Alary and Lord Bolingbroke. He is said to have imitated his preceptor Longuerue in his philosophic indifference for literary reputation, and has in fact left no work behind him, with the exception of a portion of a history of Germany, which he laid aside when he became tutor to the king. It is probable that his philosophic indifference was fostered by the possession of an income of about 40,000 livres per annum. He is described as a man who loved all the conveniences of life, and above all, good cheer, but whose morals were as pure as his disposition was amiable. He died on the 15th of December, 1770. (D'Alembert, *Histoire des Membres de l'Académie Françoise*, vi. 315.; *Lettres Historiques, Politiques et Particulières, de Lord Bolingbroke, depuis* 1710, *jusqu' en* 1736, ii. 439. iii. 451.) J. W. J.

ALASCO, or à LASCO, JOHN. His real name was John Lascki. He was born in the year 1499 in Poland, and belonged to a family of very high rank in that country. After his elementary education was completed at home, he visited the most celebrated universities on the continent of Europe, especially those of Italy, France, and the Netherlands. At Zürich he became acquainted with Zwingli, who exhorted him to a careful study of the Scriptures. In 1525 he stayed for some time at Basel, where he formed an intimate friendship with Œcolampadius and Pellicanus, but more especially with Erasmus. During his stay in Switzerland he imbibed the doctrines of the Swiss reformers; but he did not make an open profession of his belief till some time afterwards. On his return to his country in 1526 he was appointed provost of Gnesen, and afterwards of Lenczicz also. Ten years later, two bishoprics were offered to him at once, that of Weszprim in Hungary, and of Cujavia in Poland; but the religious opinions which he had in the mean time formed induced him to declare that he could not conscientiously undertake the duties of either of these high offices. Sigismund I., then king of Poland, acquiesced in this declaration, and gave Alasco permission to pay a second visit to foreign countries, by means of which Alasco hoped partly to extend his knowledge, and partly to be enabled to pursue and carry into practice his religious views with less restraint than in his own country. In 1537 he stayed for some time at Mainz, and then spent two years at Louvain, where he married. In the course of these two years he also visited Wittenberg, and became acquainted with Melanchthon. Soon after 1540 he went to Emden in East Friesland, where he found a sphere of action suited to his talents and religious views. Count Enno, and after his death the Countess Anna, frequently consulted him on public, especially ecclesiastical affairs, and he was so well satisfied with his position there, although he held no public office, that in 1542, after a short visit to his native country, he returned to Friesland. At the urgent request of the government and of the Protestant community at Emden, he accepted the office of preacher, together with the superintendence of all the newly-established Protestant communities in the country. The Reformation in this part of Holland owes to Alasco its completion and final settlement. He had great obstacles to overcome, but he succeeded in making many new arrangements in the forms of public worship, in removing images from the churches, in abolishing various superstitious practices, in introducing a strict church discipline, and in reorganising the establishments for education. He wrote a manual of the Reformed doctrines, in which he followed the views of the Swiss reformers. Albert, duke of Prussia, made him a brilliant offer, and invited him to settle in his dominions; but Alasco would not give up the view which the Swiss reformers took of the Lord's supper, and this prevented him from accepting the duke's proposal. The Augsburg Interim also placed many obstacles in the way of his operations in Friesland. In 1548, being invited by Archbishop Cranmer, at the request of King Edward VI., he came over to England. The great object of his visit was to regulate the affairs of the congregation of foreign Protestants which had been formed in London, principally consisting of those who had been obliged to leave their homes. In 1554 this congregation consisted of upwards of 3000 members, and Alasco not only undertook to organise the body, but drew up an admirable constitution for them, which was printed at London in 1550. He was not well satisfied with the ceremonial part of the Reformed English church, and he thought it wrong that the Lord's supper was not taken by the communicants in a sitting attitude. In 1553, after the death of Edward VI., the foreign Protestant congregation being obliged to quit England, Alasco sailed with above 300 persons to Denmark, where he hoped to find a place of refuge for them. But as he attacked the manner in which the Lord's supper was administered in that country, and openly declared his disapproval of the ritual adopted in Denmark, he was obliged, in the winter of 1553, to leave the country. The king, however, provided him and his friends with all that was necessary for their journey, and also allowed Alasco's two sons with their in-

structor to remain in Denmark until the end of the winter. Alasco now again went to Emden, and soon after to Frankfurt on the Main, where he endeavoured to organise the body of foreign Protestants who had taken up their abode there, and partly consisted of those who had followed him from London, and partly of such as had resorted there from other countries. In 1556 he appears to have grown tired of his wandering life, and returned to Poland. His zeal, however, in promoting the interests of the Reformed religion was still unabated, and he was one of the first and most active reformers in Poland. He was one of the eighteen divines who co-operated in the Polish translation of the Bible, which was published in 1563. Alasco, however, died before the work was completed, on the 13th of January, 1560.

Alasco is the author of a great number of theological and controversial writings, all of which are written in Latin, and in defence of the religious opinions of the Swiss reformers. The most remarkable among them are — "Defensio veræ Doctrinæ de Christi Domini Incarnatione adversus Mennonem Simonis," 1545. "Forma ac Ratio totius Ecclesiastici Ministerii Eduardi VI. in Peregrinorum, maxime Germanorum, Ecclesia," London, 1550. This work, which contains the constitution of the congregation of foreign Protestants in London, is preceded by an address to King Sigismund, the senate, and the nobles of Poland. It has been translated into German by Micronius, Heidelberg, 1565, 8vo. "Brevis et dilucida de Sacramentis Tractatio," London, 1552, 8vo. "Epistola continens summam Controversiæ de Cœna;" and "Confessio de nostra cum Christo Domino Communione, et Corporis item sui in Cœna Exhibitione," London, 1552. "Catechismus major," London, 1551: it has been translated into Dutch by Utenhov. "Simplex et fidelis Narratio de Ecclesia Peregrinorum in Anglia," Emdæ, 1553. This work is preceded by an admonitory letter to Christian, king of Denmark. "De recta Ecclesiarum instituendarum Ratione Epistolæ III." 1556. "Purgatio Ministrorum in Ecclesia Peregrinorum Francofurti adversus eorum Calumnias," Basel, 1556, 8vo. His other writings, which consist chiefly of letters of a controversial nature, are scattered in various works. (Adami *Vitæ Theolog. Exteror*, p. 19, &c.; *Neue Beiträge von alten und neuen Theolog. Sachen*, 1756, p. 595, &c.; L. Harbö, *Nachrichten von den Schicksalen des Johann a Lasco und seiner Gemeine in Dänemark*, transl. into German by Mengel, Copenhagen and Leipzig, 1758, 8vo.; J. F. Bertram, *Gründlicher Bericht von Johann a Lasco*, Aurich, 1733, 3 vols. 4to.; Burnet, *History of the Reformation*; Comp. Adelung's *Supplement to* Jöcher's *Allgem. Gelehrt. Lexic.* iii. 1310, &c.) L. S.

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AL-ASH'ARI' (Abú-l-hasan 'Ali Ibn Isma'íl), founder of the sect of the Ash'arites, was born at Basrah about A. D. 860. He was the descendant of Músa Ibn Belál Al-'asharí, the companion of the prophet Mohammed, and took his name from him. Al-'asharí at first professed the sect of the Motazelites, not that of Sháfi', as erroneously stated by D'Herbelot (*Bib. Or.* voc. "Ashari"); but having quarrelled with his master, Abú 'Alí Al-jobbaí, he left him and set up a sect of his own. The occasion of the dispute was as follows: — Al-'asharí put to his master the case of three brothers, the first of whom lived in obedience to God, the second in disobedience to him, and the third died an infant, and then asked him what he thought would become of them? Al-jobbaí answered that the first brother would certainly be rewarded in Paradise, the second punished in hell, and the third neither rewarded nor punished. "Very well," said Al-ash'arí; "but if the third brother were to say, 'O Lord, hadst thou left me longer on the earth, I might have entered Paradise with my believing brother, and it would have been better for me.'" To this Al-jobbaí replied, "that God knew before hand that he would be a wicked creature, and therefore cast him into hell." "Then," retorted Al-ash'arí, "the second brother would say, 'O Lord, why didst thou not take me away in my infancy, as thou didst my third brother, that I might not deserve by my sins the punishment of hell?'" Al-jobbaí could return no answer to this, and some angry words ensuing, both master and pupil separated, and were ever after hostile to each other. On the ensuing day, Al-ash'arí repaired to the mosque, and in the presence of the assembled multitude retracted his religious opinions, and forsook the sect of the Motazelites, framing one of his own, which partook of the doctrines of the Sháfiites and of those of the Hanbalites. The opinions of Al-ash'arí spread rapidly through Syria and Egypt, but were chiefly adopted by the Moslems of Spain and Africa, who professed the sect of Málik Ibn Ans, that among the orthodox sects of Islám to which the doctrines of the Ash'arites bear most resemblance. Their principal tenets are as follow: they allow the attributes of God to be distinct from his essence, yet not so as to establish any comparison between God and his creatures. This was also the opinion of Ahmed Ibn Hanbal, the founder of the sect of the Hanbalites; of Dawúd Al-ispaháni, chief of the Dháherites; as well as that of Málik Ibn Ans. On the subject of predestination they maintain that God has one eternal will, which he applies to whatever he pleases, both with regard to his own actions and to those of men so far as they are created by him, but not as they are acquired by themselves, and that he wills both their

good and their evil. As to mortal sins, their opinion is, that if a believer, guilty of any sin whatever, die without repentance, his sentence is to be left to God, who will either pardon him out of mercy, or through the intercession of the Prophet, or will punish him in proportion to his demerit, and afterwards, through his mercy, admit him into Paradise; for it is not to be supposed, they say, that a believer can remain for ever in hell with an unbeliever. In this latter point the doctrines of the Ash'arites is diametrically opposed to that of the Motazelites. In common with the Sefâtians or Attributists, Al-ash'arí and his disciples believed the Korán to be eternal and uncreated, but with some slight modifications which are fully explained by Sale in the preliminary discourse to his translation of the Korán. Al-ash'arí led a very exemplary life, and it is related that his yearly expense did not exceed seventeen dirhams. The year of his death is not well ascertained, some authors placing it in A.H. 324 (A.D. 935–6), whilst others postpone it till A.H. 330 (A.D. 941–2). He left several works, among which the most esteemed by his disciples, as containing an abstract of his religious opinions, are the "Aydháhu-l-borháni fí-r-radd'ila ahli-z-zígh wa-l-taghyán" ("Clear Proofs for the Refutation of Heretical Doctrines"), and the "At-tabiin fí ossúli-d-dín" ("Exposition of the fundamental Principles of Religion"). A doctor named Ibn 'Asákir, who had been one of Al-ash'arí's disciples, wrote an account of his life and writings, and Ibn Khallekán also devoted to him an article in his Biographical Dictionary. A notice of Al-ash'arí occurs likewise in the tract attributed to Leo Africanus, and inserted by Hottinger in his "Promptuarium, seu Bibliotheca Orientalis," under the following title — "De Viris quibusdam illustribus apud Arabas." (Abú-l-fedá, *Ann. Musl.* ii. 419.; Abú-l-faraj, *Hist. Dyn.* p. 105.; D'Herbelot, *Bib. Or.* voc. "Aschari;" Pococke, *Specimen Hist. Arab.* ed. vet. p. 230.; Ibn Khallekán, *Biog. Dict.*)

P. de G.

ALASHKAR or ALISHKAR, RABBI MOSES, the Egyptian, (ר' משה אלאשקר או אלישקר ממצרים), an African rabbi, who, according to De Rossi, was judge or ruler of his people in Egypt. He was most probably descended from the ancient and well-known Hebrew family, "Min Haadomim," generally translated De Rubeis, as the Arabic surname "Alashkar" has the same signification as the Hebrew "Haadom," that is, "the Red." He was living during the close of the fifteenth and beginning of the sixteenth centuries, and wrote — 1. "Hasagoth," (Animadversions on the book called "Sepher Haemunoth" ("The Book of Truths") of R. Shem Tob Aben Shem Tob, in which Alashkar repels and successfully confutes the attæcks made by Shem Tob on Maimonides, Aben Ezra, and Levi Gerson, and supports their views of the Hebrew doctrines and articles of faith. It was printed at Ferrara the year after the "S. Haemunoth," of R. Shem Tob, by Abraham Usque, A.M. 5317 (A.D. 1557), in 4to. It was written A.M. 5255 (A.D. 1495), as appears from the preface, in which the editor, R. Baruch Usiel, of the family of the Zacuti, says that he met with these Animadversions lying like a string of precious pearls in the author's volume of Questions and Answers, by which he no doubt means the following work: — 2. "Sheeloth Uteshuvoth" ("Questions and Answers"), printed at Sabionetta, by Cornelius Adelkind, or Adelkenad, A.M. 5314 (A.D. 1554), in 4to. De Rossi also cites an edition as printed at Constantinople, without giving either date or form; but he has followed Bartolocci, who follows the Shalshelleth Hakkabbala. 3. Buxtorff and the Siphte Jeshenim cite a work by this author called "Geon Jaacob" ("The Splendour of Jacob"), and the younger Buxtorff, in the appendix to the "Bibliotheca Rabbinica" of his father, mentions another manuscript work of this author, called "Sepher Hageula" ("The Book of Redemption"); but no account of these works is given beyond the mere titles. 4. Some Hebrew poems and prayers by Moses Alashkar are printed in the "Jephe Noph" ("Beautiful in Situation") (*Psalm* xlviii. 3.), which is a collection made by an anonymous author, comprising the epistles of R. Judah Zarko to R. Joseph Aben Jachija, R. Joseph Hamon, and R. Chajim Alphual, with other epistles; also various forms of legal instruments and contracts relating to marriage, divorce, and the like; also cabbalistical prayers for travellers by sea and land, by Ramban (Nachmanides); also some rhythmical prayers by R. Isaac Ashkenazi or the German; to which is added the ceremony of administering forty stripes save one, according to the formulary preserved among the occidental Jews, that is, those who dwelt in Palestine, as contradistinguished from the oriental or Babylonian Jews. This flagellation they call "Malkuth," and they were accustomed to receive it voluntarily as a penance on the eve of the great day of expiation. The "Jephe Noph" was printed at Venice by J. de Gara, in 4to., without date. 5. R. Samuel Oseida, in the preface to his commentary on the "Pirke Aboth," cites a commentary on the same work by Moses Alashkar, as a work of which he has made use in his own. 6. De Rossi says that he is also the author of a commentary on the "Orach Chajim," and also on "Rashi" on the Pentateuch, both in manuscript, but he does not say where they are to be found. (Wolfius, *Biblioth. Hebr.* i. 803, 804. iii. 729.; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 869. iv. 60. 65, 66.; R. Gedalia, *Shalshelleth Hakkabbala*, p. 63.; De

Rossi, *Dizionario Storico degli Autori Ebr.* i. 42.) C. P. H.

ALATI'NO, MOSES, (משה אלאטינו), a Jewish physician of Spoleto in Italy, was contemporary with R. Emanuel Aboab, and consequently lived at the end of the sixteenth century. Aboab, in his Nomologia, p. 220., speaks of him as a most skilful physician, and also remarks that he saw in his library a Hebrew manuscript of the Bible, six hundred years old. He is the author of a Latin translation of Galen on the treatise of Hippocrates entitled "On Air, Situation, and Waters," which is in the sixth volume of the works of Galen printed at Paris, A.D. 1679, in 13 vols. folio. He also translated from Hebrew into Latin the treatise of Themistius on Aristotle's work "On the Heavens and the World," which Hebrew translation had been made from the Arabic: at least this is the account given by Huet, in his work "De Claris interpretibus," p. 224. (Wolfius, *Biblioth. Hebr.* i. 803.; De Rossi, *Dizionario Storico degli Autori Ebr.* i. 42, 43.) C. P. H.

ALATI'NO, VITA'LE, (ויטל אלאטינו), a Jewish physician of Spoleto in Italy, uncle of the celebrated physician and rabbi David de Pomis, who, in his "Apologeticus tractatus de Medico Hebræo" ("Apologetical Treatise on the Jewish Physician"), p. 71., says that Alatino was universally esteemed one of the greatest physicians of his time, and that throughout the whole of Umbria he was considered a second Hippocrates; that he has also left many valuable works on the science of medicine, but of these works he gives no account. He tells us also that his uncle Vitale was chief physician to Pope Julius III. From these facts we learn that he lived in the early part of the sixteenth century. (Wolfius, *Biblioth. Hebr.* iii. 236.; De Rossi, *Dizionario Storico degli Autori Ebr.* i. 43.) C. P. H.

ALATRI'NO, R. JOCHANAN JUDAH, (ר' יוחנן יהודה אלטרינו), an Italian rabbi who was living in the beginning of the sixteenth century, and who is called by Bartolocci (vol. iv. p. 46.), Mordecai Alatrino, but who is better known among Italian writers as Angelo Alatrino. He is the author of an Italian translation of some Hebrew verses by R. Nathan Jedidja ben Elieser, which are published with the "Barki Naphshi" ("Bless, O my Soul") of R. Bechaji ben Joseph. They consist of one hundred and sixty-four Hebrew triplets, with the Italian version on the opposite page or column. In the preface, R. Nathan, the author of the Hebrew verses, says that the Italian is by his maternal grandfather, R. Jochanan Judah Alatrino. This little book was printed with the title "L'Angelica Tromba di M. Angelo Hebræo Alatrino, con Alcuni Sonnetti Spirituali del Medesimo" ("The Trumpet of the Angel of M. Angelo Alatrino the Jew, with some Spiritual Sonnets of the same"), at Venice, A.D. 1628, in 8vo. Bartolocci, who inserts this account from the work itself, in his article "Bechaji Haddaijan," which is also confirmed by Wolff, who had evidently also consulted the book, does not tell us why he elsewhere calls this rabbi Mordecai; it is probable, however, that at some period of his life he may have assumed that name. The assumption of new appellations was not unusual among the Jews. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 653. iv. 46.; Wolfius, *Biblioth. Hebr.* i. 238—788. iii. 144.) C. P. H.

ALAU-D-DI'N KUJU'K. [KUJU'K.]

'ALA'-UD-DI'N MAS'U'D GHORI, the seventh king of the first Tartar dynasty in Delhi, succeeded his brother Bahrám in A.D. 1241. His brief reign presents to us one remarkable event which is not unworthy of our notice at present, situated as we are with regard to China. In A.D. 1244 a host of Mogul Tartars invaded Bengal by way of Khatá and Tibet. They were vigorously opposed and ultimately expelled by the Indian troops, who were probably aided by the climate. Of the numerous incursions made by the hordes of the north into India, this is the only one recorded in history as having taken place from that quarter. Unfortunately the historians have left us no information respecting the precise region from which the invaders came, nor of the route which they followed. In the following year 'Alá-ud-dín at the head of his troops repelled another army of Moguls, who under Mangú Khán were on their march through Kandahár towards the banks of the Indus. The enemy, on seeing the preparations made to receive them, hastily retreated, and 'Alá-ud-dín returned in triumph to his capital. After this he seems to have abandoned himself to the worst kinds of dissipation. When under the influence of wine he exercised so many acts of cruelty and oppression, that the most innocent of those who were near him felt not a moment's security of their existence. At length his nobles, no longer able to endure his caprice, transferred the crown to his uncle Násir-ud-dín who succeeded in June, 1246. 'Alá-ud-dín was allowed to pass the remainder of his life in prison. (Ferishta's *History*; and Elphinstone's *India*.) D. F.

A'LAVA Y BEAUMONT, DIE'GO, was the son of Francisco de Alava, master of artillery to the King of Spain, and was born about the year 1560. He was educated at Alcala, in the house of Ambrosio de Morales, the celebrated Spanish antiquary, and studied the Greek and Latin languages and the law; but the bent of his mind leading him towards military studies, he left Morales to devote himself to mathematics under Jeronymo de Muñoz, then professor at Salamanca. When about the age of thirty he published at

Madrid, in folio, a work on the art of war, and in particular of artillery; "El perfecto Capitan instruido en la Disciplina militar y nueva Ciencia de la Artilleria," which was highly commended by Sanchez de Brocas, better known by the name of Sanctius Brocensis, one of the most distinguished scholars Spain has ever produced. Nicolas Antonio records nothing of his subsequent career. (N. Antonius, *Bibliotheca Hispana Nova*, edition of 1783, i. 265.) T. W.

A'LAVA Y NAVARE'TE, DON IGNA'CIO MARI'A DE, a Spanish marine officer, a native of Vitoria. He commenced his career as midshipman (guardia marina) on the 23d of June, 1766, and distinguished himself in this subaltern rank by his application, acquirements, and courage. On the breaking out of the war with the English in 1779, he joined the fleet of Admiral Cordova, who in 1781 gave him the command of the frigate Barbara. He cruised in the Straits of Gibraltar during a severe winter, and assisted the floating batteries which were constructed to attack the garrison of Gibraltar in 1782. He was also present at the partial engagement with Lord Howe, after the relief of Gibraltar on the 20th of October in the same year. He was successively appointed captain of the frigate Sabina, and of the San Ildefonso ship of the line, and while in the latter became actively instrumental in bringing about the first treaty of peace between Spain and Algiers. In 1787 he was rear admiral (mayor general) of the squadron under Don Juan de Langara, and in 1790 of that under the Marquess Del Socorro. In 1791 he assisted, with his ship the San Francisco, in the defence of Oran in Barbary, then belonging to Spain, which was attacked by the Moors while suffering from a recent earthquake; and in 1793 he was with Langara in all the enterprises in the Mediterranean against the French republic. Being appointed admiral, he sailed to South America, doubled Cape Horn, and crossed the Pacific to the Philippine Islands. During his voyage he touched at the Mariana Isles, and rectified many errors in the charts of the South and Asiatic seas, and passed through several straits little known, or rarely frequented by ships of equal magnitude. Returning to Europe, by the Cape of Good Hope, in 1803, he was made second in command of the fleet under Admiral Gravina; and was engaged in the ever-memorable battle of Trafalgar, which was so disastrous to his country. He was wounded severely in the head, and was taken with his flagship, the Santa Anna of 112 guns; but during the heavy gale that followed the vessel got dismasted into Cadiz. Admiral Collingwood in his despatches states his belief that she had sunk, as her side was almost entirely beaten in. During the Peninsular war he was appointed commander-in-chief of the Havanna station; and on his return from thence he received the same command at Cadiz for life. After such long and worthy service he was in 1817 elevated to the rank of high admiral (capitan general de la Armada) and president (decano) of the Board of Admiralty; which distinguished rank he enjoyed a very short time; he died at Chiclana, near Cadiz, on the 26th of May of the same year. (Biographical article in Miñano's "*Diccionario Geografico*;" Clark and M'Arthur's *Life of Nelson*.) W. C. W.

ALAYMO, MARCO ANTO'NIO, also called Alcaimo, was born at Ragalbuto in Sicily in 1590. After going through the ordinary courses of philosophy and classical literature he made choice of the profession of medicine, and received his doctor's degree at Messina in 1610. In 1616 he established himself at Palermo, in which city he gained great reputation, especially during the plague which ravaged Sicily in 1624, and afforded an opportunity for the display of his energy and skill. He was at this time directed by the viceroy to go into several of the larger towns, and under his superintendence means were adopted to check the progress of the pestilence. His fame was not confined to his own country, for the professorship of medicine in the university of Bologna and the place of chief physician of Naples were successively offered to him. Attachment to his own country induced him to reject both these propositions, and he continued to practise at Palermo, where he died in 1662.

Alaymo is ranked as the first physician of his age in Sicily; he was consulted by persons from all parts of the island, and esteemed an oracle in subjects connected with his profession. He was one of the founders of the academy of medicine in Palermo; at his death a funeral oration was pronounced in his honour by a member of this academy, and was published with other pieces in praise of Alaymo at Palermo, 1662, 4to. He was distinguished for his munificence to religious institutions, and he mainly contributed to found a church at Palermo to Sta. Maria degli Agonizanti, to the completion of which he contributed large sums. His writings, though not voluminous, evince much classical learning, and an extensive acquaintance with the philosophy of the time in which he lived. His Diadecticon contains an account of various medicinal substances: the most remarkable portion of it is that in which he inveighs against the folly of those who would exclude from the catalogue of remedies preparations derived from the human body. He argues that as bodies possessing the most perfect forms are found to yield the most exquisite properties, so man, being created in the image of his Maker, must of necessity in his body supply the best medicaments, far superior to those derivable from other animals. He adds, "When, upon his fall, man was re-

jected from Paradise, and compelled to seek remedies in various regions, it was the gift of Supreme Goodness that in his own body should be contained the antidote for almost every disease; so that not only the whole body, but even its most sordid excrements, become of the highest value." (*Diadect.* p. 6.) He then proceeds to give an account of the different parts of the human body to be used remedially, and the diseases to which they are severally applicable. The ulcus syriacum, which forms the subject of a separate treatise, is described by him as a gangrenous affection of the throat, commencing in the tonsils and uvula, quickly spreading to the adjacent parts, and leading often to a fatal termination. He states that from a very early period the barbarian inhabitants of Egypt and Syria had been afflicted with it, and that the Deity had lately introduced it into Sicily, probably intending it as a punishment for the numerous and heinous crimes then practised among his countrymen. Though many died from its effects, he describes it as differing from the plague in many respects, and relates the symptoms by which the two diseases may be distinguished. His works are — "Discorso intorno alla Preservatione del Morbo Contagioso," Palermo, 1625, 4to. Consultatio pro Ulceris Syriaci nunc vagantis Curatione. Panormi," 1632, 4to. "Diadecticon, seu de succedaneis Medicamentis Opusculum. Panormi," 1637, 4to. "Consigli Medico-Politici. Palermo," 1652, 4to. He left in manuscript the following: — "Commentaria in Historiam ab Hippocrate in Epidemicis Constitutionibus observatam;" "Opus pro cognoscendis curandisque Febribus malignis;" "Consultationes Medicæ pro arduissimis Morbis, ac difficile curabilibus." The two last he mentions in his Diadecticon as already in progress. (Mongitore, *Bibliotheca Sicula*; Mazzuchelli, *Scrittori d'Italia.*) G. M. H.

AL-AZDI' is the patronymic of a celebrated Mohammedan doctor, named Abú Mohammed 'Abdu-l-hakk Ibn 'Abdi-r-rahmán Al-ishbilí, who was a native of Seville in Spain, where he lived and died in A.H. 582 (A.D. 1186-7). He wrote a work entitled "Ahkám" ("Statutes" or "Decisions"), which, according to Al-makkarí, was held in great esteem by the Spanish Moslems, and treated of legal decisions founded on the Korán and the traditions relating thereto. Hájí Khalfah, who mentions the work, says that the author made three editions of it; one in three large volumes, which was called "Al-kobra" ("The Large"); another called "Al-wsetta" ("The Middling"), in one thick volume; and a third known by the title of "As-soghra" ("The Small"), which last contained one thousand and twenty-nine well-authenticated traditions. (Hájí Khalfah, *Lex. Ency.* voc. "Ahkám;" Al-makkarí, *Moham. Dyn.* i. 192.)

Al-azdí, which signifies one from the tribe of Azd, from the stock of Kahttán, is also the patronymic of Abú-l-'abbás Ahmed Ibn Mohammed (Al-azdí), a native of Spain, who, in A.H. 619 (A.D. 1222), composed, at Marocco, a set of astronomical tables, which are preserved in the Escurial library (No. 904.), and was also the author of a treatise on the names and attributes of God, in the same library (No. 1496.). P. de G.

ALBA. [ETTORE D'ALBA; MACRINO D'ALBA.]

ALBA, or ALVA, FERDINAND ALVAREZ OF TOLEDO, DUKE OF, was born in 1508, of a Castilian family of great antiquity. In his early youth he entered the army under the command of the Emperor Charles V. in the Milanese, and followed that monarch through his whole military career both in Europe and in Africa. In the field he was more distinguished by sagacity, prudence, and circumspection than by an intrepid and brilliant valour; and though his character bore a strong resemblance to that of his master, he was slow in acquiring the favour and confidence of the emperor. He fought under the eyes of Charles at the battle of Pavia; and he followed him in his disastrous expedition to Algiers, when his fleet was nearly destroyed by a tempest on the Barbary shore. His first considerable exploit was the defence of Perpignan against the French army under the dauphin in 1542. His qualities of unconquerable resolution and vigilance were signally displayed in his desperate resistance when pressed by a superior force and reduced to the utmost extremities; a resistance which he maintained until the town was succoured by the Genoese through the port of Collioure, and which saved the province of Roussillon from falling into the hands of Francis. From this time he acquired the first place among the emperor's generals, and held the chief command under him in the decisive campaign against the Lutheran princes of the empire in 1547. He led the main body of the imperial army at the battle of Mühlberg, when the Elector of Saxony was taken prisoner, and presided over the council of war which condemned that prince to death. After Henry II. of France, with Maurice of Saxony, had assailed Germany on the side of the Moselle, and the emperor, among other disasters which then befell him, lost Metz, he made a vigorous effort, in 1552, to recover that city, the western bulwark of his dominions; and he committed the conduct of that enterprise to Alba. Alba invested Metz with a numerous and well-appointed force, and pressed the siege with great vigour. But the Duke of Guise, who commanded the town, at the head of the French nobles, baffled every effort of Alba to make an assault; the impetuous sallies of the French garrison broke the besieging army; their numbers were reduced by pestilence and famine; and in the end of 1552

Alba was compelled to raise the siege, to the great mortification of the emperor, and with some blemish to his own reputation.

The credit and authority of Alba received some diminution, when the Milanese was resigned to Philip in 1554 by his father the emperor, who had already given to Alba the chief place in his councils. Alba found himself opposed in the favour of Philip by Ruy Gomez de Silva, prince of Eboli, who, dreading his abilities, prevailed on Philip to despatch him to supersede Ferdinand of Gonzaga in the government of the Milanese, which at that time was menaced by a French force under Marshal Brissac. Alba was unwilling to quit the court of Madrid, but still more reluctant to shrink from military service. He came to Milan in June, 1555, and found that Brissac had passed the frontier of Piedmont, and had already made himself master of Casale, the citadel of Monferrato. Alba, who had boasted that he would overrun all Piedmont in a week, began his career by taking some towns of little note on the Po, and his course, according to his usual practice, was marked by a track of blood; but he was speedily stopped by Brissac, who gave him battle at Valenza, repulsed his renowned Spanish infantry, compelled him to raise the siege of Santia, and afterwards took Moncalvo. This campaign, in which the Spanish commander was worsted by Brissac with inferior forces, proved alike prejudicial to the interests of Philip and to the reputation of Alba.

In the ensuing year (1556) Alba was engaged with an adversary of a different character in the person of an ambitious pontiff, the enemy of Philip II., now king of Spain. Paul IV. (Caraffa) was actuated by an implacable animosity against the court of Madrid, and he was bent on the conquest of Naples. He was scarce seated on the papal throne before he entered into an alliance with the French king for the invasion of the Spanish dominions. Henry, allured by the promises of Paul, and encouraged by the aid of so powerful an ally in the heart of Italy, eagerly seized the opportunity of renewing the often repeated attempts of France on Italian dominion; but so fluctuating were the resolutions of this prince, though vigorous in action, that after concluding an offensive league with the pope, he was drawn by Philip II. into a treaty of truce at Vaucellas in February 1556. From this pacification he was quickly diverted by the address of Cardinal Caraffa, who prevailed on him to renew his alliance with the pope, and resume his warlike preparations, and he engaged to second the papal enterprise against Naples by a French army under the command of the Duke of Guise. When Caraffa thus rekindled the war in Italy, and threw Europe again into combustion, Alba was in Naples. Anticipating the movements of the pope, he entered the patrimony of St. Peter, and in a short time made himself master of the whole Campagna of Rome. That city lay at his mercy; but his deference for the pope was so great that he not only abstained from any attempt on his capital, but granted Paul a truce, when reduced to the utmost extremity. Pursuant to the engagements of the French king, Guise appeared on the Alps in the following year, 1557; and he had no sooner descended on the plains of Lombardy than Paul and the Caraffas resumed their hostilities against Alba. They pressed the immediate march of Guise to Rome, signalised his arrival by the honours of a triumphal entry; and they hastened his advance against Alba at the head of the confederate army. Alba, politic as well as warlike, and aware of the military talents of the French commander, adopted a cautious and dilatory mode of warfare. He eluded every attempt of Guise and his Gascons to bring him to a pitched battle, wore down the spirits of these impetuous troops by dragging them on a harassing pursuit on the frontiers of the Abruzzi, and routed them at Civitella on that frontier. He had already foiled Guise by his prudent conduct in this campaign, when that commander was suddenly recalled to France by the defeat of Henry's army at St. Quentin, where Philibert Emanuel of Savoy, another of Philip's generals, obtained a signal triumph. This fatal encounter blasted all Paul's hopes of Neapolitan conquest, and he saw Alba again on his march towards the gates of Rome. But Alba's religious scruples again withheld him from proceeding to extremities against Paul; and in the midst of his career of success, he favourably received the pope's first advances towards a peace, which he finally concluded in September 1557.

By the treaty thus concluded between Paul and Alba, the reconciliation of the rival houses of Valois and Austria was accelerated; the issue of the battle of St. Quentin confirmed these pacific dispositions; and both Henry, who had suffered so deeply from that fatal encounter, and Philip, who had gained a great advantage, were willing to bury their animosities that they might quell the commotions which were arising in both kingdoms, from the progress of religious dissensions. The negotiations between the two great Catholic kingdoms were opened at Cambray in Picardy in 1558. Alba, assisted by Cardinal Granvelle, was Philip's plenipotentiary; the Constable Montmorency and the Cardinal of Lorraine appeared on the part of Henry. After protracted conferences, Alba succeeded in extorting from the French king the cession of all the places, amounting to one hundred and eighty-one, which he had taken during the disasters of the Emperor Charles's latter years; and by the same definitive treaty which made these concessions, he ce-

mented an alliance between France and Spain, which continued unbroken until the age of Cardinal Richelieu. Upon the commencement of the administration of the cardinal of Lorraine, who then ruled France with absolute power, Alba proceeded to Paris with the Prince of Orange as one of the hostages for the delivery of the towns ceded by Philip. It appears from the letters of the Cardinal of Lorraine, (which are contained in the state papers of Aubespine, bishop of Limoges, his minister in the Low Countries, and were first published from the original documents in 1841,) that Alba sought to obtain his liberty by a personal application to the young and imbecile king, Francis II., without the knowledge of his ministers, the princes of Lorraine; but was prevented by the vigilant cardinal, to whom the proposition had been communicated by Francis. He repaired to Madrid when the articles of the treaty were executed, and after a short interval returned to Paris at the head of a splendid embassy, to espouse Elizabeth, sister of the French king, in the name of Philip his master.

Spain was now at peace with all the world; and Alba, during this interval of tranquillity, was actively engaged at Madrid as the counsellor and minister of Philip, who was intent on carrying into execution the objects of the treaty of Cateau Cambresis. That treaty was rather a confederacy of the Roman Catholic powers for the extermination of heresy than a mere pacification; and as the Calvinists had multiplied rapidly both in the Low Countries and in France, during the long wars between France and Spain, Philip, whose bigotry was fully shared by his minister, resolved to cement an alliance with the French king, and to concert the means of jointly turning their swords against the heretics of both realms. Alba was the main instrument of the negotiations for this end, of which the court of Madrid was at that time the centre; and he was rapidly advancing towards the execution of his schemes, in conjunction with the Cardinal of Lorraine the French minister, when an event occurred which interrupted the harmony of the two courts, threw obstacles in the way of Philip's slow and irresolute counsels, and involved Alba in a new negotiation, both intricate and hazardous, with the court of Paris. By the early death of Francis II. the administration of the Cardinal of Lorraine was brought to a close; and Catherine de Medicis, who became regent of France, departing from the maxims of that prince, began her reign by granting a considerable latitude of toleration to the Hugonots, in order to check the exorbitant power of the Guises. In order to justify this neutral scheme, which gave great umbrage to Philip, Catherine despatched Montberon to Madrid. The Spanish king committed to Alba the difficult task of treating with the French ambassador at that critical juncture. Alba, after listening to Montberon, told him that the dominions of the King of Spain were infected with heresy, and endangered by the countenance and protection which the queen-mother extended to the Hugonots; and he made a fruitless attempt to prevail on Catherine to suppress the Hugonots by persecution. In 1565 Catherine, entertaining apprehensions of Condé and the Hugonots, returned to the persecuting policy of the Cardinal of Lorraine, and resumed those close connections with the court of Madrid which had subsisted between France and Spain during the government of that prelate. Alba had an interview with Catherine at Bayonne, and he there concerted with her that celebrated league by which the common designs of the two courts for the extirpation of heresy were finally matured for execution. The ensuing year, 1566, brought to Madrid the intelligence of the insurrection of the Flemish Calvinists, which appalled the Spanish ecclesiastics and agitated Philip. When the matter was debated in the council, Alba took a conspicuous part in the proceedings of that memorable consultation so fatal in its issue to the Spanish monarchy. Stung by the insults offered to the Roman Catholic faith in the Low Countries and by the fall of the Inquisition, he urged the necessity of an armament, not only to support the secular arm, but to protect the hierarchy against the enraged fanatics; and he pointed out to Philip that the late tumults in the Low Countries presented an opportunity of crushing those disloyal provinces, and of annihilating the remains of the ancient Burgundian constitution, which was the real source of these obstinate rebellions. Though every word which Alba spoke fatally concurred with Philip's previous resolutions, so slow was the king in carrying his purposes into execution, that he contented himself with sending directions to his sister the Duchess of Parma, who governed the Low Countries, to levy troops; and although the insurrection after being put down broke out afresh in the Low Countries, he required the incitement of the Spanish cardinals before he could command the expedition under Alba, destined against the Low Countries, to quit the shores of Spain. It was towards the middle of the year 1567 before Alba embarked for Genoa, from which he marched over Mount Cenis with a powerful force and a train of heavy artillery.

The body of Spanish and Italian troops with which Alba was marching on the Low Countries was the most complete armament, in point of discipline and equipment, which had appeared in modern warfare. It was composed of chosen veterans from the troops which had served under the Emperor Charles. The men were armed with muskets of uncommon length; the artillery was directed by Italian engineers. When the long array

wound through the valleys of Lorraine, and arrived on the southern borders of Luxembourg, the intelligence of Alba's approach spread terror and consternation through the Low Countries. Before the sound of his name many Protestants fled away; and the art and industry of the Flemings, quitting their native cities, already sought an asylum in foreign lands. Before he appeared, the Prince of Orange, who was well acquainted with his character, prudently left the Low Countries and retired to his hereditary dominions in Germany.

Alba was received at Thionville with military honours. On the 2d of August Alba entered Brussels. Having kissed the hands of the Duchess of Parma, who herself regarded him with dismay, he took up his abode at the Cullemburg Palace, and next day produced Philip's letters appointing him military prefect in Flanders, with the entire disposition of the forces, but reserving the civil administration to the Duchess of Parma. After receiving a train of the Flemish nobles, who waited on him with a procession of great equestrian pomp, he had a second interview with the duchess, in which he exhibited more ample powers intrusted to him by Philip, which extended to the construction of citadels, the appointment of magistrates, and to the inquiry into and punishing the recent disorders. When Margaret mildly inquired what more powers he could have, he replied that he had yet further powers, which upon occasion he would produce. While Alba thus unfolded by degrees the unlimited authority with which he was invested, the duchess perceived that her government was, in effect, superseded; and dreading, from the tenor of his instructions no less than from the character of the man, that nothing less than a military tyranny was contemplated, she seized this brief interval of peace to address a mild but impressive remonstrance to her brother Philip. She represented that despair of pardon and the apprehension of future convulsions had already driven above one hundred thousand Flemings from Flanders, by which his dominions were impoverished; that the unusual military powers of Alba, and still more the sight of the Spanish soldiers, were more fitted to renew the insurrection than to establish his dominion over these provinces; and she concluded by intreating him to discharge her from the administration of the Low Countries, which she had held for nine years.

It was not long before Alba struck a blow. He had evinced an extreme anxiety to draw to the council the confederate lords in the late rebellion; and having treated Egmont with great distinction, he had succeeded in alluring Horn to the court, who, more distrustful, had kept aloof from Brussels since the arrival of the Spanish commander. On the 9th of September, 1567, Alba held a council at the Cullemburg palace, which was attended by Aremberg, Aarschot, Egmont, Horn, and many other Flemish nobles. When the council rose, Alba called Egmont to him as if he desired to confer with him privately; several guards advanced; and Alba, telling him that he was arrested in the king's name, demanded his sword. At the same moment Horn was disarmed in another part of the palace; and both these nobles were sent captive to Ghent amid the murmurs of the Brabançons. The Duchess of Parma, on receiving the intelligence of this violent measure, despatched her secretary to Philip to press her recall from a viceroyalty where she no longer possessed any authority; and having obtained his permission, she returned to Italy in 1568.

As long as the duchess remained in Flanders, Alba had restrained in some measure his sanguinary disposition: the departure of that princess was the signal for letting loose the full rage of persecution; and from that moment his administration became one scene of violence and bloodshed. The main engine of his tyranny was a new judicature erected in Brussels, called the "Court of Tumults," with a jurisdiction combining the arbitrary powers of the Inquisition with the rigour of a military tribunal. By this court the persecuting edicts against the Calvinists were carried into effect with merciless severity. Wherever the Protestants were found they were dragged before Alba's judges; multitudes were thrown into prison and stretched on the rack; and either consigned to perpetual captivity, or doomed to expiate on the scaffold what had been extorted from them by torture. Through all the Low Countries, from Picardy to Holland, the same cruelties were exercised; the magistrates, in whose hands the persecuting edicts had languished during the late administration, were superseded by the creatures of Alba; and Flanders was filled with scenes of horror which spread the terror of Alba's name through Europe.

These cruelties, which had been concerted by Philip and Catherine de Medicis at the instigation of Pius IV., were regarded by the whole body of the European Protestants as the commencement of a war of extermination against them; and Condé and the Prince of Orange, the leaders of that party in the two great Roman Catholic kingdoms, had formed a counter league of self-defence, and already concerted the measures of resistance. The Prince of Orange, having been cited before Alba's tribunal and his possessions confiscated, had levied a formidable army, and was on his march towards the Rhine, while his brother, Count Louis of Nassau, raised the standard of revolt in Groningen. In the spring of 1568 the first conflict took place between the Spaniards and Dutch, the prelude to more than half a century of

war maintained by the northern provinces against Spain. Alba, menaced on all sides, sent Aremberg into the province of Groningen, who attacked Count Louis, but was repulsed with considerable loss. Alba, enraged by this defeat, which revived the drooping spirits of the Protestants, and gave life to their allies among the insurgents of France, redoubled his severities; and while he prepared to march against the princes of Nassau, he deemed it necessary to strike new terror by acts of civil barbarity exceeding the ravages of war. After racking and tearing to pieces Casembrot, a nobleman, the secretary of Count Egmont, he brought that nobleman and Horn to trial. They were accused of fomenting the late insurrection against the Duchess of Parma, and of conspiring with the Prince of Orange to wrest the sceptre of the provinces from Philip. They were convicted by Alba's court, and executed in the market-place of Brussels on the 5th of June, 1568. The fate of these noblemen did not crush the resistance of the two Protestant princes. While the scaffold was still streaming with their blood, Alba was compelled to march against Count Louis, who had augmented his force and posted himself on the river Ems. Alba, availing himself of a mutiny among the German auxiliaries of the count, attacked him in his strong entrenchments; and though the Dutch made a brave stand, they were unable to resist the veteran Spaniards. A cruel slaughter ensued; and the fruit of this engagement was the re-establishment of the Spanish dominion in the Dutch provinces. Meanwhile the Prince of Orange passed the Rhine, and approaching the Maas near Liege, menaced Brabant; but being inferior in celerity to his brother Louis, he had not effected the passage of that river when Alba, hastening from Holland, encamped over against him at Maastricht. Though the river was lined with Spanish troops the prince forded the stream beyond their outposts. A campaign ensued which was signalised by great skill on both sides, and in which Alba observed the same prudent conduct which he had pursued in his Neapolitan campaign against the Duke of Guise. He eluded the attempts of the prince to provoke him to an action; he hung on the flank of his columns; and as the finances of his adversary were narrow, and his German levies discontented, he prolonged the war until his troops broke into mutiny or melted away under the languor of these protracted operations. The unwieldy army of the Prince of Orange, superior in numbers to the Spaniards, fell to pieces; and before the close of 1568 he was compelled to draw off its shattered remains towards the Rhine, without striking a blow. The dispersion of the prince's army, though not followed by military execution, gave scope to the civil vengeance of Alba, which, by scaffolds and gibbets, he exercised on the adherents and abettors of the two brothers of Nassau. Deeming his government now firmly established, he proceeded to other arbitrary acts, which, being directed against the remains of the ancient Burgundian constitution still subsisting in the Low Countries, and striking at the national privileges without regard to religious opinion, excited a more general discontent than his persecutions. He had been disappointed of a large sum of money sent him by the Genoese merchants, which had been seized at sea by Queen Elizabeth, who by this well-timed but unscrupulous act in some degree forced him on those violent measures which he pursued. Dreading a mutiny of his soldiers, whom he had no means of paying, Alba imposed ruinous taxes on the people, especially the Spanish impost of the tenth of moveable goods on every sale. This measure, which in a moment paralysed the commerce of Ghent and Ypres, was further regarded by all the Flemings as the result of a settled plan for wholly subverting the states of Brabant and Flanders, and reducing the constitution of these provinces to the Spanish model. Those who had acquiesced in or submitted to the severities exercised against the Protestants were now goaded to resistance by the complicated grievances of fiscal rapacity and civil tyranny; the remonstrances of the states of Utrecht kindled a flame in the north which was with difficulty checked by the Spanish garrisons; and Alba was compelled to employ those bloody tribunals, originally instituted against religious heresy, for the suppression of the resistance which had been excited by his measures of taxation.

The provinces being reduced to a state of seeming order and subjection, Alba contemplated larger enterprises; and he conceived the design of extending his attack to England. In concert with the Cardinal of Lorraine, he had long fomented the internal disorders of that realm, and had especially encouraged the rebellious designs which from the moment of Elizabeth's accession had been entertained by a powerful body of Roman Catholic noblemen. In concert with the Spanish ambassador at London and the Duke of Norfolk, he had engaged to land a considerable body of foot and horse at Harwich, which, aided by an insurrection in the heart of the kingdom, were immediately to march on London. An attack on the English queen, who was the chief stay of the Reformed religion, formed a principal part of the war of extermination which the two Roman Catholic kingdoms were now waging against the Protestants. But Alba's design on England was suddenly disconcerted by the treachery of Norfolk's servant and the execution of that nobleman. In the ensuing year, 1572, his schemes of invasion and offensive war were for ever brought to a close by a domestic revolt more

signal than had yet arisen in the Low Countries.

During the whole progress of the troubles in the Low Countries the main force of the opposition to Spain had been derived from the stubborn temper, animated by an insurmountable aversion to popery, of the northern provinces; and the spirit of the Hollanders, though kept down, had neither been appalled by the terror of Alba's tyranny, nor subdued by his arms. Since the close of the last campaign of Count Louis, in 1568, the islands at the mouths of the Rhine, and the maritime province of Holland, had grown in population by the tide of refugees who found freedom in these distant extremities of the Spanish dominion; the same cause reinforced the naval power of that region, its native arm; and principally through the conduct of William de la Mark, a nobleman of Liege, was silently formed among the islands of Zealand that maritime power which made the first successful aggression on the government of Alba. This adventurous leader, having been prohibited by Queen Elizabeth from equipping his armaments on the English shore, made a descent on the island of Voorn, between Holland and Zealand, and coming boldly on the fort of Brill, drove out the Spanish garrison, and possessed himself of this stronghold. This exploit roused Holland and Zealand to arms; the revolt of these provinces drew the Prince of Orange again from his retreat; Count Louis appeared on the borders of Hainault; and Alba found himself once more attacked on both extremities of his dominions, and the war again blazing around him. He speedily arrested the progress of Count Louis, and recovered Mons, which that prince had seized; but the affairs of Holland assumed another aspect, and the whole fortune of the war was quickly changed in that quarter. The Prince of Orange, finding the population animated by despair, formed the revolted cities into a league; and when Frederic of Toledo, Alba's son, appeared before the walls of Haarlem, he found the enthusiasm of the citizens not only supported by an unexpected expansion of resources, but guided by military conduct. The vigorous defence of Haarlem, protracted through every species of suffering for seven months, gave a mortal blow to the dominion of the Spanish king in the seven northern provinces; and though Haarlem fell at last, the resolute spirit displayed in this obstinate resistance animated all the Hollanders, and laid the foundation of that illustrious commonwealth whose arms and policy have made so conspicuous a figure in modern history. Alkmaar, which was next invested by Alba's son, endured still greater extremities, and finally repulsed the Spanish army. Philip, baffled in his projects of establishing absolute power in the Low Countries, recalled Alba at the close of the year 1573; and Alba, who boasted that in four years he had brought 18,000 persons to the scaffold, returned to Madrid, leaving the ten southern provinces, which preserved their allegiance, impoverished and unsettled; and in the seven northern states, which had revolted, the federal union nearly established, their naval power growing apace, and a considerable portion of that territory already irretrievably lost. On his return to Madrid, Alba found his former influence undiminished at the court of Philip; and he continued to enjoy the confidence of the king until his eldest son offended him by seducing a lady of the court, whom he refused to marry. Alba himself incurred the displeasure of his jealous master by aiding his son's escape, and was banished to the castle of Uzeda. In 1580, when Philip invaded Portugal with a fleet and army, he found no one to whom he could intrust the command of the land forces but his exiled general. Alba was no sooner solicited to undertake the expedition than he embraced the offer with alacrity; and although Philip refused him a personal interview, he proceeded towards Estremadura, where he met the forces. He marched along the north bank of the Tagus, passed Badajoz and Elvas, and was advancing towards Lisbon, when the appearance of the Portuguese force in his front compelled him to change his course. He resolved to put his army on board the fleet under Santa Croce; and embarking at Setubal, landed at the mouth of the Tagus under the guns of the fleet, and attacked the Portuguese army with an impetuosity unusual in his younger years. The Portuguese were defeated, and Lisbon surrendered after a feeble resistance; but Alba's laurels were sullied with blood by the violation of the capitulation, the suburbs being given up to the fury of the Spanish soldiers. This enterprise, in which he drove the house of Braganza from the Portuguese throne, and united that kingdom to Spain for sixty years, was some compensation to Philip for the loss of his Dutch dominions. It was the last of Alba's long services; worn out with age, he returned to Spain, and died in 1582, in his 74th year.

His character displays conspicuously the peculiar qualities which characterise Spanish genius, and which the events of the sixteenth century called out in the warriors and statesmen of that country. Inviolable fidelity to the king, and inflexible resolution — these soldierly virtues he possessed in an eminent degree, while his great military talents, being united with an unrivalled sagacity, and controlled by the most cautious prudence, render him the model of a general. On the other hand, he was sanguinary and merciless; and in his civil administration he not only acted on the military notions almost universal in his age, but pursued to the utmost those maxims of extermination which even the barbarous policy of that day confined to hos-

tile fields. Whether he was more cruel than Marignano, Pescara, and the other ferocious chiefs who then led the Spanish armies, may be questioned; but being placed in the front of the war of religious opinion, and called to the government of a country which was its most active scene, when the whole force of Roman Catholic Europe was first united, his cruelties were performed on a very conspicuous theatre, and drew the eyes of every nation. Alba was of an austere mien and of a haughty and reserved demeanour. He spoke little, and usually in Spanish proverbs savouring of blood, which were noted and repeated. (Ribier, *Mémoires d'Etat*; Thuanus, *Historia*; Strada, *De Bello Belgico Decas*; Grotius, *Annales et Historia de Rebus Belgicis*; Bentivoglio, *Della Guerra di Fiandria*; Giannone, *Prima Istoria Civile di Napoli*; Adriani, *Istoria di suoi Tempi*; Davila, *Istoria delle Guerre Civile di Francia*; Muratori, *Rerum Italic. Scriptores*; Dom l'Evesque, *Mém. du Cardinal Granvelle*; Sebastian de l'Aubespine, bishop of Limoges, *Correspondence*, first published in 1841 in *Documens Inédits pour l'Histoire de France*, Imprimerie Royale.) H. G.

ALBA, R. JACOB DE (ר׳ יעקב די אלבא או אלבה), called also Albo in the index to the "Siphte Jeshenim," was an Italian rabbi a native of Monferrato, and a very eloquent preacher, who exercised the office of chief preacher in the synagogue of Florence, where he had a high reputation for several years during the beginning of the seventeenth century. A collection of his discourses on the Pentateuch was published during his lifetime under the title of "Toldoth Jaacob" ("The Generations of Jacob") (*Genesis*, xxxii. 2.), to which title are also added the following epithets: "Kol Jaacob" ("The Voice of Jacob") (*Genesis*, xxvii. 22.); "Kol Adonai Becoach" ("The Voice of the Lord with Power") (*Psalm* xxix. 4.); and "Kol Adonai Behadar" (The Voice of the Lord in Majesty") (*Psalm* xxix. 4.). It was printed at Venice by Jo. de Gara, A.M. 5369 (A.D. 1609), in 4to., edited by Isaac Gerson, with a copious index. (Bartoloccius, *Biblioth. Mag. Rabb.* iii. 836.; Wolfius, *Biblioth. Hebr.* i. 580. iii. 440.) C. P. H.

ALBACINI, CARLO, a Roman sculptor, who lived towards the close of the eighteenth century. He was much employed upon the restoration of fragments of ancient sculpture; and in the publication "Winckelmann und sein Jahrhundert" he is spoken of as one of the most successful restorers of the human figure in such works. In 1780 he executed two monuments for the Empress Catherine II. of Russia; one, of Raphael Anton Mengs, to be placed in St. Peter's Church; and the other, of Giambattista Piranesi, for the Priorate Church in St. Petersburg. Albacini made a valuable collection of casts from the antique. He was still living in 1807, when he acted as one of the executors of Angelica Kauffmann in Rome. (Füssli, *Allgemeines Künstler Lexicon*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

AL-BA'JI' (Abú Merwán Ahmed), king of Seville and great portion of Andalusia, was born at Seville about the close of the twelfth century of our æra. He was descended from the celebrated writer Abú-l-walíd, who was Kádhí-l-nodhá or chief justice of Seville, under Al-mu'tamed Ibn 'Abbád, king of Seville. [ABU'-L-WALI'D AL-BA'JI'.] When the empire of the Almohades was declining in Spain, and Mohammed Ibn Yúsuf Ibn Húd, surnamed Al-mutawakkel-'alaillah (he who relies on God), who became afterwards the ruler of Mohammedan Spain, rose in arms against those African conquerors, Al-bájí, who was then one of the most powerful citizens of Seville, helped that chief to establish his authority in that wealthy city. Ibn Húd made his entry into Seville in A.H. 626 (A.D. 1228–9), but being soon after called to Valencia by a revolt of the inhabitants he quitted Seville, leaving a brother named Abú Neját Selim in the command. Soon after, however, Al-bájí, having made a considerable party among his own countrymen, rose against the governor, whom he expelled from Seville, and prevailed upon the inhabitants to elect him king, under the surname of Al-mu'tadhed-billah (the supported by God). The example of Seville being soon followed by Carmona and other wealthy towns, Al-bájí soon became the ruler of the best portion of Andalusia. At the news of this insurrection, Ibn Húd hastened to Seville, which he besieged; but the rebel having made an alliance with Ibnu-l-ahmar, then king of Jaen, and afterwards of Granada, attacked him in his camp, and defeated him with great slaughter. Two years later, Al-bájí himself was the victim of treason. His friend and ally, Ibnu-l-ahmar, wishing to add the city of Seville to his other dominions, sent thither one of his generals, named Ibn Ashkilúlah, who, under the pretence of giving aid to Al-bájí in case he should be again attacked by Ibn Húd, penetrated into Seville, and had him assassinated in his own palace in A.H. 629 (A.D. 1232), after a short reign of about two years.

"Al-bájí," a term which means a man who is a native of, or originally from, Beja, in Alemtejo, is a surname common to several Spanish Arabs of note, such as 'Abdullah Ibn Mohammed Al-bájí, who died in A.H. 378 (A.D. 988–9), and was kádhí of Seville; Ahmed Ibn 'Abdillah Ibn 'Omar Al-bájí, who lived in the eleventh century of our æra, and wrote a history of his own times; Ibn Sáhibi-s-salát Al-bájí, who was the author of a valuable work on the settlement of the Almohades in Spain, their wars with the Christians, &c., a copy of which is preserved in the Bodleian library (Marsh. No. 433.); and

several other Spanish Moslems distinguished for their learning. (Ibn Khaldún, *Hist. of the Berbers*, MS. Brit. Mus. No. 9575. fol. 146.; Conde, *Hist. de la Dom.* ii. 434.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 135. 149.)

P. de G.

ALBALAG, R. ISAAC (ר' יצחק אלבלג), a Spanish rabbi who lived in the beginning of the fourteenth century. He translated the book on the various opinions of the philosophers of Abu Ahmed Al-ghazzali from Arabic into Hebrew, to which he added notes of his own. It appears from the work itself that he did this in the year A. M. 5067 (A. D. 1307). Such is the account given by Bartolocci from the MS. in the Vatican library, which is a paper MS. in 4to. There is also a copy of this translation in one of the MSS. in the Bodleian library, among those given by Laud. The MS. contains five different works, of which the first is entitled "Abu Achmed Algazzali, a Treatise on the Opinions of the Philosophers on the Art of Speaking, translated from the Arabic and illustrated with Observations by R. Isaac Albalag; to which is added the Hebrew Alphabet." There is also, according to Wolff, a MS. of this work in the Oppenheimer collection, wherein the author's name is written Alphalag (אלפלג). R. Shem Tob, in the "Sepher Haemunoth" (sect. i. cap. i.) refers to this translation of Albalag, in confutation of the opinions expressed in the preface. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 99. iii. 890.; Wolfius, *Biblioth. Hebr.* i. 648. iii. 553. iv. 880.; Uri, *Cat. MSS. Orient. Biblioth. Bodl.* i. 75.)

C. P. H.

ALBAN, SAINT, called the proto-martyr of England, as having been the first person who was put to death in England for the profession of the Christian faith. The time of his death, according to all the authorities, was during the persecution under Diocletian, about A. D. 285; and so strong a tradition as that which led the king of Mercia, Offa, to found a monastery in honour of him near the city of Verulam, that there was the scene of his martyrdom, can hardly have existed, unless there had been some foundation for it. The Saint Albans historians relate that Offa was guided miraculously to the place in which the body of the saint was interred after he had been put to death, and also other extraordinary circumstances attending his death. This much is certain, that king Offa towards the close of the eighth century did found a monastery near to Verulam in honour of Saint Alban, where his relics were preserved, which monastery grew at length to be one of the most famous in England, and had among its members some of the most learned and valuable writers of the middle ages, of whom Matthew Paris may be considered the chief.

This foundation of the Mercian king would extend the celebrity of Saint Alban, and might be the occasion of some of the manifestly fabulous matter which is mixed with the probably authentic facts of his history. But it was far from being the cause of the celebrity of the saint; for Bede, who died in A. D. 735, sixty years before the foundation of the monastery, gives a large account of the circumstances attending the martyrdom in the 7th chapter of the 1st book of his Ecclesiastical History; and a still earlier writer, who has celebrated in verse the praises of virgins and martyrs, notices Saint Alban thus —

Albanum egregium fœcunda Britannia profert.

This was Fortunatus, an Italian, who lived in the time of the Emperor Justin the Younger, who succeeded Justinian in A. D. 565. The line is quoted by Bede. This may be taken as sufficient proof of the existence and early celebrity of the saint.

Alban would appear from his name to be a Roman. He is said to have been a soldier, and to have served in the Roman armies abroad. Bede represents him as a person converted from Paganism. All agree that the manner of his death was by beheading. The 22d of June was the day on which he was especially commemorated in the church. The "Biographia Britannica," the "Lives of the Saints," the Saint Albans historians, and the Ecclesiastical History of Bede, may be consulted for the uncertain matter which has gathered around the few authentic particulars of his life.

J. H.

ALBANE'SI, GUIDO ANTO'NIO, a physician of Padua in the early part of the seventeenth century. After holding several subordinate professorships in the university of Padua, he was appointed in 1644 to succeed Sala, his former preceptor, in the second professorship of theoretical medicine. He was regarded as one of the best physicians of his time, and has left a work entitled "Aphorismorum Hippocratis Expositio Peripatetica." Padua, 1649, 4to. (Mazzuchelli, *Scrittori d'Italia.*)

J. P.

ALBANE'ZE, or D'ALBANE'SE, was educated as a singer at the conservatorio of Naples, whence he went to Paris in 1747, at the age of eighteen. He was immediately engaged in the Chapel Royal, and was first soprano at the concerts spirituels from 1752 to 1762. He died in 1800. During his residence at Paris he published several collections of songs and duets. (Fetis, *Biographie Universelle des Musiciens.*)

E. T.

ALBA'NI, a noble Italian family, said to have come originally from Albania, in one of the emigrations occasioned by the invasions of the Ottomans. The family became divided into two branches, one of which settled at Bergamo and the other at Urbino.

The branch of Urbino produced several distinguished men: Giorgio and Altobello Albani, who served in the Italian wars of the fifteenth and sixteenth centuries; and in the

seventeenth century, Orazio Albani, who was senator of Rome; and lastly, Cardinal Gian Francesco Albani, who became pope by the name of CLEMENT XI.

Clement had several nephews, one of whom purchased in 1715 the principality of Soriano, in the patrimony of St. Peter, and whose descendants bear to this day the title of Roman princes. The Albani family has also produced several distinguished cardinals.

ALBANI, ANNI'BALE, born at Urbino in 1682, was nephew of Clement XI., who made him a cardinal in 1711. He filled many important offices at the court of Rome, and was sent as nuncio to Vienna, and was afterwards made chief librarian of the Vatican. He published at Rome — 1. "Menologium Græcorum jussu Basilii Imperatoris olim editum, nunc primum Græce et Latine prodit studio et opera Annibalis Cardinalis Albani." 1727. 2. "Pontificale Romanum, Clementis VIII., Auctoritate recognitum." 1726. 3. "Constitutiones Synodales Sabinæ Diœcesis." 1737. 4. "Le buone Arti sempre più gloriose in Campidoglio." He edited a splendid edition of the homilies, bulls, and briefs of his uncle Clement XI., and published also the "Memorie concernenti alla Città d'Urbino, 1724," which he dedicated to James III. the Pretender. (Mazzuchelli, *Scrittori d'Italia.*)

ALBANI, ALESSANDRO, also nephew of Pope Clement XI., born at Urbino in 1692, was sent to Rome, where he studied, and was afterwards employed by his uncle in several diplomatic missions. In 1721 he was made a cardinal by Innocent XIII. Being a warm lover of the fine arts, and gifted with exquisite taste, he made a most valuable collection of statues and rilievi, which he obtained partly from excavations among the ruins of ancient Rome and the country around, and partly by purchase. He arranged his collection in an elegant mansion which he built outside of the Porta Salara, which has become celebrated as the Villa Albani. He employed Mengs to paint the apartments, and Winckelmann and Gaetano Marini to illustrate his museum. He also collected many inscriptions, which have been illustrated by the learned Bianchini, and which he gave to the Capitoline museum. Pope Clement XII. purchased for the same museum his collection of medals, which have been explained by Venuti. He was a generous patron of learning, and his house was frequented by the most learned men at Rome, — Bottari, Bianchini, Marini, Giacomelli, and Winckelmann. He obtained for Winckelmann from Pope Clement XIII. the offices of prefect of Roman antiquities, and writer of the Vatican library. Winckelmann was much attached to the cardinal, whom he made his heir general.

Cardinal Albani was appointed by Maria Theresa her ambassador at the court of Rome, and was considered a very able diplomatist. He was also appointed by the pope prefect of several congregations and chief librarian of the Vatican.

In his old age he became blind, but he continued to take delight in the conversation of the learned, and he was to the last a collector of works of art. He died in 1779, and was buried in his family vault at St. Sebastian's, outside of the walls. Strocchi, Cicognara, and Morcelli have written eulogies of him. The learned Dutch archæologist, Heekens, in his book of Notabilia, speaks with the greatest praise of his taste and learning. He did more than any of his contemporaries to encourage the study of the fine arts and antiquities. (Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII.*; Lombardi, *Storia della letteratura Italiana nel Secolo XVIII.*)

ALBANI, GIOVA'NNI FRANCE'SCO, nephew of Cardinal Alessandro, born at Urbino in 1720, was made cardinal in 1747. He was remarkable for his handsome person, his accomplishments, and his wit and penetration. In the conclave of 1775 he was one of the cardinals who promoted, and at last carried, the election of Braschi, afterwards Pius VI. Cardinal Albani showed himself a warm antagonist of the principles of the French revolution; and when the French, under Berthier, entered Rome in 1798, they confiscated, in consequence of an order of the executive directory, all the property of the Albani family, including the celebrated villa and its museum, which had been formed by the care of his uncle, Cardinal Alessandro. Albani escaped, and was afterwards present at the conclave of Venice, where Pius VII. was elected. He returned to Rome, where he died in 1809.

ALBANI, GIUSE'PPE, son of Prince Orazio Albani and of Marianna Cibo, and a nephew of Giovanni Francesco, was born at Rome in 1750. He entered early into the service of the papal court. He was made by Pius VI. president of the Annona, and afterwards auditor-general of the apostolic chamber, in which he showed considerable administrative abilities. During the affray at Rome in 1794, when the French revolutionary emissary was killed by the populace, Monsignor Albani exerted himself to calm the popular fury; and he also saved the district of the Jews at Rome from being pillaged by a fanatical mob, who were led by designing people. He was afterwards sent to Vienna in 1796, as envoy of the pope, and was well received there, both on account of the former connection of the Albani family with the court of Austria, and of his own mother's relationship to the Archduke Ferdinand. He was much employed in the diplomatic negotiations of that epoch between Austria and the Italian states. General Bonaparte, in his correspondence with the Directory, inveighed against what he called the intrigues of Monsignor Albani.

During the first invasion of Rome by the

French in 1798, Monsignor Albani remained at Vienna; his house at Rome was plundered, and his property confiscated. He afterwards returned with Pope Pius VII., who made him a cardinal in 1801. Cardinal Albani did not mix in public affairs during the following years, until the restoration of 1814, when Pius VII. appointed him Prefetto del buon governo, or home department. Leo XII. made him secretary of the papal briefs, and sent him on a mission to the Emperor Francis of Austria, in 1825. Pius VIII. made Cardinal Albani secretary of state at a critical time, when the French revolution of July 1830 threatened to spread over the Italian states. Albani has been praised for his prudence and moderation during that period. Gregory XVI., after his accession, appointed Albani legate of Pesaro and Urbino, which province was then in a state of revolt against the pope. There again he succeeded in quelling the storm with as little violence as was possible. He died, at a very advanced age, in Pesaro, in December, 1834. He possessed the love of the arts and of learning, and the liberality which had distinguished many of his ancestors. (Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII.*) A. V.

ALBA'NI, FRANCESCO, a celebrated Italian painter, born in Bologna in 1578. He was the son of Agostino Albani, a wealthy Bolognese silk mercer, who intended his son to be brought up to his own business; but upon the death of his father, young Francesco, then only twelve years of age, having evinced great talent for design, was placed by an uncle with the Fleming Denis Calvart, about that time the most famous painter in Bologna. Calvart intrusted the care of Albani's instruction to one of his scholars, Guido Reni, who had been Albani's schoolfellow; and an intimate friendship grew up between the two young painters, which lasted many years, and ceased only when their future rival efforts apparently rendered friendship impossible. When Guido left Calvart for the rising school of Ludovico Carracci, that of the Fleming had no longer any attraction for Albani; and he shortly followed his friend into the school of the Carracci, much to the displeasure of Calvart. In the school of the Carracci, however, symptoms of that active jealousy which ultimately separated them began to manifest themselves, and they executed several rival works in Bologna. Albani's first public work was an Assumption of the Virgin, in fresco, over the shop of a hat-maker. The best which he painted in competition with Guido were a "Noli me tangere," in the church of San Michele in Bosco, and a Birth of the Virgin in Santa Maria del Piombo: in the last he was pronounced by many to have surpassed Guido. This active rivalry caused no apparent interruption to the friendship between the two painters, who invariably spoke of one another with praise. When Annibal Carracci went to Rome, in the pontificate of Paul V., to decorate the palace of Cardinal Farnese, Albani and Guido followed him, in company, in 1611 or 1612, the former being in his thirty-third, and the latter in his thirty-seventh year. In Rome the two friends were not long together, for the reputation of Guido being much greater than that of Albani, the latter found himself necessitated to work as subordinate to Guido, which, through the petty tyranny of Guido, who was very jealous of Albani, caused an open rupture between them, and they separated, never again to associate, after an intimacy of nearly thirty years.

In Rome Albani appears to have risen rapidly to fortune, though it was not unalloyed by domestic sorrows. Shortly after his arrival there he married a young Roman lady, with whom he received property to the value of 4000 scudi, consisting of two houses, a handsome dowry for those times. He however lost his young wife in childbed of her first child, a daughter, who survived; yet, notwithstanding this, he was sued by his wife's mother for the property he had received with her, which caused him considerable annoyance for several years.

Annibal Carracci employed Albani to assist him in the paintings in the Farnese palace; and Albani painted the entire frescoes of the chapel of San Diego in the church of San Giacomo degli Spagnoli, after Annibal's designs. He painted some good frescoes also in the Chiesa della Pace, during the progress of which he gave his employers, according to Passeri, a wholesome lesson for their want of confidence in him respecting some ultramarine. Somewhat more than two years after the death of his wife Albani visited Bologna, and there married a second time, Doralice Fioravanto, a beautiful lady of a noble Bolognese family: her dowry was only 2000 scudi. By this lady Albani had twelve children, remarkable for their beauty; and this numerous and handsome family appears to have been the chief cause of his changing his style, and adopting one peculiar to himself, and by which he is now almost exclusively known out of Italy. His wife and children served him as his models, and they were the originals of the Venuses, angels, and Cupids, which are so often repeated in his pictures. The celebrated sculptors Algardi and Fiammingo (Du Quesnoy) also studied the children of Albani as models.

In 1625 Albani was again in Rome: this is probably the period when he executed the paintings in the villa of the Marquis Giustiniani at Bassano near Rome, representing the story of Neptune and Galatea, and the Fall of Phaeton; and also the frescoes which he painted in the Verospi palace at Rome (now Torlonia), consisting also of mythological subjects from Ovid and others, per-

haps his greatest works: they have been engraved in sixteen plates, folio, by Frezza, published in 1704, under the title "Picturæ Franc. Albani, in aede Verospia."

In 1633 he visited Florence, where he executed a Jupiter and Ganymede, and several other works for Cardinal Gio. Carlo de' Medici, in his palace of Mezzo Monte; after the completion of which he again returned to Bologna, and in his villas of Medola and Querciola painted the greater part of those fanciful pictures from ancient poetry and mythology to which he owes his present reputation.

Albani was indefatigable in his labours even when old; and it required all his efforts to enable him to meet certain pecuniary demands to which he had made himself liable by becoming security to a large amount for one of his brothers, through whose death, in 1653, he was obliged to pay a sum amounting to several thousand scudi,—70,000 francs according to Malvasia. But Albani was not able to satisfy the demand by the sale of his pictures alone, and he was accordingly compelled to dispose of his villas of Medola and Querciola in the vicinity of Bologna: a hard fate, in his seventy-fifth year to be reduced suddenly from affluence to poverty through the improvidence of a brother. Albani bore these heavy misfortunes well, as appears from his letters preserved by Malvasia, and as he evinced by his unremitting exertions at an advanced age. He repaired again to Rome, where, through the great activity of Urban VIII. in promoting the arts, he still hoped to retrieve his fortunes; he did however little, for with increasing years his infirmities increased, and he returned to his native city. He died in Bologna in 1660, in the eighty-third year of his age, attended on his death-bed by his wife and family, his favourite assistant Filippo Menzani, and other friends. His private character, according to his biographers, was in every respect admirable.

Albani's paintings are very numerous, both in fresco and in oil: his illustrations of profane history greatly outnumber those from sacred; and yet he painted nearly fifty great altar-pieces. His best works, however, are those of small dimensions, which treat of subjects from the ancient poets and mythology. Some of those which are painted upon copper are exquisitely finished, and are very beautiful; they are also the best specimens of his style, and are the main source of his reputation, although his larger works display many of the higher qualities of art. He has been termed the Anacreon of painters; his works certainly evince a very peculiar mental quality; their subjects are very trivial, and they are decidedly not calculated to give pleasure to serious minds. They consist principally of landscapes, in which he excelled, studded with naked figures, rather richly coloured, representing Venuses, Dianas, Nymphs, Cupids, and other such personages. His compositions are graceful, and the arrangement of his figures is perhaps always well adapted to the subjects, but his design, though generally correct, is often feeble. He seldom introduced men into his paintings; his figures were principally women and children, his own wife and family always serving him as the models; and he evidently imitated them pretty closely, for it is impossible to overlook a general family likeness in all the figures of his best pictures of this class. This has been urged by several critics as a great defect in Albani's works; but when we consider that it is seldom the case that several pictures of the same kind and by the same master are preserved in one place, it is an objection of no importance; for if the figures are in themselves beautiful, the fact that the same master has executed others similarly beautiful cannot detract from their worth as works of art, although it may diminish their value to the picture-dealer.

Albani's pictures are too numerous to admit of anything like a list of them being given here; but the following few are amongst the best. Of his own peculiar style the most celebrated are, the four round pictures called the Four Elements, painted originally for the Borghese family, and afterwards twice repeated with slight alterations, once for the Duke of Mantua and once for the Duke of Savoy; four pictures of the stories of Diana and Venus, in the Florentine gallery, commenced for the Duke of Mantua and finished for the Cardinal Gio. Carlo de' Medici, at Florence; the Toilet of Venus, in the Louvre; the Dance of Cupids at Dresden; and the landing of Venus on the Island of Cythera, in the Ghigi Palace at Rome. Of his larger works, from sacred history, the following in Bologna are the best:—The Baptism of Christ, painted for the church of San Giorgio, now in the Pinacoteca or gallery of the academy; San Guglielmo, in the church of Gesu e Maria; Sant. Andrea, and a "Noli me tangere," in the church of Santa Maria de' Servi; a chapel in the church of the Madonna di Galliena, illustrating various stories from the Scriptures; and an Annunciation in the church of the Theatines. Two pictures in Rome also, painted in competition with Guido, in the church of San Sebastiano, representing a St. Sebastian and an Assumption of the Virgin, are reckoned amongst Albani's best works. Malvasia has preserved some of Albani's opinions upon art: he considered invention and design the chief merits of a painter, and affected to despise representations of vulgar life and the mere imitation of inanimate objects. Several famous painters were among his scholars, as Andrea Sacchi, Cignani, Pierfrancesco Mola, and others. Sacchi painted his portrait, which has been engraved by the elder Picart.

Many engravers have executed plates after the pictures of Albani; Sir Robert Strange engraved three. The following artists also executed several: — Frey, C. Bloemart, B. Farjat, S. Baudet, Volpato, Cunego, Frezza, D. Bonaverra, Benedetti, Poilly, Tauje, J. Audran, the elder Picart, and Rosaspina. Pilkington states that Albani had a scholar and brother Giambattista, who excelled in landscape painting; but, according to his biographers, Albani had only two brothers, the one a procurator and the other a notary. (Malvasia, *Felsina Pittrice*; Passeri, *Vite de' Pittori, &c.*; Heineken, *Dictionnaire des Artistes, &c.*) R. N. W.

ALBA'NI, MATTIA, a celebrated Tyrolese violin maker, whose instruments are yet prized by connoisseurs. He lived about the middle of the seventeenth century. His instruments are thus marked — "Albanus Matthias fecit in Tyrol Bulsani." E. T.

ALBA'NO, GIOVANNI GIRO'LAMO, born at Bergamo on the 3d of January, 1504, was the son of Francis Albano, a gentleman descended from a noble Albanian family which had sought refuge within the Venetian territory.

Giovanni Girolamo studied law in the university of Padua, where Papadopoli says, on the authority of a MS. of Sansoni, he took the degree of doctor in 1525. He practised as an advocate in his native town, and being in that stormy period called occasionally, in virtue of his rank, to take part in military expeditions, he obtained considerable reputation both as a lawyer and soldier. He married in early life Laura Longa, of a noble Bergamese family, by whom he had several children. Upon the death of his wife he is said to have made a vow of celibacy, but there is no record of the time at which he actually took priestly orders. In 1535 he published a treatise in support of the opinion that Constantine had transferred the temporal authority in the Western Empire to the Bishop of Rome. In 1547 he published a legal exposition of the *status* of cardinals in the church, their rights and duties, dedicated to Paul III. In 1544 he published a treatise intended to prove that general councils possessed no authority over the pope. In both of these works he shows himself an uncompromising champion of the supreme power of the pope, and of the privileges of the cardinals, the bishops, presbyters, and deacons of the see of Rome. While Albano was engaged in completing these works, the progress of the adherents of Luther and Zwingli in the north of Italy, and more especially in the districts around Como and Bergamo, was exciting considerable alarm at Rome. Michele Ghislieri, a Dominican monk (afterwards Pius V.), was employed by the Romish inquisition to arrest the progress of the new doctrines, and this task he discharged at times, especially in the large towns, at the hazard of his life. The leader of the Protestants in Bergamo was Giorgio Medolago, an eminent advocate, who had gained wealth and popularity by his skill in pleading causes, and who through his noble connections exercised no small influence over the minds of the aristocracy. The local inquisitor was afraid to attack so powerful a citizen; but Ghislieri, having been appointed to the office ad interim, had Medolago arrested and thrown into gaol. Albano, who seems at that time to have occupied the office of legal adviser to the inquisition of Bergamo (the biographer of Pius V. calls him "comes," and "perpetuus sacræ inquisitionis patronus"), fearlessly supported Ghislieri, although Medolago was his own relation, and although more than one attempt was made by the armed citizens to release the prisoner and take vengeance on his adversaries. In 1553 a treatise on the privilege of sanctuary attached to churches from the pen of Albano was published at Rome. Albano was appointed colaterale generale by the Venetian senate about the end of 1554 or beginning of 1555: the time is fixed approximately by a letter from Bernardo Tasso, congratulating him upon his election, dated at Rome the 15th of February, 1555. How long he retained the appointment is uncertain: there are letters extant, one addressed to him by Bernardo Tasso in 1557, and another by Giammateo Bembo in 1560, in both of which he is addressed by the title of colaterale. Albano was deposed in consequence of the murder of Count Achille Brembato in the church of S. Maria Maggiore in Bergamo by two of his sons, a crime in which he was supposed to have participated. The two murderers escaped, but Albano and a third son were banished for ten years to Dalmatia. Ghislieri ascended the papal throne 7th of January, 1566, as Pius V., and one of the first measures of his pontificate was to summon to Rome Albano, of whose skill, courage, and devotion to the authority of the pope he had experience at Bergamo. Albano was immediately appointed apostolic referendary; soon after, governor of the March of Ancona; and on the 14th of June, 1570, elevated to the dignity of cardinal. On the 19th of February, 1571, three of his sons — Giovanni Battista, Giovanni Francesco, and Giovanni Domenico — were by a public decree of the senate adopted as members of the patrician order of Rome. Cardinal Albano survived to take part in the election of four popes, Gregory XIII., Sixtus V., Urban VII., and Gregory XIV.; and died on the 23d of April, 1591, with the reputation of a resolute and independent man, endowed with a vein of playful and good-natured wit. The four treatises mentioned in the course of this sketch evince extensive legal knowledge and the talent of stating a case with clearness and precision. Their

titles are — "De Donatione Constantini facta Ecclesiæ. Coloniæ Agrippinensis, 1535; Romæ, 1547." "Tractatus de Cardinalatu Johannis Hieronymi Albani, Bergamatis, Equitis, ac Utriusque Juris Consulti. Romæ, 1541, 4to.; Venetiis, 1584, 4to." "Tractatus de Potestate Papæ et Concilii, Johannis Hieronymi Albani, Equitis, et Utriusque Juris Consulti. Venetiis, 1544, 4to.; Lugduni, 1558, 4to.; Venetiis, 1561. 1584. 1644, 4to." (The edition of 1584 contains ample additions.) "Tractatus de Immunitate Ecclesiarum, et de Personis confugientibus ad eas. Romæ, 1553, fol.; Venetiis, 1584, 4to." These four works have been reprinted by Ziletti in his collection of law tracts, generally cited by the designation Tractatus Tractatuum: the first in vol. xv. par. i. lib. 666. to the end; the second in vol. xiii. par. ii. lib. 105—131.; the third in vol. xiii. par. i. lib. 66—86.; the fourth in vol. xiii. par. ii. lib. 18—23. Besides these there are attributed to Albano "Lucubrationes in Bartoli Lecturas. Venetiis, 1559. 1561. 1571, fol." "Disputationes ad Consilia. Romæ, 1553; Lugduni, 1563, fol." (Mazzuchelli, *Scrittori d'Italia*; Guido Panziroli, *De claris Legum Interpretibus*. Lipsiæ, 1721, 4to.; Ciacenius, *Vitæ et Res gestæ Pontificum Romanorum et S. R. E. Cardinalium, ab Initio nascentis Ecclesiæ usque ad Clementem IX.* Romæ, 1677, fol.; Calvi, *Scena Litteraria degli Scrittori Bergameschi*. In Bergamo, 1664, 4to.; Papadopoli, *Historia Gymnasii Patavini*. Venetiis, 1726, fol.; *De Vita et Rebus gestis Pii V. Pont. Max. Libri Sex.* Auctore Jo. Antonio Gabutio. Romæ, 1605, fol.) W. W.

ALBANS, JOHN OF ST., who is also called by different writers Joannes Ægidius de S. Albano, Joannes de S. Ægidio ad fanum S. Albani, Joannes Anglicus, Jean de St. Gilles, and Joannes de S. Quintino, was born near St. Albans, and studied at Oxford, where, at a later period, he taught philosophy. In 1198, Philippe II., king of France, invited him to his court, and appointed him his chief physician. After teaching medicine and philosophy for some years at Paris, he went to Montpellier, and lectured there on the same subjects. At a subsequent period he was made dean of St. Quentin in Picardy; and having entered the ecclesiastical order, he obtained the degree of doctor in the faculty of theology, and lectured at Paris upon sacred literature. In 1228 he joined the order of Dominican Friars, but at the earnest request of his pupils he continued his lectures; and it was through his influence that the Dominican schools were at this time first established in Paris, and the friars of the order admitted to degrees in the university faculty of theology. In 1233 he was appointed theological teacher to his order at Toulouse; and in 1235 he returned to Oxford, where he again delivered lectures, and for many years presided over the Dominican schools. He seems to have been much respected for both learning and piety, and to have had considerable influence in introducing the Dominican or Black Friars into England. The time of his death is unknown, but Matthew Paris (*Historia Major*, Lond. 1571, p. 1165.) mentions him as attending the death-bed of his friend Robert Grosse-teste, bishop of Lincoln, in 1253, in the united capacities of physician and theologian, and relates at length the last conversation between them.

While physician to Philippe II., John of St. Albans amassed considerable wealth, and bought the Hôpital de St. Jacques at Paris, which had been formerly used as a lodging-house by pilgrims resorting to the church of St. James of Compostella in Spain, but which was almost in ruins. He repaired it in a manner suited to his station; and, after residing in it for several years, he gave it, in 1218, to the Dominican order. It was the first house that they possessed in France, and from it they derived the name of Jacobites or Jacobins, by which they were afterwards commonly called, and which descended from them to the members of that party in the French revolution whose meetings were usually held in one of their deserted convents in the Rue St. Honoré.

John of St. Albans is said to have written several works on the Aristotelian philosophy and on theology, and two on medicine. A list of them is given by Quetif and Echard, but none have ever been published; nor is any of them now known to be extant. (J. Quetif and J. Echard, *Scriptores Ordinis Prædicatorum*, Paris, 1719, t. i. p. 100.; Astruc, *Mémoires pour servir a l'Histoire de la Faculté de Médecine de Montpellier*; Du Fresne, *Glossarium ad Scriptores Med. et Inf. Latinitatis*, "Jacobitæ.") J. P.

ALBA'NUS MO'NACHUS, a Benedictine of St. Albans monastery, who pretended to visions and the gift of prophecy. He wrote certain metrical predictions which had reference to one Sextus Hiberniensis, a personage long before made the subject of prediction by Gildas Albanius and Merlinus Caledonius. He is the author of a book called "Versus Vaticinales," which begins, "Anglia transmitte Leopardo lilia," in MS. in the Bodleian library. He also wrote one book of prophecies entitled "Prophetiæ." (Tanner, *Bibliotheca Britanico-Hibernica.*) A. T. P.

ALBANY, Countess of. [ALFIERI.]

ALBARDAI, JACOBUS. [JACOBUS ALBARDAI.]

ALBARELLI, JA'COPO, a painter and sculptor of Venice, the scholar and assistant of the younger Palma, with whom he lived, according to Ridolfi, for thirty-four years. In the church of All Saints at Venice there is a Baptism of Christ by Albarelli; and

over the door of the sacristy in the church of SS. Giovanni e Paolo is a bust in marble of the younger Palma by him. He died in 1620, aged about fifty. (Ridolfi, *Vite de' Pittori Veneti, &c.*; Zanetti, *Della Pittura Veneziana.*) R. N. W.

ALBASPI'NUS. [AUBESPINE.]

ALBATE'GNIUS is the Latinized surname of a celebrated Arabian astronomer whose works were much read during the middle ages. His name was Mohammed Ibn Jábir Ibn Senán Abú 'Abdillah, and he was further known by the surnames of Al-harraní, because he was originally from Harrah, the ancient Charræ in Mesopotamia, and Albaténí, because he was born at Batén, a small town of that district. He seems to have lived in the ninth century; for he informs us in one of his works that he made an astrolabe for the use of Al-mu'tamed 'alai-illah, the fifteenth khalif of the race of 'Abbás, who reigned from A. H. 257 to 279 (A. D. 870—892); and it appears from his treatise on the advantages of astrology that he began his observations in A. H. 264 (A. D. 877), and continued them till 306 (A. D. 918), sometimes at Rakkah, the ancient Aracta, where he generally resided, and sometimes at Baghdád. In one of his visits to Baghdád, Albaténí was attacked by an acute disorder, of which he died in A. H. 317 (A. D. 929). Ibn Kifti, in his Lives of the Arabian Philosophers, says that when Albaténí felt his end approach, he requested his friends to carry him to Rakkah, that he might die there. He was accordingly placed on a litter, but he died on the road at a place called Kasru-l-jiss. Albaténí wrote the following works:—1. An abridgment of and a commentary upon the almagest of Ptolemy, of which Abú-l-fedá mentions two editions, and says that the second is the best. 2. A work divided into fifty-seven chapters, treating on astronomy and geography, and containing also chronological tables of the kings of Syria, Egypt, Persia, and India, as well as of the Greeks and Romans, the Mohammedan khalifs, &c.; the principal events from the creation to the author's own times; the latitudes and longitudes of the principal cities in the world; and, lastly, a set of astronomical tables. There is a copy of this work in the Escurial library, No. 903. 3. An abridgment of the Arabic translation of the geometrical works of Archimedes. 4. A treatise on the advantages of astrology (*Bib. Esc.* 966.). 5. A commentary upon the "makalát" or quadripartitus of Ptolemy (*Bib. Esc.* No. 967.). 6. A collection of one hundred aphorisms on the utility and advantages of astronomy; which last work he appears to have composed at Rakkah in A. H. 266 (A. D. 879–80). 7. A treatise on the rising of the constellations, and the times of their conjunction. This last work was translated into Latin, and printed at Nürnberg in 1537, 4to., with notes and additions by Regiomontanus, "Albategnius Astronomus peritissimus de motu Stellarum, ex Observationibus tum propriis tum Ptolomæi." 8. Another elementary treatise on astronomy, entitled "Kitábu-l-mudakhel ila 'ilmi-n-nojúm" ("The Book of Introduction to the Science of the Stars"). The labours of Al-baténí were of the greatest advantage to astronomy. He supplied the defects of the Ptolemæan tables by the construction of new astronomical tables; he improved the theory of the sun, by determining more accurately the apogee and the eccentricity, from the latter of which the diminution of that element was first ascertained; it has since been demonstrated from the theory of gravitation, and used in explaining the secular equation of the moon. (Delambre, *Astronomie du moyen Age*, p. 10.; Lalande, *Astronomie*, i. 120—127.; Abú-l-faraj, *Hist. Dyn.* p. 191.; Casiri, *Bib. Arab. Hisp. Esc.* i. 343.; D'Herbelot, *Bib. Or.* voc. "Batan," "Batani.") P. de G.

ALBE, BACLER D' [BACLER-DALBE.]

ALBEDYHLL, BARON GUSTAF D', Swedish minister at the court of Copenhagen, was removed from that post on account of some political offence, when in justification of himself he published his "Pièces authentiques qui servent d'éclaircir la Conduite du Baron d'Albedyhll, dans l'Affaire qui se passa à Copenhague au Commencement de l'Année 1789." He also wrote "Recueil de Mémoires, &c. relatifs aux Affaires de l'Europe, et particulièrement celles du Nord pendant la dernière Partie du 18me Siècle," 2 vols., Stockholm, 1798—1811; "Nouveau Mémoire, &c." Stockholm, 1798; and "Skrifter blandadt dock mäst politiskt och historiskt innehäll," 2 vols., Nykoping, 1799, 1810. He died August 11. 1819, leaving as his widow Eleanore Charlotte d'Albedyhll (before her marriage Countess of Wrangel), a lady who had obtained some literary celebrity by her "Gefion," a poem in four cantos, published at Upsala, 1814; and also by her talent for letter-writing, in which respect she has been compared to Madame de Sevigné. (*Hermes*, 1823.) W. H. L.

ALBELDA, R. MOSES (ר' משה אלבילדה), who is called also Ben Jaacob (the son of Jacob), a rabbi who was chief rabbi of the synagogue of Saloniki (the ancient Thessalonica) during a considerable part of the sixteenth century, and where he died in the beginning of the seventeenth century. Plantavitius erroneously calls him a Sicilian. His works are—1. "Derash Moshe" (or a mystical explanation of Moses), which consists of a collection of discourses on the Pentateuch, after which come a variety of miscellaneous discourses on marriage, death, excommunication, circumcision, and repentance. It was printed at Venice by Jo. de Gara, A. M. 5363 (A. D. 1603), in folio, edited by the author's two sons, R. Judah and

R. Abraham Albelda, by whom many other works of their father are promised in the preface. His works which were published during the author's life are—2. "Olath Tamid" ("A continual Burnt-offering") (*Exodus*, xxix. 42.); a literal and mystical explanation of the Pentateuch from the works of the rabbis and Jewish philosophers, which displays, according to Bartolocci, considerable erudition: it is accompanied by a prefatory dissertation on the whole work, and a shorter one on the first section of the book of Genesis, and at the end there is a copious table of the contents of each section of the work: it was printed at Venice by Jo. de Gara, A.M. 5361 (A.D. 1601), edited by the author's son, R. Judah Albelda, and revised by R. Moses Alpalas. Buxtorff, in his Bibliotheca Rabbinica, under "Olath Tamid," has fallen into an error in making the date of the publication at Venice A.M. 5286 (A.D. 1526), which would be about seventy-five years before the author's death. 3. "Reshith Daath" ("The Beginning of Knowledge") (*Proverbs*, i. 7.), which is described as "Biur al Hattorah" ("An Elucidation of the Law"). It consists of the various heads of the Hebrew faith, elucidated from the works of the most learned and philosophical rabbis, and is divided into books, sections, and chapters: it also treats of the coming of the Messiah, and of the penitential return of the Hebrew nation to God. It was printed at Venice, A.M. 5346 (A.D. 1586), in 4to., or, according to Plantavitius, A.M. 5343 (A.D. 1583). 4. "Shaare Dimah" ("The Gates of Tears") is a moral work, which treats of the vanity and uncertainty of all mortal things. According to the "Siphte Jeshenim," it is a commentary on the Lamentations of Jeremiah: it is divided into four parts, which are again subdivided into sections, and it treats, among other matters, of the calamities to which all men, but especially those who desire to live to God, are exposed; it then goes on to show, both from the Holy Scriptures and from the writings of the philosophers, how these calamities are to be combated by the brave and wise. It was first printed at Venice, according to the "Siphte Jeshenim," A.M. 5346 (A.D. 1586), in 4to., and again immediately after the author's death by his eldest son and executor, R. Judah Albelda; also at Venice by Dan. Zanetti, A.M. 5361 (A.D. 1601), in folio, corrected by R. Moses Alpalas; and a third time at Venice by Jo. de Gara, A.M. 5364 (A.D. 1604), in 4to. "The Biur al Hattorah" ("Elucidation of the Law") of R. Moses Albelda was also printed at Constantinople, in folio, with the commentaries on the Pentateuch of three other rabbis, R. Sam. Almosnino, R. Jacob Kanisel, and R. Aaron Abu Aldari, and a part of the commentary of Nachmanides. R. Shabtai, indeed, in his alphabetical index to the "Siphte Jeshenim," has made another Moses Albelda of the author of this commentary but it appears to have been a mere oversight, as we find no account of two writers of this name. Basnage, in his History of the Jews, referring to this author, twice calls him, erroneously, Abelda. (Bartoloccius, *Biblioth. Mag. Rabb.* iv. 59, 60.; Wolfius, *Biblioth. Hebr.* i. 804. iii. 729, 730.; De Rossi, *Dizion. Storico degli Autori Ebr.* i. 43.; Basnage, *Histoire des Juifs*, ix. 843.; Le Long, *Biblioth. Sacra*, ii. 867, 868.; Plantavitius, *Biblioth. Rabb.* 136. 433.; *Florileg. Rabbin.* 565, 626.) C. P. H.

ALBEMARLE, Earl of. [KEPPEL.]

ALBEMARLE, Duke of. [MONK.]

ALBENAS, JEAN POLDO D', a French writer of the sixteenth century, born at Nîmes, A.D. 1512. He was educated for the bar, and became counsellor of the Présidial or Superior Court of Nîmes and Beaucaire. He embraced the Reformed religion, and his influence promoted its extension at Nîmes. He died A.D. 1565. He published a French translation of the Prognostica of St. Julian, archbishop of Toledo, and of the History of the Thaborites of Bohemia, written by Æneas Sylvius, afterwards Pope Pius II. But his chief work is on the history and antiquities of Nîmes, entitled "Discours Historial de l'antique et illustre Cité de Nîmes," fol. Lyon, 1560. This work is illustrated with engravings of the ground plan and elevation of the principal antiquities of the city, reduced to a certain scale. (*Biographie Universelle*; Albenas, *Discours, &c. de Nîmes.*) J. C. M.

ALBENEPHI, or ABEN NEPHI, BARNESIA (ברניסיאה אלבינפי או אבן נעפי), an Arabian Jew whose works on Egyptian Antiquities are frequently quoted by Kircher, in his Œdipus Ægyptiacus, as for instance in his book "De Mysteriis Ægyptiorum; and also in his book "De Servitute Ægyptiaca" "On the Slavery in Egypt"). According to Imbonati, Father Kircher translated the work of this author "De Sapientia Ægyptiorum, eorumque Symbolica Philosophia," ("On the Wisdom of the Egyptians, and their Symbolical Philosophy,") from the Arabic into Latin; but he does not inform us whether this work of the learned Jesuit is in print, or where the manuscript is deposited. (Imbonatus, *Biblioth. Lat. Hebr.* p. 9.; Kircherus, *Œdipus Ægypt.* i. 249. 277.; Wolfius, *Biblioth. Hebr.* iii. 11. 89. 166.) C. P. H.

ALBENGNEFIT. [IBN WAFI'D.]

ALBER, ERASMUS, more commonly called by the Latinized form of his name Alberus, was a contemporary of Luther, and one of the most zealous supporters of the Reformation in Germany. The year of his birth is unknown, and even his native place is uncertain. According to some he was born in the Wetterau, and according to others at Sprendlingen, not far from Darmstadt. He was educated at Nidda and Mainz; and

about 1521 he was studying theology at Wittenberg, where he became intimately acquainted with Luther, who entertained great esteem for him. After the completion of his studies he exerted himself to propagate the doctrines of Luther, and was successively teacher or preacher in various places, as at St. Ursel, Götzenhain, Sprendlingen, Neubrandenburg in the Mittelmark, Staden, Babenhausen, and Magdeburg. He did not remain long in any of these places; for his inclination to satire and his resolute opposition to what he considered abuses in church or state, generally led to a speedy dismissal. During 1552, and the commencement of the next year, he lived as a private person at Hamburg; but at the close of this period he was appointed superintendent-general at Neubrandenburg in Mecklenburg. He had scarcely entered on his new official duties, when he died on the 5th of May, 1553.

Alber was one of the most learned and witty men of his age, and a zealous and indefatigable champion of the Reformation, which he supported by teaching and by numerous controversial and satirical writings. His satire is not of the most refined kind: it is always coarse, and sometimes obscene. He indeed always hits what he aims at, but his blows, as it has been justly observed, are not those of a sharp sword, but of a heavy bludgeon. Alber had great talent for narrative, as appears from his forty-nine Æsopic fables, which, however, do not possess that easy flow and simplicity which distinguish the fables of his contemporary Burkard Waldis. He also wrote many sacred songs, which are full of original ideas, and show deep religious feeling. But even here he could not control his satirical turn, and he occasionally dealt hard blows against the enemies of the Reformed religion and those Protestants who differed from Luther. Some of his sacred songs, however, were highly valued, and were incorporated in the hymn-books used in churches: as poetical productions they are certainly not inferior to any of that age, except those of Luther himself. Most of his works are written in High German; a few are in Low German. Alber's chief works are—1. "Der Barfüsser Münche Eulenspiegel und Alcoran, mit einer schönen Vorrede Martin Luther's," without date or place, in 12mo. It was reprinted at Wittenberg, 1542, 4to., and without place in 1573, 8vo. Another edition appeared at Halle, 1615, 4to. This work is an abridgment of the Conformationes S. Francisci of Bartholomæus Albicius of Pisa, in which the resemblance of S. Franciscus to Christ is set forth, and supported by various miraculous occurrences of his life. Alber added to these stories numerous satirical and sarcastic notes, which made the work so popular that it was translated into Latin, French, and Dutch. 2. "Neue Zeitung von Rom, woher das Mordbrennen komme; item Pasquini und Marforii neue Te Deum Laudamus von Pabst Paulo III. zu Rom in Lateinischer Sprache gesungen, verdeutscht durch Päbstl. Heiligkeit guten Freund Erasmum Alberum," 1541, 4to., without place. The work is a bitter satire on the pope. 3. "Ein Dialogus oder Gespräch etlicher Personen vom Interim. Item vom Krieg des Antichrists zu Rom, Babst Pauli III. mit Hülff Kaiser Caroli V., &c." 1548, 4to., without place. This is likewise a very severe satire: it is sometimes very coarse. 4. "Eilend aber doch wohlgetroffne Contrafactur, da Jörg Witzel abgemalet ist, wie er dem Judas Ischariot so gar ähnlich sieht," in 4to., without date or place. This is a satiric poem on George Wizelius, who was first a monk, then embraced the Protestant religion, and subsequently returned to Roman Catholicism. 5. "Dass der Glaub an Christum allein gerecht und selig mach, widder Jörg Witzeln Mammeluken und Ischarioten, item von Jörg Witzel's Leben und dabei Ludus Sylvani verdeutscht, ser Kurtzweilig zu lesen," 1549, 8vo., without place. 6. "De grote Woldadt, so unser Here Godt dorch den truwen unde düren Propheten Doct. Martinum Luther, yn der Graveschop Mannsfelde gebaren, der Werldt ertöget unde den Römischen Widderchrist geapenbaret, &c." 1546, 4to., without place. This is a kind of epic poem in praise of Luther. 7. "Ehebüchlein," 1539, 4to., without place. It was subsequently published under the title "Lustiger Dialogus edder Gespräke twischen twee Fruwen Agatha unde Barbara, deren de eine eeren Manns cheldet, de andere lawet," 1605, 8vo., without place. 8. "Das Buch von der Tugent und Weisheit, nemlich XLIX Fabeln, der mehrere Theil aus Esopo gezogen und mit guten Rheimen verkleret." Frankfurt, 1550, 4to.; reprinted at Frankfurt, 1579. (J. J. Körber, *Beitrag zu der Lebensbeschreibung Erasmi Alberi, eines der ersten Reformatoren in der Wetterau*, Hanau, 1754, 4to.; G. G. Gervinus, *Geschichte der Poetisch. National. Literatur der Deutschen*, iii. p. 25. 32, &c. 53, &c.; Jördens, *Lexikon Deutscher Dichter und Prosaisten*, i. 28—36.) L. S.

ALBERGA'TI, ANTO'NIO, bishop of Veglia or Biseglia, in the kingdom of Naples, was the son of Fabio Albergati. He was born at Bologna on the 16th of September, 1566; and after filling the offices of apostolical referendary, governor of Todi, and archdeacon of Milan, was appointed to the bishopric of Veglia by Pope Paul V., on the 3d of August, 1609. While papal nuncio at Cologne under Gregory XV., he founded there a society in aid of Roman Catholics newly converted to the faith. He also established other institutions for the purposes of general and religious instruction, which were supported at his private cost during his lifetime. In 1627 he resigned his bishopric

and from that time resided constantly at Rome, where he died on the 4th of January, 1634. He is the author of a work entitled "I tre Libri della Guida spirituale," published at Bologna in 1628, 8vo.; he also edited "Le Morali," written by his father Fabio, and is conjectured to be the author of a work called "Antonii Albergati Instructio et Decreta Generalia pro Pastoribus Civitatis et Diœcesis Leodiensis. Leodii, 1614, 4to." (Bumaldus, *Bibliotheca Bononiensis*, 20.; Orlandi, *Notizie degli Scrittori Bolognesi*, 58.; Ughellus, *Italia Sacra*, vii. 949.) J. W. J.

ALBERGA'TI, FA'BIO, a native of Bologna, ancestor of the marquises of the same name, was born about the middle of the sixteenth century. He was one of the most celebrated literati of his time in Italy. Pope Innocent IX. made him castellan of Perugia; and Orlandi asserts that he was also consistorial advocate. This latter statement is not, however, supported by any collateral evidence. He was held in great esteem by Pope Urban VIII., and in 1589 was sent as papal ambassador to the court of Francesco Maria della Rovere, the last Duke of Urbino, by whom he was greatly beloved: the duke and he had been fellow students in their youth. By his wife, the Countess Flaminia, daughter of the Count Antonio Bentivogli, he had six sons and five daughters. One of his daughters, Lavinia, became the wife of the Duke Orazio Lodovisi, the brother of Gregory XV. A bronze medal was struck in honour of him, bearing on the obverse his effigy, with the words "Fabius Albergati Mon. Canini Marchio;" and on the reverse, falling dew, with the legend "Divisa beatum." His death took place about the year 1605. The following is a list of his works: 1. "Del Modo di ridurre alla Pace le Inimicizie private. Roma, 1583," fol. 2. "Del Cardinale, Libri III. Bologna, 1589," 4to. 3. "Dei Discorsi Politici Libri cinque, nei quali viene riprobata la Dottrina politica di Giovanni Bodino, e difesa quella d'Aristotile. Roma, 1602," 4to. 4. "Le Morali," edited by his son Antonio, bishop of Biseglia. Bologna, 1627, fol. 5. "La Repubblica regia. Bologna, 1627," fol. 6. "Ragionamento al Cardinale S. Sisto come nipote di Papa Gregorio. Milano, 1600." 4to. He left several other works in MS., which were preserved in the library of the Duke of Urbino above mentioned. (Orlandi, *Notizie degli Scrittori Bolognesi*, p. 109.; Dolfi, *Cronologia delle Famiglie Nobili di Bologna*, p. 33.; Bumaldus, *Bibliotheca Bononiensis*, p. 65.; Mazzuchelli, *Scrittori d' Italia.*) J. W. J.

ALBERGA'TI-CAPACELLI, FRANCESCO, marquis, senator of Bologna, was born of a rich and noble family in that city in 1728. His character has been variously represented. By some he is described as addicted to every vice, while others speak of him as not only enjoying but meriting the affection and respect of the great and the learned. The events of his life, so far as they have been transmitted to us, would appear to indicate infirmity of temper rather than depravity of heart. His education was suited to his rank. He studied law under Vernizzi, and had for his master in philosophy and mathematics the celebrated Francesco Zanetti. His imagination was lively and his person handsome. He married early a lady his equal in rank, who was both rich and beautiful; but the union proved unfortunate; their affection speedily became indifference, which was succeeded by mutual dislike, and a legal separation was the consequence. Albergati early displayed a strong propensity for theatrical representations, and his high powers of declamation, which he improved by careful and unremitting practice, gained him great reputation, and caused him to be universally referred to as a model in the art. He erected at his villa of Zola, near Bologna, a theatre capable of holding three hundred persons, in which, in the months of May and June in each year, he represented plays, many of which were of his own composition, to a brilliant audience. During these periods Zola was filled with the first families of Bologna, who were hospitably entertained. In the year 1766 he retired to Verona, where he lived for some time, and afterwards spent many years at Venice, only returning occasionally to Zola to enjoy for a season the pleasures of his theatre. He had already married again, and his second wife had brought him two children, when this union was dissolved by a most unexpected and dreadful event, which took place at Zola. The domestics were one day alarmed by loud screams from the apartments of the marchioness, who rushed out wounded in several places, and shortly expired. Suspicion immediately fell upon her husband, who, it was reported, being of a violent temper, had stabbed her in a fit of jealousy, and this suspicion derived strong confirmation from his behaviour on the occasion and the circumstance of his sword being found stained with blood. Criminal proceedings having been instituted against him, he retired hastily to Venice, and intrusted his defence to the celebrated jurisconsult Ignazio Magnani, having in the mean time procured for himself the title of general in the service of Poland — a rank which insured him against arrest. The result of the trial was a full acquittal. He married a third time (according to the Biographie Universelle, a dancer named Zampieri), and died on the 16th of March, 1804. His passion for the drama appears never to have been extinguished; and during forty years of his life he occupied himself solely with reading, composing, translating, and reciting theatrical pieces. Goldoni, in his own memoirs, says of him, "In all Italy there were none, professed actors or amateurs,

who could equal him in the parts of the heroes of tragedy or the lovers in comedy. He was the delight of his neighbourhood at Zola and Medicina, his estates; and was seconded by actors and actresses whom he animated by his intelligence and his experience. I had the happiness to contribute to his enjoyments, having composed five pieces for his theatre." The pieces referred to by Goldoni are, "Il Cavaliere di Spirito," "La Donna bizarra," "L'Apatista," "L'Hosteria della Posta," and "L'Avaro." Albergati was the friend and correspondent of Pope Benedict XIV., Stanislaus Augustus, king of Poland, Voltaire, Cesarotti, Fontenelle, and Alfieri. Although a good tragic actor, his writings are confined to comedy, farce, and satirical productions, which were more congenial with the natural disposition of his mind. His principal works are as follow: — "Lettere Capricciose;" "Ragionamento in Morte de Sig. A. Haller;" "Dodici Novelle morali." Nineteen dramatic pieces, viz. "I Pregiudizj del falso Onore;" "Il Matrimonio improviso;" "Il Prigioniero;" "La Tarantola;" "Emilia;" "L'Ospite infedele;" "Il saggio Amico," in two parts; "L'Amor finto e L'Amor vero;" "Il Pomo;" "La Notte;" "Amor non puo celarsi;" "Le Convulsioni;" "Rodolfo;" "Oh! che bel Caso;" "Le Vedove innamorate;" "Il Ciarlator maldicente;" "L'Uomo di Garbo;" "Il Gazzettiere;" "La Vendetta virtuosa." He also made various translations, the most important of which are versions of nineteen tragedies, and other dramatic pieces by Voltaire, Racine, Fontenelle, and others. The whole of his works have been published in twelve vols. 8vo. at Venice, 1783-5. "I Pregiudizj del falso Onore" and "Il saggio Amico" are considered the best of his comedies, and "Le Convulsioni," although rather too caustic, is the best amongst his farces. (Tipaldo, *Biografia degli Italiani Illustri de Secolo XVIII.* v. 179.; Zacchiroli, *Elogia di F. Albergati-Capacelli; Anno Teatralle*, an. 3. iv. 104.; *Mémoires de Goldoni*, i. 346.)

J. W. J.

ALBERGA'TI, LU'CIO, a native of Bologna, who lived in the latter half of the tenth century, and was celebrated for his learning (particularly his skill in languages) and his piety. He wrote the following works, none of which have been printed: — 1. "De Virginitate, Libri III." 2. "De Angelorum Lapsu, Liber I." 3. "De Angelorum Hierarchiis, Libri V." 4. "Quæstiones super Librum Sapientiæ Salomonis, Libri VI." 5. "Super Pentateuchum Commentaria." 6. "De Ecclesia et Religione, Libri IV." 7. "De ultimis Temporibus et Mundi Tribulationibus, Libri III." (Bumaldus, *Bibliotheca Bononiensis*, 150.; Ghirardacci, *Historia di Bologna*, i. 48.)

J. W. J.

ALBERGA'TI, NICCOLO', cardinal, son of Pietro Niccolo Albergati, was born at Bologna in 1375. He studied law until his twentieth year under Giovanni Andrea Calderini, but having one day, while hunting, taken refuge from a storm in a Carthusian monastery, he was so strongly affected by the midnight service, in which he took part, that he determined to join the order. He soon became distinguished for his piety. In the year 1407, twelve years after his noviciate, he was elected prior of the Certosa at Bologna, and in 1417 was chosen bishop of Bologna by the separate elections of the republican rulers of the city and the clergy. He was active in the discharge of his episcopal duties, though he had unwillingly quitted the seclusion of his convent. He exerted himself to reform the licence and irregularity which had grown up among the clergy and the laity during the papal contests; and on the election of Martin V. he was the active and successful agent of the pope in bringing about a temporary accommodation between him and the city of Bologna, which had thrown off its dependence upon Rome during the schism between Benedict XIII., Gregory XII., and John XXIII.

From this time he was almost constantly employed in missions of a public character, for which he was peculiarly fitted by his eloquence and ability and his high reputation. Martin, being anxious to make peace between Henry V. of England and the Dauphin of France, afterwards Charles VII., despatched Albergati as his nuncio to both courts in 1422; but his efforts were on this occasion rendered abortive by the death of Henry and the French king. Four years afterwards the pope presented him with the cardinal's hat and made him archpriest of the basilica di Santa Maria Maggiore, and in the same year despatched him as his legate to Venice and the Duke of Milan, for the purpose of putting an end to the war which had arisen in consequence of the attempts of the duke upon Forli and Pisa. After great exertions, in a second journey to these powers in 1428, he succeeded in concluding a peace between all parties. In 1431 he was present as papal legate at the council of Basil, over which he presided jointly with three other cardinals, and maintained with firmness the rights of the pope (then Eugenius IV.), and immediately afterwards sat as president of the council which was held first at Ferrara and afterwards at Florence. He was again deputed as papal legate to France and England in the year 1435, and on this occasion succeeded in establishing a peace between France and the Duke of Burgundy at the congress at Arras; and four years afterwards he went to the congress at Nürnberg, for the purpose of protecting the interests of the pope and the church.

Disease, the austerity of his life, and the dangers and hardships he had endured in many of his missions, frequently incurring

great personal risk, had now rendered rest indispensable, and on his return to Rome he was appointed chamberlain and grand penitentiary. He was seized with fever while accompanying Eugenius from Florence to Rome, and died at the Augustinian convent at Siena on the 9th of May, 1443.

Albergati was remarkable for his modesty, patience, charity, and firmness in the discharge of his duties, and likewise for great diplomatic skill in the management of the various delicate and important commissions intrusted to him. He founded several charitable and religious institutions, particularly two hospitals for foundlings. He was a man of considerable learning, and collected an extensive library. The following are his works: — 1. "Recollecta multæ Lectionis." 2. "De inexcusabili Peccatoris Nequitia." 3. "Orationes ad Venetos et Philippum Vicecomitem Mediolani pro Pace." 4. "Sermones multi." 5. "Epistolæ eruditissimæ." There are also in the library of the Institute of Bologna, in MS., according to Fantuzzi, 6. "Collationes ex Divinis Scripturis et ex SS. Patribus, pro Pace procuranda inter Principes." 7. "Laudes S. Elizabeth Reginæ Filiæ Regis Hungariæ." 8. "Probatio et Defensio Virginitatis B. Mariæ et ejusdem virgineæ Fecunditatis adversus Hereticos." 9. "De Nuptiis male damnatis a Manichæis." 10. "Relatio ad Bononienses de Rebus et Conventionibus quas ipse cum summo Pontifice Bononiensium Nomine pertractavit." 11. "Spirituale Connubium." Orlandi, in his "Notizie degli Scrittori Bolognesi," states that several of his discourses and letters were printed at Toulouse. Among those attached to his service were Tommaso Parentucelli, his Maestro di Casa, who afterwards became pope, and took the name of Nicolas V., and the celebrated Enea Silvio Piccolomini, afterwards Pius II., who accompanied him to France as his secretary. (Fantuzzi, *Notizie degli Scrittori Bolognesi*; Cavallo, *Vita di B. Nicolo Albergati*; Cardella, *Memorie Storiche de' Cardinali*, iii. 44.) J. W. J.

ALBERGA'TI, PIRRO CAPACELLI, member of a noble Bolognese family, attained some celebrity as a composer in the beginning of the eighteenth century. Several of his operas were performed at Bologna, among them "Gli Amici" in 1699, and "Il Principe Selvaggio" in 1712. A set of his sacred cantatas for voices and instruments was published at Modena in 1703. Between the years 1685 and 1702 he published at Bologna several motets, psalms, and a mass for voices and instruments, as well as his oratorio of Job. (Gerber, *Lexicon der Tonkünstler.*) E. T.

ALBERGA'TI, VIANE'SIO, son of Fabiano Albergati. The date of his birth is not known, but he took his degree of doctor in civil and canon law in 1516. He was appointed apostolical prothonotary by Leo X., and, according to Ughelli and others, was subsequently made bishop of Cajazzo; but the truth of this last statement is doubted by Fantuzzi. He died in 1529, and left behind him two works in manuscript: one was deposited in the library of Cardinal Barberini at Rome, No. 2739., entitled "Vianesii Albergati Commentarii Rerum sui Temporis," a work replete with exact and important details of all that took place in Rome and the conclave from the death of Adrian VI. to the election of Clement VII. The other, "Liber manualis Computorum Exitus et Introitus Cam. Apost. in Hispania," embracing the period from the 20th July, 1520, to the 26th February, 1522. This latter work is preserved in the Vatican. (Masinus, *Bologna perlustrata*, ii. 103.; Fantuzzi, *Notizie degli Scrittori Bolognesi.*) J. W. J.

ALBERGHE'TTI, ALFONSO, a Ferrarese sculptor of the latter part of the sixteenth century. In the house of the Counts Costabili of Ferrara there are two richly ornamented vases of bronze; the ornaments consist of figures and arabesques of every description. Inside the vases is the following inscription: —"Alfonsi Albergeto Ferrarensi me fecit anno Domini 1572." Also in the interior of one of the magnificent wells in the court of the ducal palace at Venice is written "Alberghetti, 1559." (Cicognara, *Storia della Scultura.*) R. N. W.

ALBERGO'NI, ELEUTE'RIO, bishop of Monte Marrano in the kingdom of Naples, was a native of Milan, and lived in the end of the sixteenth and commencement of the seventeenth centuries. He was a learned theologian and celebrated preacher, and filled, among others, the offices of reader in the cathedral of Milan, consultore of the holy office of the Inquisition, and provincial of the province of Milan. His merit alone is said to have raised him to the episcopal dignity, which was conferred upon him by Pope Paul V. on the 29th of October, 1611. He held his bishopric twenty-five years, and died in 1636. The following is a list of his works: — 1. "Resolutio Doctrinæ Scoticæ, in qua quid Doctor subtilis circa singulas quas exagitat Quæstiones sentiat, etsi oppositum alii opinentur, brevibus ostenditur. Paduæ, 1593," 4to. 2. "Concordanza degli Evangelj correnti nelle cinque Domeniche di Quaresima con Cantico della B. Vergine. Milano, 1594," 8vo. 3. "Trattato della Gratitudine, dell' Ingratitudine, dell' Allegrezza salutevole et dell' Umiltà, per l' Esposizione delli primi tre Versi del Cantico della B. Vergine. Milano, 1598," 8vo. 4. "Sermoni fatti nell' Occasione delle Quarante Ore. Milano, 1598," 8vo. 5. "Predica del Modo di lodare e di esaltare Dio nella Cattedra sopra l'Evangelio: super Cathedram Moysis sederunt Scribæ et Pharisæi, &c. 1606," 4to. 6. "Prediche per le Domeniche dell' Avvento e Santo Natale dette in S. Pietro di Roma. Roma, 1631," 8vo.

7. "Connexio Evangeliorum Quadragesimalium et Psalmorum. Romæ, 1631," 4to. 8. "Lezioni sopra il Magnificat concordanti con gli Evangelj Ambrogiani. Roma, 1631," 8vo. (Argellatus, *Bibliotheca Scriptorum Mediolanensium*, 1745, i. 16. ii. 1934.; Morigi, *La Nobiltà di Milano*, 1619, p. 289.; Mazzuchelli, *Scrittori d'Italia.*) J. W. J.

ALBERGOTTI, FRANCESCO, a native of Arezzo, son of Alberico Albergotti, a lawyer, was born in 1304. He studied under several professors of law, the most eminent of whom was Baldo. Albergotti, after taking the degree of doctor, settled as a practising advocate in his native town. The persuasions of his friends induced him in 1349 to remove to Florence. The reputation which he gained at Florence by his writings, lectures, and forensic displays induced the republic to inscribe him among its own patricians. He was nominated ambassador, in 1358, to settle some dispute about boundaries which had arisen between Florence and Bologna. He died at Florence in 1376. Mazzuchelli mentions two MS. works of Albergotti as preserved in his day in the library of the Spanish college at Bologna: "Commentaria in Libros Digestorum;" "Commentaria in Partes quasdam Codicis" (the sixth, seventh, eighth, and ninth books). Several of his legal opinions were published along with those of Gio. Battista Marzianese at Venice, in 1573: one is included in Ziletti's collection of opinions of eminent jurists on questions of the law of marriage; and several are said by Mazzuchelli to have been preserved in MS. in the library of the college of Spain at Bologna. Albergotti was called by his contemporaries the teacher of substantial truth (solidæ veritatis doctor): this distinction he owed probably to his reputation as a consulting lawyer. (Mazzuchelli, *Scrittori d'Italia.*) W. W.

A'LBERI, M., an Italian landscape painter or draughtsman, known only by engravings of six landscapes, inscribed "Sei Paesagi dedicati alla Signora Marchese di Mancini di M. Alberi inv." (Heineken, *Dictionnaire des Artistes, &c.*) R. N. W.

ALBERIC, physician to the King of Bohemia, and afterwards archbishop of Prague, wrote two medical works about A.D. 1475, entitled "Practica Medicinæ et Regimen Pestilentiæ," and "Regimen Sanitatis," which were published at Leipzig, 1484, by Marcus Brandt. (Fabricius, *Biblioth. Græca*, vol. xiii. p. 45, 46. ed. vet.) W. A. G.

ALBERICI. [ALBRIZZI.]

ALBERI'CI, GIA'COMO, an ecclesiastic of the Augustine order, of which he was afterwards vicar-general, died at Rome in 1610. His work "Catalogo degl' illustri Scrittori Venetiani," published at Bologna in 1605, contains some account of the lives of Croce, Gabrielli, Zarlino, and their other eminent musical contemporaries. E. T.

ALBERI'CO DA BARBIA'NO was born of the family of the counts of Barbiano and lords of Cuneo in Piedmont, about the middle of the fourteenth century. After receiving the usual education of that time for young men of his condition, he embraced the military career under the celebrated English condottiere John Hawkwood. The soldiers of Hawkwood were foreigners, who for pay entered the service of the various Italian states which happened to be in want of them during the frequent wars between Florence, Pisa, the Visconti of Milan, and the pope. Several large bodies of these foreign mercenaries, styled companies, consisting of several thousand men and horse, under various leaders called condottieri, were roaming about Italy during the fourteenth century, selling their services to the highest bidder, and committing all sorts of depredations. Alberico, after learning the art of war under Hawkwood, conceived the design of forming an Italian company with the view of superseding the employment of foreigners. He styled his band the company of St. George, and was particular in the choice of the men whom he enlisted, and he subjected them to a stricter discipline than was established among the foreign mercenaries. Jacopo Attendolo, afterwards known by the name of Sforza, Braccio da Montone, and other celebrated Italian condottieri, served their apprenticeship under Alberico.

In the schism between Pope Urban VI. and the antipope, Robert cardinal of Geneva, styled Clement VII., A.D. 1378, Alberico entered the service of Urban. Clement had in his service the Breton company, which had already committed the greatest atrocities at Cesena and other parts of the Romagna. Alberico encountered them at Marino, in the Campagna, totally routed them, and entered Rome in triumph in 1379. Clement escaped to Naples, where he was protected by Queen Joanna I., and Urban was seated in the pontifical chair. The Breton company was disbanded, and Alberico assumed on his standard the legend "Liberator Italiæ ab externis." Soon after, Urban having invited Charles of Durazzo to effect the conquest of the kingdom of Naples, and excommunicated Queen Joanna, Alberico accompanied Charles in his expedition and contributed to his success, which terminated in the deposition of Queen Joanna. Charles, having become king of Naples, made Alberico great constable of the kingdom. Alberico afterwards entered the service of Gian Galeazzo Visconti, duke of Milan, and defeated the league formed by Venice, Florence, the Marquis of Ferrara, and the Duke of Mantua. He next attacked Bologna, where Giovanni Bentivoglio had usurped supreme power, and after a desperate fight in the streets Bentivoglio was taken and put to a cruel death, and Bologna became subject to the Visconti. In 1402 Gian Ga-

leazzo Visconti died, whilst Alberico was fighting for him in Tuscany. Alberico, being slighted by the duchess regent, left the Milanese service, and went to Naples to defend the young king, Ladislaus, against the Angevins. He died at Trani, in Apulia, at the age of sixty, with the reputation of being one of the first captains of his age. (Bossi, *Storia d' Italia*; Lomonaco, *Vite dei famosi Capitani d' Italia.*) A. V.

ALBERI'CO DE ROSCIA'TE, an eminent practical lawyer of the fourteenth century. He was born in the village after which he was named, a dependency of Bergamo. He studied law at Padua under Ricardus Málumbra and Oldradus, and took the degree of doctor, but never lectured. He practised as an advocate in Bergamo, and was engaged in many transactions, for which a lawyer is not always selected as an agent. He was member of a commission for revising the statutes of Bergamo, and was frequently employed by Galeazzo Visconti, ruler of Milan. After his death, he continued to enjoy the confidence of his successors, Luchino Visconti and his brother John, bishop of Novara. He visited the court of Benedict XII. at Avignon, with a commission from them in 1340. In his declining years he gave up business to obtain leisure for the composition of his legal commentaries. In 1350 he repaired to Rome with his sons to witness the ceremonies of the year of Jubilee. He died in 1354. He composed commentaries on each of the three parts of the Digest, and on the Codex. The editions of these, as enumerated by Savigny, are — "A. Digestum vetus, Pars I. Regii, 1484; Lugduni, 1517: Pars II. Papiæ, 1499; Lugduni, 1518." "B. Infortiatum, Lugduni, 1516, 1517, 1534." "C. Digestum novum. Lugduni, 1517, 1518, 1548." "D. Codex, Mediolani, 1492; Lugduni, Pars I. 1545; Pars II. 1548; place of printing not named, 1534." — Alberico de Rosciate also composed a treatise on the statute law of Italian towns. It has been reprinted in Ziletti's great collection of law tracts (vol. ii. l. 2—85.). The treatise is divided into four books, and each book contains a number of questions, with their solutions. In the first book the general doctrines of statute law are expounded in answers to one hundred and eighty-seven questions; the second treats, under the rubric of two hundred and thirty-three questions, of statutes relating to civil controversies; "the word civil being taken in its widest acceptation, as embracing all pecuniary controversies, whether arising out of contracts or delicts;" the third, containing the resolution of sixty-seven questions, treats of such penal statutes as ordain the infliction of corporal punishment; the fourth book is devoted to the explanation of proceedings in the case of persons against whom the ban either of the empire or of inferior jurisdictions has been pronounced. The work leaves a favourable impression of the sagacity of the author, and is calculated to throw much light upon the domestic history of the Italian communities of the fourteenth century. The editions of this work mentioned by Savigny are — that of Como, 1477; Venice, 1491, 1493, 1497; Milan, 1493. Savigny mentions a kind of Law Dictionary by Alberico, which he says has been often reprinted, but which we have not seen. He describes it as containing, first, a collection of legal rules; second, a glossary of law terms; third, lists of passages in the Corpus Juris where certain legal phrases occur. All these materials are mixed and arranged in alphabetical order. Alberico, it would appear, had composed two works of this kind, one for the canon and the other for the civil law. An anonymous editor blended the two works into one, and in this form it has been printed. Some editions have, by way of appendix, two little treatises composed by Alberico: — "De Orthographia;" "De Accentu." He also left a translation of the Latin commentary on Dante by Jacopo della Loma, of which manuscript copies are understood to be preserved in the libraries of Bergamo and Milan. Alberico de Rosciate lived and wrote when the early legal school of the Glossators had fallen into decay, and before a new life had been infused into the study of law by the revival of classical literature. His writings are judged deficient by Savigny both in point of taste and judgment; but the same authority allows that they are better than those of most of his contemporaries, owing to his familiarity with the practice of the law. (Savigny, *Geschichte des Römischen Rechts im Mittelalter*, vi. 142—121., where the other authorities are enumerated.) W. W.

ALBERI'CUS or ALBERI'CO I., called by some Albertus, and styled the elder, count of Tusculum, and consul and patrician of Rome in the tenth century, was also duke of Spoletum and Camerinum. He has been confounded by some writers with his contemporary Adalbert II. the Rich, marquis of Tuscany. Albericus married Maria, or Marozia, a Roman lady of noble birth, whose mother, Theodora, exercised a great influence in Rome. The historian Luitprandus speaks very ill of the conduct of both these women. Albericus had several sons by Marozia, one of whom was afterwards pope, under the name of John XI., and another, called Albericus the younger, was senator of Rome. Count Albericus joined Pope John X. and Landulfus, prince of Beneventum, in an expedition against the Saracens, who had invaded Campania, and totally defeated them on the banks of the Liris, A.D. 916. Afterwards, however, the count and the pope quarrelled, and Albericus was obliged

to leave Rome, where he had a mansion on the Aventine, and shut himself up in his fief of Orta, the castle of which he fortified. In revenge he is said to have invited the Ungri or Hungari, which names are given by the chroniclers to a host of barbarians who had already appeared in North Italy, to invade the Roman territory, but the account of these Hungarian invasions is very obscure and contradictory. However, in the year 925 Count Albericus was killed at Orta, says Sigonius, by the Romans, in an affray of which the particulars are not known. His widow Marozia afterwards married Wido, marquis of Tuscany and son of Adalbert the Rich. (Rena, *Serie degli antichi Duchi e Marchesi di Toscana*; Sigonius, *De Regno Italiæ*, b. vi.; Fatteschi, *Memorie dei Duchi di Spoleto.*) A. V.

ALBERI'CUS II., or the younger, was with his mother Marozia when Hugo, king of Italy, came to Rome to marry her, after the death of Wido of Tuscany, A.D. 930. Hugo is said by Luitprandus to have grossly insulted the Roman nobles, and Albericus himself, who was waiting upon him. Albericus headed an insurrection against Hugo, and besieged him in the castle of St. Angelo, from which Hugo made his escape. Upon this Albericus assumed the title of prince of the Romans, "Dei gratia Princeps atque omnium Romanorum Senator." There was then a senate at Rome, consisting of the nobles, and the president of the senate was styled "Princeps Senatus." He struck money with the legend "Albericus P." Hugo marched against Rome in the year 932, and devastated the territory, but could not enter the city. Albericus confined his mother Marozia, an intriguing and dissolute woman, and let his brother Pope John XI. attend to his spiritual duties, without any share, however, in the temporal power. In 936 King Hugo made peace with Albericus, and gave him his daughter Alda in marriage. Albericus governed Rome with full authority until his death, which happened about A.D. 954. His administration appears to have been firm and wise. His son Octavianus succeeded him as prince of Rome, and was afterwards made pope under the name of John XII., A.D. 956. (Conrigius Curtius, *De Senatu Romano post Tempus Reipublicæ liberæ*; Sigonius, *De Regno Italiæ*; Rena, *Serie degli antichi Duchi e Marchesi di Toscana.*) A. V.

ALBERI'NO. [CACCIA, GUGLIELMUS.]

ALBE'RIUS, CLAU'DIUS. [AUBERY, CLAUDE.]

A'LBERO I., fifty-seventh bishop and prince of Liege, the see of which he occupied from 1123 to the 1st of January, 1128. He was the son, by a previous husband, of Adela of Thuringia, who afterwards married Henry II., count of Louvain. The most important event in the history of his bishopric is the abolition of the "right of dead hand," which is explained by several authors as being the lord's right of claiming a heriot, or the best chattel of a house, when the father of a family died, which might be redeemed by cutting off the hand of the deceased, and presenting it to the lord. Reiffenberg, who denies the correctness of this statement of the custom, suggests no other explanation of the origin of the phrase. The bishop, going one night, according to his practice, to say his prayers, at the door of one of the churches, overheard a poor widow bemoaning her fate, and exclaiming, "Am I not unfortunate enough in losing my husband, but the bishop must come to take away my bed?" The next morning the bishop inquired into and abolished the claim, but for centuries afterwards it was a practice in Liege to leave in every will a legacy to the church of St. Lambert, as an acknowledgment of gratitude for deliverance from this tax. (Article by Reiffenberg in *Biographie Universelle*, Suppl., i. 136.; Bouille, *Histoire de la Ville et pays de Liège* i. 144—148.) T. W.

A'LBERO II., fifty-ninth bishop and prince of Liege, was chosen to that see in the year 1136. On the deposition of his predecessor Alexander, in 1134, by the council of Pisa, the Count of Bar had taken possession of the castle of Bouillon, which Albero was so anxious to recover, that he made two journies to Rome to solicit the interference of the pope, and failing in both, resolved to try the effect of arms. The siege commenced in 1140, and as it advanced slowly it was resolved to bring the body of the martyr St. Lambert into the camp. Two sons of the Count of Bar were defending the castle, one of whom, on the arrival of the martyr's body, proposed an instant surrender, and on being overruled fell into a kind of frenzy. A grand attack was made on the 17th of September, St. Lambert's day; but, unluckily for the credit of the martyr, it completely failed. The castle was however finally taken, principally by the valour of Henry the Blind, count of Namur, formerly the enemy and now the ally of Albero, and an annual festival was instituted in consequence in honour of St. Lambert, from gratitude for his assistance. It is owned by contemporary chroniclers that at the same time debauchery and immorality were carried to the greatest height at Liege. Henry of Leyen, the provost of St. Lambert, carried his complaints of these disorders to the pope, Eugene III., and Albero died on his way to Rome to answer the charge, towards the end of March, 1146. Henry of Leyen was chosen his successor. (Bouille, *Histoire de la Ville et pays de Liège*, i. 157—164.; Dewez, *Histoire Particulière des Provinces Belgiques*, i. 135, &c.) T. W.

ALBERO'NI, GIAMBATTISTA, a good architectural painter of Bologna. He was the scholar of the celebrated Ferdinando Galli, called Bibiena. He distinguished him-

self as a student of the Bolognese academy, and was elected a member of it in 1730. (Crespi, *Vite de' Pittori Bolognesi, &c.*) R. N. W.

ALBERO'NI, GIU'LIO, born in the neighbourhood of Piacenza, in 1664, of humble parentage, entered the clerical profession, and became the incumbent of a country parish. It is said that the French poet Campistron, while travelling in Italy, being waylaid and robbed near Alberoni's parsonage, found an hospitable reception under his roof, and that Alberoni gave him clothes and lent him money for his journey. Several years after, during the war of the Spanish succession, when the Duke of Vendôme commanded the French army in North Italy, Campistron, who was in the suite of the duke, remembered his benefactor, whom he introduced to Vendôme as a man of intelligence and penetration, and who might be useful through his knowledge of the country. Vendôme took Alberoni with him, made use of his local information for obtaining provisions for his soldiers, and was amused by his repartees and broad humour. Alberoni followed the duke to Paris, and from thence to Spain, whither Vendôme was sent to command the French troops. He made himself useful in the correspondence between the duke's head quarters and the court of Philip V., in which the Princess des Ursins had the greatest influence. The princess was half Italian by her connections, and Alberoni, by means of his shrewdness, ingratiated himself with her, and after the end of the war he obtained the appointment of agent of the Duke of Parma and Piacenza at the court of Madrid. In this quality he negotiated in 1714, the marriage of Elizabeth Farnese, granddaughter of the late Duke Ranuccio, and niece of Francesco, the reigning duke of Parma, with Philip V. The gratitude of the new queen promoted his advancement; he was first made a bishop, then he obtained a cardinal's hat, and lastly was made prime minister of Spain. Alberoni was an ambitious man, with an imagination under little restraint from judgment or principle. He was struck with the contrast between the condition of Spain under Philip II. and its actual state, and he thought that he could restore the declining Spanish kingdom to its former superiority in Europe. Above all, he aimed at restoring to Spain its former Italian dominions. Without heeding the family alliance of the present dynasty with the French Bourbons, he made large armaments in the various ports of Spain, equipped a powerful fleet, in which a considerable force was embarked, and without any declaration of war, sent it in 1717 to invade the island of Sardinia, which had been secured to the emperor by the peace of Utrecht. The imperial garrisons and authorities were taken by surprise, and Cagliari and other towns surrendered to the Spaniards in a few weeks. Another armament was sent by Alberoni against Sicily, which was in possession of the house of Savoy. Part of the island was occupied by the Spanish forces, but the Spanish fleet was encountered by the English under Admiral Byng and defeated in August, 1718. All Europe, including France, now cried out against this infraction of the treaty of Utrecht, and an alliance was formed against Spain. Alberoni showed a bold front: he endeavoured to excite disturbances in various countries; he favoured the pretender, James Stuart, to give employment to the English at home; he intrigued with the Turks, and with Prince Ragotsky of Transylvania, to carry on war against the emperor; and he put forth claims on behalf of his master, Philip V., to the regency of France, against the Regent-duke of Orleans. But the allies, through the Duke of Parma, uncle of the Queen of Spain, represented to Philip V. the danger to which the mad ambition of Alberoni exposed him, and by a court intrigue the all-powerful minister was suddenly discarded and obliged to leave Spain in December, 1719. Alberoni retired to Genoa, where Pope Clement XI. applied to have him arrested and brought to Rome, to abide his trial as a disturber of the public peace; but the cardinal escaped to Switzerland, where he wrote an apology for his measures. After Clement's death, in 1721, Alberoni obtained a safe-conduct to repair with the other cardinals to the conclave at Rome. The new pope elect, Innocent XIII., caused Alberoni's trial to be proceeded with, but afterwards quashed the proceedings on the ground of informality. Alberoni retired for a time to his native town, Piacenza, where he founded a college, which still subsists and bears his name. Pope Clement XII. took him into favour, and sent him as legate to Ravenna. From thence, in the year 1739, he first intrigued with some disaffected citizens of San Marino, which republic had long maintained its independence under the papal protection, and he afterwards took forcible possession of that little state. But Pope Clement repudiated the conduct of his legate, and restored San Marino to its independence. This was the last political act of Alberoni. Being recalled from his government, he withdrew to private life, and died at an advanced age, in 1752. He left some MSS., chiefly on political matters, out of which the book entitled "Testament Politique d'Alberoni," published in 1753, was said to have been compiled; but the work has been considered apocryphal. Jean Rousset has written the life of Alberoni in French, in 1 vol. 12mo. (Muratori, *Annali d' Italia*; Botta, *Storia d' Italia*; and the other contemporary historians.) A. V.

ALBERS, HEINRICH PHILIPP FRANZ, was born at Hemeln, in Münden, in 1768. He received his early education from his father, who was a clergyman, and

afterwards went to Göttingen, where, having studied theology for a year and medicine for three years, he received the degree of doctor of medicine. He practised at Stolzenau, at Blumenau, and at Rehburg, and was brunnenarzt or physician to the springs at Rehburg from 1805 to his death in 1830.

Albers' chief work is his account of the springs of Rehburg. It is entitled "Ueber das Bad Rehburg und seine Heilkräfte." Hanover, 1830, 8vo. It contains all the oldest records of cures effected by the waters, and reprints of the numerous papers on the same subject, which the author had published in the "Neue Hannoversche Annalen," from 1798 to 1808, and in Hufeland's "Journal der Heilkunde," from 1821 to 1829. Callisen has given a list of several other short essays on various medical questions contributed by Albers to the two journals already mentioned and to Horn's "Archiv fur Medic. Erfahrungen." (Callisen, *Medicinisches Schriftsteller Lexicon*, bde 1. and 26.) J. P.

ALBERS, JOHANN ABRAHAM, was born at Bremen in 1772. He studied medicine at the universities of Göttingen and Jena from 1789 to 1795, in which latter year he received at Jena the diploma of doctor in medicine and surgery. He subsequently visited the universities and schools of Vienna, Edinburgh, and London, and returned to Bremen in 1797, where he commenced the practice of medicine and midwifery. He was engaged in very extensive practice as a physician, and pursued his literary labours with such zeal that he greatly impaired his health, and brought on the disease of which he died at Bremen in 1821.

Albers was a man of great learning, of good judgment, and of acute observation. His writings, which are numerous, contain good practical information, and at the same time show an extensive acquaintance with the labours of previous writers. It is on this account, rather than from the novelty of his views or the originality of his ideas, that Albers is entitled to notice. He did much to improve the science of medicine in his own country by clear descriptions of diseases, as well as by the introduction of foreign discoveries and improvements, to which he contributed by the translation of several works into the German language. In 1820 he visited Paris, and on his return to Bremen published in the German periodicals several articles containing an account of the state of medicine in France, the advance which had been lately made in that country, and the physicians to whom they were principally due. He was the first to make known in his country the doctrines of Broussais, as well as the work of Laennec, of which he translated several chapters into German. Croup was the subject to which he principally directed his attention, and his essay, "De Tracheitide Infantum" shared with one of a similar nature by Jurin the prize proposed by the Emperor Napoleon in 1807 for the best treatise on this disease, which was at that time engaging public attention. In this work he gave a clear and accurate account of the symptoms and pathology of the disorder, and he removed much of the obscurity that had previously attended it. He regarded it as decidedly an inflammatory affection, though accompanied by spasm, and recommended an antiphlogistic treatment with emetics. He condemned tracheotomy as dangerous and useless, because it is impossible to extract the lymph, which by its effusion into the trachea and larger bronchi is more deleterious than when situated in the upper part of the tube. He related several experiments in which he endeavoured to excite croup in animals by the application of irritating substances to the interior of the trachea, and succeeded so far as to induce inflammation of its mucous membrane, with the effusion of plastic lymph and the peculiar noisy respiration; but he was doubtful whether this was true croup. Albers added a preface to a treatise written by his nephew, Dr. J. C. Albers of Bremen, entitled "Commentarius de Diagnosi Asthmatis Millari strictius definienda," Göttingen, 1817, 12mo., in which he suggested that croup is one and the same disease with the acute asthma described by Dr. Millar, and objected to the distinction which the celebrated Wichman of Hanover had attempted to draw between the two affections. The following is a list of his works:—1. "Dissertatio inauguralis medica de Ascite," Jena, 1795, 4to.; in which he attempts to prove the existence of lymphatic vessels pervading the different tissues, by which substances introduced into the stomach are directly conveyed to the several organs without passing into the circulation. 2. "Amerikanische Annalen der Arzneikunde," Bremen, 1802, 8vo. 3. "Beyträge zur Anatomie und Physiologie der Thiere." Bremen, 1802, 4to. 4. "Ueber Pulsationen im Unterleibe." Bremen and Leipzig, 1803, 8vo. 5. "Ueber eine die schnellste Hülfe erfordernde Art von Husten." Bremen, 1804, 8vo. 6. "Das Uebel, das unter dem sogenannten freywilligen Hinken der Kinder bekannt ist." Vienna, 1807, 4to. This treatise obtained the prize which was proposed, on the subject of hip-diseases occurring in children, by the Imperial Academy of Medicine and Surgery at Vienna. 7. "Kritische Bemerkungen gegen eine Recension des Herrn Geheimrathes Heim über Dr. A. F. Marcus Schrift die Natur und Behandlungsart der Häutigen Bräune betreffend." Bremen, 1810, 8vo. He here repels a charge, brought against him by Heim, of concealing a successful mode of treating croup. 8. "Commentatio de Tracheitide Infantum, vulgo Croup vocata." Leipzig, 1816, 4to. 9. "Icones ad illustrandam Anatomen Comparatam."

Leipzig, 1818, fol. These plates are in illustration of the class Cetacea. A second fasciculus was published in 1822, after the author's death, by Dr. G. Barkhausen of Bremen.

In addition to these works, Albers communicated several papers to English periodicals. The Medico-Chirurgical Transactions, vol. vii., contain his "Observations on a change of colour in the skin produced by the internal use of Nitrate of Silver:" one of the earliest papers in which the attention of the profession was called to this effect of the remedy. In vol. viii. is a "Case of a Fœtus retained for several years and subsequently delivered per anum;" in vol. ix. a "Case of Inguinal Aneurism cured after the use of compression." He likewise communicated papers to the Edinburgh Medical and Surgical Journal, and to the Annals of Medicine; besides very numerous articles in several German periodicals, a list of which is given in a biographical notice of him by Breschet in the Archives Générales de Médicine, vol. iii. p. 131. G. M. H.

ALBERT ACHILLES, so called because he had obtained the appellation of "the German Achilles," and sometimes, but less frequently, called "the German Ulysses," was the third son of Frederick I., elector of Brandenburg. He was born on the 24th of November, 1414, at Tangermünde; and in 1438, when his father, according to the custom of the princes of those times, shared his dominions among his children, he obtained the principality of Anspach; while of his elder brothers, John the Alchymist held Baireuth or Bareith; Frederick II., electoral Brandenburg; and Frederick the Fat, the Altmark and Priegnitz. By the death of Frederick the Fat in 1463, and of John in 1464, and by the abdication of Frederick II. in 1470, all these possessions became reunited in the person of Albert Achilles, but were partially divided at his death, and have never been entirely reunited again. The earlier part of Albert's life was spent in a succession of knightly exercises, for which his unusual strength and stature pre-eminently qualified him. Armed with only a shield and helmet he contended in a tourney with antagonists fully armed, and out of eighteen encounters was seventeen times victorious. Scarcely a battle was fought in Germany in which he did not take a part, and he left the recollection of his prowess not only in his native country but in Bohemia, Silesia, Poland, Prussia, and Hungary. In a war against Nürnberg (A. D. 1448—1450), to enforce the rights which he claimed over the burghers as burggrave of the city, he came suddenly, attended by only a small train, upon a body of eight hundred of their cavalry. Without hesitation he spurred into the midst of the enemy, fought his way with his sword when his spear was broken, seized the banner of Nürnberg, and surrounded by antagonists shouted "Victory, victory! No death can be sweeter than under the banners of the foe!" When rescued by his knights the blood was gushing from his mouth and nose, but he rejected their solicitations to mount in a carriage, observing that "a knightly prince should not be carried but ride." Of nine battles fought with the Nürnbergers in one year Albert Achilles was victor in eight, and the citizens were glad to conclude a peace with him in the year 1450. While these exploits earned him the name of the German Achilles, he gained that of the Ulysses by his dexterity in negotiations with Charles the Bold, duke of Burgundy, by which he effected a peace with Charles, then engaged in the siege of Nuis, and freed the country of the Armagnacs, or as the country people called them, "Arme Gecken" (poor gulls), whom he had brought with him.

After his accession to the margraviate of Brandenburg he displayed the same Ulyssean qualities, but with less success, in the contest for the succession to the inheritance of the dukes of Stettin, which the margraves of Brandenburg disputed with the dukes of Wolgast. In 1464, when by the death of Duke Otho of Stettin the old line was extinguished, the whole country assembled to his funeral, and Albert of Glinden, a partisan of Brandenburg, threw the shield and helmet of the dukes of Stettin upon the coffin in the grave, and said aloud, "There lies the lordship of Stettin." A resolute partisan of the other claim, Lorenz Eikstetten, leaped into the grave, brought the helmet and shield out again, and replied, "Not so; we have yet born heirs and lords, the dukes of Wolgast, and to them these arms belong." Though supported by the emperor, Albert's predecessor, the Margrave Frederick had found it impracticable to enforce his claim, and this was one of the reasons which led to his abdication. Albert Achilles, who preferred to reside in Franconia, left the administration of Brandenburg to his eldest son, Prince John, and it was only on finding that John was unable to carry on the war with effect that he came in person to Brandenburg in November 1471. His antagonists were still too strong for him, and he came to an agreement to surrender Stettin to Bogislav, duke of Wolgast, during his life, on condition of its reverting to Brandenburg afterwards. In 1474 the parties met at Prenzlau to effect this treaty, when each advanced to shake hands, and the German Ulysses, with a view of taking advantage of the circumstance, which was one of the customary ceremonies at investing with a fief, said, "Thus, dear uncle, I hand over to you land and people." The incensed Pomeranian withdrew his proffered hand, and exclaimed in anger, "No, margrave, that is not the agreement; before it comes to that, thrice seven devils shall drive

through it," mounted his horse, and rode away. To get him to return, Albert was obliged to protest that the whole affair was a jest, while Bogislav clearly gave him to understand that he saw through his meanness. This agreement came to nothing, and many succeeding ones shared the same fate, the contest between the houses of Brandenburg and Wolgast lasting till the middle of the sixteenth century. Albert was more successful in his endeavours to enlarge his territories towards Glogau. His daughter Barbara, whom he had married to Duke Henry of Glogau, was left a widow at the age of ten; and Albert, who claimed the possession of her husband's domains, succeeded in obtaining, as a pledge for the payment of her dowry, possession of Krossen, Züllichau, Sommerfeld, and Bobersberg, which the house of Brandenburg retains to this day. Whatever acquisitions in money and domains he made were applied by Albert to the support of his splendid and luxurious court in Franconia, while his vicegerent, John, was left in a state of contemptible poverty. Albert died on the 1st of March, 1486, during a diet of the empire which elected the Emperor Maximilian, a measure which was mainly due to him. By a law which he had established in the year 1473 for the regulation of the inheritance of his family, which provided that it might be divided into three parts, but never into more than three, he was succeeded in Brandenburg by his son John, in Franconia by Frederick and Sigismund, who governed conjointly. But for the operation of this will the domains would have been divided into small portions, as, by his marriages with Margaret of Baden and Anne of Saxony, Albert had nineteen children, of whom eleven survived him. He was remarkable in his own age for the little estimation in which he held the clergy, giving the precedence to laymen at feasts at which both were present, and twice suffering with much indifference the ban of the pope. He was also conspicuous for his efforts to put down the "robber nobles," as they were called, that is, the German nobility who made a practice of robbing on the highway. (Stenzel, *Geschichte des Preussischen Staats*, i. 232—247.; *Preussische National-Encyklopädie*, i. 237—245.) T. W.

ALBERT D'AILLY, MARIE JOSEPH LOUIS D', duc de Chaulnes, the son of Michel Ferdinand, duc de Chaulnes and Anne Joseph Bonnier, was born in 1741. He entered the army young, but quitted it in his twenty-fourth year in order to devote himself to scientific pursuits. About this time he was admitted a member of the Royal Society of London. In 1765 he visited Egypt. The result of his inquiries in that country was a memoir on the pit containing the bird-mummies, entitled "Mémoire sur la véritable Entrée du Monument Egyptien, qui se trouve à quatre Lieues du Caire, auprès de Sacara;" published originally in 1767, and reprinted in 1783. In 1769 the academican appointed to pronounce the éloge of his father alluded to the young Duc de Chaulnes as already well known by his taste for physical science and natural history. He was seized with the passion for chymical investigations which was at that time epidemical among men of science. Several of his memoirs upon carbonic acid, and its effects upon the human frame, are very ingenious. The "Transactions of the Royal Society of London for 1783" contain a memoir by the Duc de Chaulnes, "Sur la manière de préparer avec le moins de perte possible, le sel fusible d'urine blanc, et pur, et l'acide phosphorique parfaitement transparent." It contains the result of experiments commenced in 1773. Along with his father's courage and taste for science, Marie Joseph Louis, duc de Chaulnes, had unfortunately inherited his mother's wayward and unsettled disposition. This neutralised his many amiable and excellent qualities, and was the cause that at the time of his death, which took place about the beginning of the Revolution, he was living in such obscurity that the exact date of that event cannot be ascertained. (*Eloge de M. de Duc de Chaulnes; Histoire de l'Académie des Sciences*, année 1769; *Mémoire sur la véritable Entrée du Monument Egyptien, &c.* Paris, 1783–4; *Philosophical Transactions of the Royal Society of London*, vol. lxxiii.) W. W.

ALBERT D'AILLY, MICHEL FERDINAND D', duc de Chaulnes, was born at Paris on the 30th December, 1714. The first Duc de Chaulnes was Honoré d'Albert, younger brother of the Constable de Luynes. On his marriage with the heiress of the house of Ailly, he became bound to assume the name and arms of that family in addition to his own. On the death of his son without male heirs in 1701, Louis Auguste d'Albert, fifth son of the third Duc de Luynes, succeeded to the name and honours of D'Albert d'Ailly de Chaulnes. Michel Ferdinand was the son of Louis Auguste by a daughter of the celebrated Colbert, and the youngest of seven children, all of whom died before him.

Michel Ferdinand, called in his boyhood Comte de Chaulnes, was educated for the church, and received in his seventh year the appointment of a canon of Strassburg. On the death of his elder brother the Duc de Pequigny in 1731, he resigned his canonry, and in 1732 obtained a commission in the Mousquetaires.

From that time till the peace of Aix-la-Chapelle in 1748 he was almost constantly engaged in active service. In 1733 he acted as aide-de-camp of the Maréchal de Berwick at the sieges of Kehl and Philipsburg. During the short peace that ensued he was

named aide-de-camp to the king; in 1743 he served as a volunteer at the siege of Prague; in 1744 he was wounded at the battle of Dettingen; in 1745 he held the rank of aide-de-camp to the king at the battle of Fontenoy, and contributed in no small degree by his skilful management of the artillery to the gaining of that victory. He took part in the battle of Laffeld in 1747, which was the last military operation of that war.

During the two wars in which he had served previous to the peace of Aix-la-Chapelle, the Duc de Pequigny (which title he assumed soon after his brother's death) had repeatedly been appointed a royal commissioner for the exchange of prisoners, and intrusted with various delicate negotiations. He was not long after the peace advanced to be a Duke and member of the Parliament of Paris, on the resignation of his father in his favour. He was also promoted to the rank of lieutenant-general; received a pension of six thousand livres; and was soon after appointed royal commissioner to the states of Bretagne. In 1752 he obtained the government of Picardy.

He served in Westphalia during the seven years' war; he was present at the battle of Hastembeck on the 26th July, 1757, and this appears to have been the last of his fields. We have now to consider him in the character of a zealous amateur of scientific pursuits.

In 1743 he had been named an honorary member of the Royal Academy of Sciences, in the place of Cardinal de Fleury. His first memoir was read in the academy in 1755, and is printed in the volume for that year: it contains a series of experiments on a ray of light admitted into a dark chamber, and received on a sheet of white paper, pierced in the centre to admit of the passage of the direct ray. In 1761 the Duc de Chaulnes was one of the academicians who observed the transit of Venus at Paris. His love for optics and astronomy led to attempts to improve the construction of astronomical instruments. In 1755 he also presented to the academy a memoir on his attempts to render instruments of a small radius more accurate. The substance of this memoir was published in the academy's "Description des Arts," in 1768, under the title "Nouvelle Méthode pour diviser les Instruments de Mathématique." The same volume contains "Description d'un Microscope et de différents micromètres, destinés à mesurer des Parties circulaires ou droites avec la plus grande Précision. Par M. le Duc de Chaulnes." In 1767 he communicated some remarks upon achromatic telescopes to the academy, which were printed in their memoirs for that year. His last publication was an account of an observation of the transit of Venus, 3d June, 1769, with a telescope of three feet and a half, by Dollond: it is printed in the volume of the academy's Transactions for 1769.

The Duc de Chaulnes was remarkable for gentleness of temper and delicate sense of honour. He was rigidly pure in his morals, and strongly imbued with the devotional turn which characterised many of his family. His knowledge of history and politics was extensive. He was corpulent, but nevertheless active. His conversation was elegant and playful. He was extremely popular with those of his own rank, and also with the poor, towards whom he was very liberal. His life was embittered by the eccentricities of his wife [BONNIER, ANNE JOSEPH, duchesse de Chaulnes], whom he married in 1734.

The Duc de Chaulnes died, after a lengthened illness, on the 23d September, 1769. (*E'loge de M. le Duc de Chaulnes; Histoire de l'Académie Royale des Sciences*, année 1769, Paris, 1772; Le Père Anselme, *Histoire Généalogique et Chronologique de la Maison Royale de la France*, &c. vol. iv.) W. W.

ALBERT of ANHALT. [ALBRECHT.]

ALBERT I., duke of AUSTRIA, was a son of Rudolph of Habsburg, and born in the year 1248. Rudolph, by his victory over Ottocar of Bohemia, became master of Austria in 1282, and with the consent of the princes of the empire he gave the duchy of Austria in fief to his eldest son Albert, who was thus raised to the rank of a prince of the empire. At the same time the rights and liberties which had been granted to Austria by former emperors were confirmed, and Albert married Elizabeth, a daughter of Count Meinhard of Görz, whom Rudolph made Duke of Carinthia. In the administration of his new dominions, even during the lifetime of his father, Albert displayed such tyrannical conduct, that the Austrians soon repented of having accepted him as their duke, and in 1287 he had to quell an insurrection of the citizens of Vienna, and he only reduced the city by a protracted blockade and famine. After the recovery of his capital, his cruelty knew no limits, and some of the offenders suffered the most dreadful punishments. His nobles also became discontented, and Albert had to put down one conspiracy after another. On one occasion forty castles belonging to Austrian nobles were razed to the ground at once. His own tyranny was an example to his officers and councillors. All complaints that were brought against them either by individuals or states were treated with scorn, and the duke once declared that he would not even dismiss a groom to satisfy his subjects. In 1290, when King Ladislaus of Hungary died, Albert induced his father to declare the kingdom a vacant fief of the empire, and to give it to him. But Andrew, the uncle of the late king, frustrated this scheme by taking possession of the kingdom. Rudolph was willing to support his son by force of arms, but his advanced age reminded him of the necessity of first securing to his

son the succession of the empire, as he was anxious to make the empire hereditary in his family. At a diet which Rudolph held at Frankfurt on the Main in 1290, he proposed to the princes to elect his son Albert king of Rome; but the diet had no inclination to comply with his request, for Albert's cruelty and avarice had made him hateful not only to the Austrians, but to all the princes of the empire. No resolution therefore was come to, and they only declared that they would take the matter into consideration. Rudolph, who had succeeded in all his undertakings, thus saw himself thwarted in his last and most sanguine hopes. In the same year Rudolph died, and Albert was his only surviving son. [RUDOLPH OF HABSBURG.]

Gerard of Eppenstein, archbishop of Mainz, who had been a considerable loser by Rudolph's abolition of the illegal transit duties on the Rhine, bore a grudge against the whole family of Habsburg; and on the death of the emperor, he and Siegfried, archbishop of Cologne, induced the other electors to transfer their votes to him, and thus he secured the election of his own cousin, Count Adolphus of Nassau, king of Germany. [ADOLPHUS OF NASSAU.] During the short reign of Adolphus, Albert was confined to his own dominions, Austria, Stiria, and the county of Habsburg. His usual misconduct and his constant attempts to increase his possessions involved him in wars with his neighbours, King Andrew of Hungary, Duke Otho of Bavaria, and the Archbishop of Salzburg, while on the other hand he was also at war with his neighbours in Suabia, and in a state of bitter hostility against Adolphus of Nassau. At first he withheld from Adolphus the insignia of the empire which were in his possession; but seeing that he had no hope of support from the princes, he surrendered them at Oppenheim, received the confirmation of his fiefs from Adolphus, and returned to Austria. But this reconciliation with the king was only apparent: when Adolphus asked for the hand of one of his daughters for his second son, Albert haughtily rejected the proposal, and from this moment there was open enmity between the two princes. The exiled Austrian nobles found a refuge at the court of Adolphus, who threatened the Duke of Austria with an invasion unless he would keep peace with his neighbours. In order to get his hands free against the emperor, Albert made peace with his brother-in-law, King Wenceslaus II. of Bohemia, and with Andrew of Hungary, to whom he gave his daughter Agnes in marriage, with a large dowry. The Austrian and Stirian nobles had already made frequent insurrections, and even attempted the life of Albert. On one occasion poison was administered to the duke, but it was discovered before it had taken effect, and his ministers, seeing no other way of saving their master, are said to have hung him up by the legs that the poison might come out where it had entered; and it is further said that the poison came out at one of his eyes, which he lost in consequence of its effects. All these rebellious nobles were now quieted, partly by promises and partly by threats. Archbishop Gerard of Mainz, and several other electors whose hopes had been disappointed by Adolphus, at last deposed him, and elected Albert of Austria king of Germany. In the ensuing contest between the two rival kings, Adolphus was killed in battle in 1298. [ADOLPHUS OF NASSAU.]

Albert, being sure of his re-election, declared that he had not dethroned the king in order to step into his place, and he laid down the crown which had already been conferred upon him, and allowed the princes to proceed to a new election. The result was as he had expected: he was re-elected king of Germany, and he confirmed and extended the rights and privileges of the electors, as usual at elections. Albert was crowned at Aix-la-Chapelle in 1298, and in the same year his wife was crowned at Nürnberg; but Pope Boniface VIII. not only refused to sanction the election, but declared that he himself was the legitimate emperor, and summoned Albert to Rome to ask pardon for his offences, and to do penance: at the same time he forbade the German princes to acknowledge him as their master, and accordingly released them from their oath of allegiance. Even Albert's former friend, the archbishop of Mainz, allied himself with the pope, partly because he disapproved of the close alliance which Albert was forming with Philip le Bel of France, and partly because Albert demanded that his son Rudolph should be elected king of Rome, and thus be nominated his successor in the German empire. In his hostility towards the king, Gerard found ready associates in the other electors. As soon as Albert perceived the change which had taken place, he retracted all the concessions and extensions of privileges which he had made to the electors. The most important of these concessions was the power of levying heavy transit duties on all commodities conveyed by the Rhine. These duties formed a considerable part of the revenue of the Rhenish electors, and they now resolutely refused to give up any of their rights. Albert, who had become reconciled with the pope, sent an embassy to Rome to accuse the electors of the Rhine as oppressors of the people and of the other estates of the empire. As the pope, however, did not immediately pronounce sentence, Albert himself condemned the electors; but they took no notice of this step, and appointed the count-palatine, Rudolph, the son-in-law of the late King Adolphus, chief judge of the empire to decide between them and the king. They also instituted an examination into Albert's late

election. This right of examining an election of a king of Rome had hitherto been exercised only by the pope. When Boniface heard of the intention of the electors, he required the archbishops to inform Albert that within six months he was to appear at Rome to submit to a scrutiny into his election. Boniface at the same time threatened the king with severe punishment if he refused to obey. Albert was determined to resist the summons, although his position was one of great difficulty, for his alliance with France, instead of serving as a means to humble the pope, had only drawn upon Albert the ill-will of the electors. Having allied himself with the cities of the Rhine, which he professed to protect against the oppression of the archbishops, Albert descended the river with a strong force, and defeated his enemies one by one before they had time to unite. In 1302 the archbishops of Mainz, Trier, and Cologne, and the count-palatine, were compelled to make peace on the terms dictated by the king, and the Rhine was now again open to commerce. The friendship of the pope remained to be gained. Philip le Bel had in the mean time acted with great resolution against the pope, and as the alliance between him and Albert had gradually become cooler, and at last ceased altogether, the pope, who was anxious to gain Albert's interest against France, declared him the lawful king of Rome and Germany, but at the same time enjoined him to restore to the Rhenish archbishops what he had taken from them, and annulled all the alliances which Albert had previously made with kings and princes. Albert, in return, promised all that the pope desired, and especially to defend the holy see against all its enemies. This last clause was directed against the King of France, and the pope in his hatred of Philip went so far as to offer the kingdom of France to Albert. But Albert, who saw the impossibility of maintaining himself in France, declared that he could only undertake to drive Philip out of his dominions on condition that the pope should secure to him and his descendants the sovereignty of the German empire, with the title of emperor. While Albert thus conceded to the pope more than any of his predecessors had done, he also demanded more than any of them had ventured to ask. During the negotiations on these matters, the war against France was lost sight of, and Philip in the interval found means of getting rid of the pope by a conspiracy to which Boniface fell a victim. [BONIFACE VIII.] The successors of Boniface were drawn into the interest of France, and were to some extent made dependent upon that power.

The principal feature in the reign of Albert is his attempt to acquire for the house of Habsburg as many hereditary possessions as possible, in order to gain an ascendancy over the other princes of the empire, and thus to secure the imperial dignity to his family. In these attempts the welfare of the empire was altogether neglected. The possession of the duchies of Austria and Stiria, together with numerous other estates in Switzerland, Suabia, and Alsace, already formed a first-rate power in the empire; but Albert did not think this sufficient either for carrying out his plans or making a provision for his numerous family, which consisted of six sons and five daughters. His first attempt at aggrandizement was made upon Holland and Seeland in 1299, soon after his elevation. Here the male line of the hereditary counts had become extinct, and Albert claimed these countries as vacant fiefs of the empire. His attempt, however, to take possession of the country was unsuccessful, and he was obliged to give Holland in fief to John of Avesnes, who had disputed the possession of it with him. Albert now returned to his estates on the Upper Rhine, with the intention of extending them by force, persuasion, or purchase, in order to render these scattered dominions more compact, and to consolidate them. Here his undertaking was crowned with success. He laid the foundation of a large and compact dominion, extending from the foot of the glaciers of Switzerland to the banks of the Danube. Wenceslaus II. of Bohemia, the brother-in-law of Albert, had similar plans of aggrandizement, and endeavoured to unite the crowns of Poland and Hungary with that of Bohemia. Albert, seeing this, readily complied with the demand of the pope to support the claims of Charles Robert to the crown of Hungary. War was declared, and Albert, with his son Rudolph, entered Bohemia with two armies (A. D. 1304), but no advantages were gained, and Albert returned with a large part of his forces to Suabia to suppress an insurrection.

While Albert was preparing for a second Bohemian campaign, Wenceslaus II. died, and his son, who gave up all claims to the crown of Hungary, made peace with Albert, and received Bohemia and Poland in fief. In 1306 the young king of Bohemia was assassinated in an insurrection at Olmütz, and Albert induced the Bohemians to elect his son, Rudolph of Austria, as their king. Austria was now given to his second son, Frederic. At the same time Albert claimed Meissen and Thuringia as having been acquired for the empire by his predecessor, Adolphus of Nassau; but the two brothers Frederic and Diezmann defeated the troops of the king in a great battle near Lücken, 1307. Soon after this event Albert's son Rudolph, king of Bohemia, died, and the Bohemians, highly exasperated at his conduct, which had in all respects been like that of his father in Austria, elected Duke Henry of Carinthia for their king, who entered his new dominions at the head of a large army.

Albert's attempts to recover Bohemia failed, for the new king found support with numerous princes of the empire, and in the beginning of the year 1308 the last garrisons of Albert in Bohemia were annihilated. Albert, however, made new preparations against Bohemia and Thuringia.

In the western parts of Albert's dominions the disaffection was constantly increasing. The three archbishoprics of the Rhine had come into the hands of men who were hostile to him; but he blindly prosecuted his favourite schemes, without looking to the right or the left. All the small estates of Switzerland, which had been under the protection of the empire, had been successively added to the possessions of the house of Habsburg. Only the three *forest-towns* (Waldstädte), Uri, Schwyz, and Unterwalden, resolutely determined to preserve their independence and to remain faithful to the empire, under the protection of which they had voluntarily placed themselves. Albert repeatedly refused to sanction their liberties, though all his predecessors had done so. Independent of his desire to add their territories to his dominions, he bore them a grudge for having assisted Adolphus of Nassau in the battle which decided the fate of the two kings. When they petitioned for the usual appointment of persons among them to represent the empire and give them protection in its name (Reichsvögte), Albert sent them two of his creatures who were ready to assist him in any of his schemes, Hermann Gessler of Brunneck and Beringer of Landenberg. The tyranny of these men, who looked upon themselves as officers of the king sent to a province with unlimited powers, and the continued refusal on the part of Albert to sanction the liberties of the free towns, gave rise to the most memorable events in the history of Switzerland. The Reichsvögte, imitating the example of Albert's officers in Austria, provoked the indignation of the people, in order to get an opportunity of depriving them of their liberties with some appearance of justice. Albert, well satisfied with the conduct of his officers, paid no attention to the complaints of the Swiss. At last, three men, Werner Stauffacher, Walter Fürst, and Arnold of Melchthal, formed a league with others of their countrymen. They held meetings at night in a solitary place called Rütli, on the Waldstädter See. The object of the league was to maintain the liberty of the Swiss, but without bloodshed, and without encroaching on the rights of the house of Habsburg. The story of Tell, which belongs to this epoch, forms an episode which is more properly told elsewhere. [TELL; GESSLER.]

In the night of the first of January, 1308, the confederates took possession of the fortified castles which the Austrians had built in their territory, and Landenberg was compelled to swear that he would not take revenge on any of the Swiss, and that he would quit the country. Thus liberty was restored without bloodshed, and the towns renewed their old confederacy. Albert was just returning from his Bohemian and Thuringian campaigns, in 1308, when these events took place; but he did not think the matter of sufficient importance to prevent his preparing for a second expedition against Bohemia. About this time Duke John of Suabia, a nephew of Albert, renewed his claims to certain portions of the possessions of the house of Habsburg which belonged to him by right of inheritance. Albert, who was unwilling to divide the estates of Habsburg, intended to take Meissen, and give it in fief to Duke John. The frequent disappointments which the young duke had experienced in petitioning for the surrender of his estates at last induced him to form a conspiracy with several young nobles who had similar cause of complaint against the king. Albert's life was in danger; but although he was informed of the design of the conspirators, he did not believe it. In the month of May, 1308, when the king, with his suite, was going from Brug, in Aargau, to Rheinfelden, the conspirators contrived to cross the river Reuss with the king, unaccompanied by the rest of his suit. When they were on the other side of the river, they suddenly fell upon Albert, who was riding in the midst of them. The king perceiving his nephew near him, called out, "Nephew, help me!" Duke John replied, "Here is the help," and thrust his sword with such violence into the neck of the king that the point came out in his chest. The conspirators dispersed in various directions. John is known in history from this deed by the name of John the Parricide. [JOHANNES PARRICIDA.] A poor beggar woman who was sitting by the roadside took up the dying king, who breathed his last on her lap, on the 1st of May, 1308.

Thus died King Albert in the midst of his schemes of aggrandizement. The princes and states of the empire felt that he had wronged them, and that in his care for the prosperity of his own house he had neglected that of the empire. In their aversion to the house of Habsburg, the princes not only did not elect a successor from that family, but for more than a century they did all in their power to prevent any member of that family from being elected the head of the empire. (J. J. Fugger, *Spiegel der Ehren des Erzhauses Oesterreich*, &c.; J. Pezzl, *Oesterreichische Biographie, oder Lebensbeschreibungen seiner berühmtesten Regenten und Helden*, 4 vols. 8vo. Wien, 1791, &c.; J. C. Pfister, *Geschichte der Teutschen*, iii. 90—125.; Joh. v. Müller, *Geschichte der Schweiz. Eidgenossenschaft*, i. 416, &c.) L. S.

ALBERT II., duke of AUSTRIA, was the son of Albert I., and born in 1298. He is generally surnamed "the Lame." At the

time of his father's murder he was only ten years old, and the dominions of the house of Habsburg were governed by his three brothers, Leopold, Frederic the Handsome, and Otho. Leopold died in 1326, and Frederic in 1330. In this year Albert undertook the government of the Habsburg dominions in conjunction with his brother Otho. An attempt to poison him, which was made about this time, was the cause of his lameness. During this common reign Carinthia and the Tyrol were given in fief to the two brothers by the Emperor Henry VII.; but the Tyrol was subsequently lost, and the possession of Carinthia had to be maintained against several claimants, and the question was not completely settled until the year 1341. Albert increased the possessions of his house by his marriage with Johanna, the daughter of the last count of Pfirt, and soon after he also acquired Rheinfelden, Schaffhausen, Breisach, and Neuburg. Pope John XXII., in his hostility towards Louis IV. king of Germany, offered to Albert the imperial crown; but Albert was wise enough not to accept the offer, and to make peace with Louis, to whom he remained faithful during his life. After having thus strengthened himself by his alliance with the emperor, he settled several quarrels among the neighbouring powers, which threatened his dominions with destructive wars. In 1335 he was requested by Pope Benedict XII. to act as mediator between the Emperor Louis IV. and the church. King Philip of France also sought his assistance against the emperor and his ally King Edward III. of England. But in these, as well as in other transactions, Albert conscientiously consulted the interest of the head of the empire, and never acted against him. His undertakings against Switzerland were unsuccessful, although he was supported by the emperor. The Swiss confederates perceived that they ran the risk of being deprived of the fruits of their long struggle for liberty, and the mountaineers of Schwyz again took up arms and renewed the old league of the states of Switzerland. The banner which had seen the glorious day of Morgarten (1315) inspired them with courage, and the army of Albert was driven from all its positions, and at last obliged to leave Switzerland. From the year 1341 Albert was at peace with his neighbours, and he made treaties with Charles of Moravia and Louis of Hungary. During this happy period several of the countries belonging to his dominions, such as Stiria and Carinthia, received new codes of laws, which are still in force, and form the basis of their constitutions. Albert died at Vienna on the 16th of August, 1358.

Albert II. was an active and intelligent prince, who husbanded his resources with great skill, and he has accordingly been justly honoured with the name of "the Wise." His lameness did not prevent his taking an active part in his wars. Sometimes he was carried to the field of battle in a sedan-chair, and sometimes he was fastened to his war-horse. He was the first who endeavoured to introduce the law of primogeniture in his Austrian dominions; and this law, although it was not observed at his death, was afterwards established. During his reign Austria was visited by various calamities, earthquakes, the plague, and locusts. The Jews, who then began to be furiously persecuted in Germany, found protection in his dominions. In 1356, when Basel was destroyed by an earthquake, he liberally contributed to its restoration, although this city was hostile to him. (A. Steyrer, *Commentarii pro Historia Alberti II. Ducis Austriæ*, Lipsiæ, 1725, fol.) L. S.

ALBERT III., duke of AUSTRIA, surnamed "with the pig-tail." He is said to have received this name from wearing two tails consisting of locks of his wife's hair. He was the son of Albert II. and of Johanna, the only daughter of Count Ulrich of Pfirt, and was born in 1348. After the death of his father, he shared the government of his estates with his three brothers, Rudolph, Frederic, and Leopold. Frederic was killed in 1367 while hunting, and as he left no issue, his brothers took possession of the estates of the family of Habsburg, to which, in 1363, the Tyrol had been restored by Margaretha, surnamed Maultasche, after the death of her son Meinhard. In 1365 Rudolph also died without heirs, and Albert and his brother Leopold subsequently made several divisions of their dominions between them. The last and permanent division was made in 1379, in which Albert received Austria, and Leopold had Stiria, Carinthia, the Tyrol, and the possessions in Suabia.

The reign of Albert III. of Austria is distinguished for his patronage of the arts and sciences. Architecture was his favourite art, and several great buildings still extant, such as the castle of Laxenburg, show his good taste. The university of Vienna had been founded in 1365, but had only the juridical, medical, and philosophical faculties. In 1388 Albert induced Pope Urban VI. to grant to it a theological faculty. The philosophical faculty, however, owed most to his exertions; he acted on the principle that a sound general education is the best foundation for all professions, and he invited to Vienna the most distinguished men of the age to teach the several branches comprised in a philosophical faculty, especially mathematics, of which the duke himself was very fond. He died on the 29th of August, 1395.

Albert III. was married twice; first to Elizabeth, a daughter of the Emperor Charles IV., who died in 1373, and then to Beatrice, daughter of Frederic IV., burggraf of Nürnberg, who survived her husband. (J. J. Fugger, *Spiegel der Ehren des Erzhauses*

Oesterreich, &c., 389, *&c.* ; J. Pezzl, *Oesterreichische Biographie, oder Lebensbeschreibung seiner berühmtesten Regenten und Helden*, Wien, 1791, &c. 4 vols. 8vo.) L. S.

ALBERT IV., duke of AUSTRIA, surnamed "the Patient," or "Mirabilia Mundi," from his dangerous but successful pilgrimage to the Holy Land, was the only son of Albert III. As he was not satisfied with the division of the territories made between his father and his brother Leopold, the principality of Krain was, after the death of Leopold, and with the consent of his sons, the nephews of Albert, added to Austria. Albert was a man of strong religious enthusiasm and great superstition, and notwithstanding the remonstranees of his mother and of the Austrian nobles, he undertook a pilgrimage to Palestine, visited all the memorable places of that country, and in 1398 he went through the ceremony of being made a knight at Jerusalem. In the disputes between Sigismund, king of Hungary, and his brother Wenceslaus, king of Bohemia, Albert IV. had no share ; he only took charge of Wenceslaus, who had been made a prisoner by Sigismund. Albert treated him kindly, and also exerted himself to obtain his liberation. Albert supported Sigismund also in other wars. In 1404 he marched with him against Procopius, markgrave of Moravia. During the siege of Znaim, Procopius persuaded a traitor to administer poison to Albert, who was immediately taken ill and conveyed to Neuburg, where he died on the 24th of August, 1404. (J. J. Fugger, *Spiegel der Ehren des Erzhauses Oesterreich, &c.* 401, &c.) L. S.

ALBERT V., duke of AUSTRIA, a son of Albert IV., was born in 1397. On the death of his father in 1404, he succeeded him in the duchy of Austria, but as he was not yet of age, the administration was intrusted to his guardians. In his fourteenth year his guardians took him to Ofen, and betrothed him to Elizabeth, daughter of King Sigismund of Germany, whom he married in 1422, and thereby obtained Moravia as a dowry, and also a claim to the crowns of Hungary and Bohemia. In 1424 Albert wished to take possession of Moravia, and to expel the Hussites from the country ; for which purpose he marched thither with an Austrian army, strengthened by auxiliaries sent to him by Sigismund from Hungary. Ziska, the renowned leader of the Hussites, marched from Bohemia to meet him, but he died suddenly near the castle of Przibislaw, and Albert gained the object of his campaign. In 1431, however, he had to wage a second war against the Hussites, and on this occasion he slaughtered 4000 of them near the castle of Maidhof, and carried off 600 prisoners to Vienna. In the year following he was again successful against the Hussites, although he sustained several reverses. In 1435 he led the armies of Sigismund against the Turks, who had penetrated into Hungary, and he conducted this campaign with such skill, that 18,000 Turks fell, and the rest were driven out of Hungary. Near the close of his life, Sigismund recommended his son-in-law Albert to the Hungarians as their future king. This wish was complied with, and Albert was elected and crowned king of Hungary, on condition that if he should also be elected king of Germany he should not accept this honour, as Hungary had suffered much through the absence of Sigismund, caused by his possessing the two kingdoms. In compliance with a wish expressed by Sigismund, the electors of the German empire in 1438 elected Albert V. king of Germany. Albert, who thus became Albert II. king of Germany, would, perhaps, not have accepted the offer, according to his promise to the Hungarians, as he saw that he would have enough to do in Hungary and Bohemia, if the princes of the empire had not entreated him to accept the dignity ; and the council of Basel interposed its influence with the Hungarians to release him from his oath. The sovereignty of Germany, from which the house of Habsburg had been excluded for 130 years, was thus restored to it, and henceforth remained hereditary in this family, with the single exception of the time during the war concerning the succession in Bavaria, down to the dissolution of the empire.

Immediately after Albert II. had accepted the crown of Germany, he convoked a diet at Nürnberg, partly to deliberate on ecclesiastical matters, and partly to establish the peace of the empire. The disputes about Bohemia prevented his going to Aix-la-Chapelle to be crowned. Sigismund had recommended Albert also to the Bohemians as their king, and they had long remained undecided about the election. The chancellor Schlick had, indeed, gained the interest of the Catholic portion of Bohemia for Albert, but the Utraquists, who hated him, and were led by Ptarsco, elected Casimir, a brother of Ladislaus, king of Poland, who was only thirteen years old, as their king, on the same day (6th of May, 1348) that the Catholics at Prague declared Albert king of Bohemia. Albert hastened to Prague and was crowned. In order to support his brother, the King of Poland invaded Silesia and Bohemia with a numerous army of Poles. Albert, supported by the empire, marched against the enemy, and received strong reinforcements from Frederic, the elector of Brandenburg, who sent his own son Albert, surnamed Achilles, as their commander. With these forces Albert II. attacked the Utraquists near Tabor, and blockaded them in that city until they were compelled by famine to petition for leave to depart. The Poles were driven from Bohemia and Silesia, but as the conquests of the Turks in Hungary required

his presence there, Albert could effect no more than a truce with Poland and the Utraquists. The diet of Nürnberg, which was held in the mean while under the presidency of Schlick, could come to no resolution, and Albert convoked a second diet at Nürnberg to be held in the autumn of 1438; but here also the claims of the princes and the cities of the empire could not be reconciled, and another diet was held at Mainz in 1439, in which several ecclesiastical and religious matters were settled. The council of Basel was still sitting, and the reconciliation of the Greek and Latin churches was preparing. Pope Eugenius IV., refusing to obey the summons of the council, was deposed, and Felix V. was appointed in his stead (1439). In the mean time Albert had engaged in a campaign against the Turks, in conjunction with George, despot of Servia. Sultan Mürád II. had an immense army at his command, while Albert had only 24,000 men. The sultan, who entertained great esteem for Albert, declared that he would not fight against him, and at the same time sent to him letters of certain Hungarian grandees who had formed a plot to betray their king. Albert's soldiers were suffering severely from dysentery; and the king himself was seized by it, and died on his return to Vienna at Langendorf on the 27th of October, 1439, at the age of forty-two.

His premature death at such a critical time called forth deep and sincere grief throughout the German empire. He left no male heir; but his wife, who was pregnant, gave birth to a son called Ladislaus (Postumus), who was the last of the Austrian line of the house of Habsburg. Albert had received a good education, and his tutors anxiously protected him from the injurious influence of a licentious court. He was tall, and of a very robust constitution, which was hardened by exercise; his blue eyes were full of animation, and his countenance, which combined mildness and gravity, inspired confidence in all who saw him. During the lifetime of Sigismund, Albert was his strongest support, and on one occasion Albert declared to him that a prince could have no safer guard than the affection of his subjects. He possessed great intellectual powers, and he endeavoured to acquire everything that is useful to a prince with the greatest zeal. Whatever he had once maturely considered, was executed with incredible quickness. In short, he was just the man that Germany wanted at that time. His tutors had inspired him with great zeal for the religion of his forefathers, which led him to acts of cruelty towards Jews and heretics; but he was never a blind devotee to the authority of the pope, like Sigismund. (J. J. Fugger, *Spiegel der Ehren des Erzhauses Oesterreich*, &c. 402, &c. 429, &c. 459, &c.; J. A. W. Wenk, *Historia Alberti II.*, Lipsiæ, 1740, 4to.; Von Hormayr, *Oesterreichischer Plutarch*, ii. 92, &c.; iv. 35.; J. C. Pfister, *Geschichte der Teutschen*, iii. 473—481.) L. S.

ALBERT VI., duke of AUSTRIA, surnamed "the Prodigal," a son of Duke Ernestus the Iron, of the Stirian line of the house of Habsburg, and a brother of Frederic III. emperor of Germany, was born in 1418. After the death of his father in 1424, his brother Frederic undertook the government of his estates for him until 1438. When the estates were divided between the two brothers, Frederic obtained Stiria, Carinthia, and Krain, and Albert all the western parts. Albert bestowed great care on the education of his subjects. In 1454 he founded the university of Freyburg, in the Breisgau. When Ladislaus Postumus, the son of King Albert II., who besides Austria possessed the kingdoms of Hungary and Bohemia, died without heirs in 1457, the duchy of Austria came into the hands of the Habsburg princes of the Stirian line, namely, Sigismund of Tyrol, Frederic V. (as Emperor Frederic III.), and Albert VI., on whose behalf Sigismund renounced his inheritance. Albert thus received Upper Austria. Vienna, the capital, however, remained in the possession of the two brothers Albert and Frederic, and of their cousin Sigismund: each of them had his separate residence in the palace of Vienna, and the city took the oath of allegiance to all three. The good understanding between the two brothers, however, did not last long, as Albert, stimulated by ambition and prodigality, endeavoured to deprive Frederic of Lower Austria. With this view he supported in 1461 the rebellious estates of the latter, on the pretext that, on the division of the duchy, he had promised the estates to protect their liberties. Albert relied upon the assistance of King George of Bohemia and Duke Louis of Bavaria, who were his allies, but George endeavoured to bring about a truce between the brothers, which, however, was soon followed by new hostilities, arising from some disputes between the citizens of Vienna and the Emperor Frederic. The citizens refused to obey Frederic as duke of Austria, and besieged him in his own castle at Vienna, while Albert assisted them and pressed his brother very hard. When Frederic in 1462 informed the princes of the empire assembled at Regensburg of his perilous situation, they resolved to send him immediate succour; but before it came, King George of Bohemia advanced with an army to his relief, compelled Albert to raise the siege, and to sign a treaty at Kren-Neuburg by which he engaged to surrender to the emperor all the towns and castles belonging to him. Albert did not keep his promise, and he even made the citizens of Vienna swear allegiance to him alone, on which he was put under the ban of the empire, on the proposition of Frederic, in 1463. Albert made an appeal to

Pope Pius II., who, however, rejected it, and excommunicated the duke. These proceedings had no effect upon him, and he resolutely rejected all proposals for a reconciliation. On the 2d December, 1463, Albert suddenly died, and it was generally believed of poison. As he left no legitimate issue, his dominions came to his brother Frederic. (J. J. Fugger, *Spiegel der Ehren des Erzhauses Oesterreich, &c.* p. 643—733.; Pfister, *Geschichte der Teutschen*, iii. 515, &c.) L. S.

ALBERT of BAVARIA. [ALBRECHT.]

ALBERT LE BELLIQUEUX. [ALBRECHT ALCIBIADES of BAIREUTH.]

ALBERT THE BLESSED, a patriarch of Jerusalem, and legislator of the order of the Carmelites, was born about the year 1150 at Castello di Gualtieri in the diocese of Parma, of a noble family. He became a monk of the monastery of the Holy Cross at Mortara, a town between Padua and Vercelli, and about 1180 was raised to the dignity of prior of Mortara, then "violently abducted" in 1184 to that of bishop of Bobbio, and afterwards of Vercelli. He remained twenty years bishop of Vercelli, in high esteem both with the pope and emperor, Clement III., and Frederick Barbarossa, who employed him to mediate in their differences. Pope Innocent III. had also a warm regard for him, and several letters to Albert from that pontiff are in the collection published by Baluze. In 1204, on the death of Monachus, the eleventh patriarch of Jerusalem, Albert was chosen his successor by the prior and canons of the Holy Sepulchre, and fixed his residence at Acre, Jerusalem itself being then in the hands of the Saracens. In 1209 he was requested to legislate for them by a body of hermits residing at Mount Carmel, who had adopted that life at the exhortation of a Calabrian monk, who said that the idea had been suggested to him in a vision by the prophet Elias. This was the order which afterwards became so celebrated under the name of the Carmelites or White Friars. The rules given by Albert were extremely strict. The brethren were to remain day and night in their cells engaged in prayer, unless otherwise lawfully occupied, to observe perpetual abstinence from flesh, and to keep silence from vespers till tierce the next day. Albert was invited by Innocent III. to attend the Council of the Lateran held in 1215, to stimulate the crusades, but before he left Palestine he was assassinated on the 14th of September, 1214, at the procession of the exaltation of the Holy Cross at Acre, by a native of Caluso in the diocese of Ivica, whom he had reproved for his crimes.

The works of Albert are as follow: — 1. "A short Account of the Ceremonies to be observed by the Bishops of Vercelli on their first Entrance on their Duties," first printed, and with notes, by Ranza, in "Il primo ingresso dei Vescovi di Vercelli." Vercelli, 1779, 8vo. 2. "Synodus Vercellensis," a body of decrees and statutes for the government of that church, not yet published. 3. "Status Terræ Sanctæ," an account of the State of the Holy Land, the existence of which rests on the authority of Trithemius. 4. "Regula Carmelitarum," the rule of the Carmelites before alluded to, which is printed in the fifth chapter of the life of Albert in the "Acta Sanctorum." (*Acta Sanctorum*, April, i. 769—802.; Butler, *Lives of the Saints*, iv. 85—87.; Affo, *Memorie degli Scrittori e Letterati Parmigiani*, i. 61—69.) T. W.

ALBERT, First margrave of BRANDENBURG, surnamed by his contemporaries "the Bear," and also "the Handsome," was the prince who first firmly established in the March of Brandenburg the supremacy of the German race and the Christian religion. He was born in the year 1106, and was a son of Count Otto of Ballenstadt, of the house of Anhalt. Early in life, with the assistance of the Duke Lothair of Saxony, he made himself master of Lower Lusatia against the will of the Emperor Henry V. In 1125 Lothair became emperor, and, to strengthen himself against the house of Hohenstaufen, his competitors for the imperial throne, he gave his daughter in marriage to Henry the Proud, duke of Bavaria, a circumstance which appears to have awakened the jealousy of Albert. When in addition to this the emperor conferred on Udo of Freckleben the vacant fief of Nordmark, or the Northern March, his discontent broke out into open war. Lothair chastised him by depriving him of the March of Lusatia, and Albert found himself compelled to submit; but on the death of Lothair the party of the Ghibellines triumphed, and raised to the imperial throne Conrad III., the first of the house of Hohenstaufen. One of the earliest measures of the new emperor was to deprive his rival, Henry the Proud, the head of the Guelphs, of the dukedom of Bavaria, and to confer it on Albert. In the contest that ensued, Albert, though at first successful in taking Lüneburg, Bremen, and Bardewyck, was soon glad to come to terms with his adversary, and accept as a compensation Brandenburg from the emperor. On the death of Henry he renewed his attempt, thinking to obtain an easy triumph over that prince's successor, a youth of ten years of age, Henry, afterwards surnamed "the Lion;" but he was completely defeated by Henry's mother, Gertrude, and his grandmother, Richenza, and driven out of Brandenburg itself. He was at last glad to obtain peace (A.D. 1142), on condition of receiving Brandenburg and giving up his pretensions to Saxony. From that time he relinquished his more ambitious plans, and directed his arms towards the conquest of the Slavonian race in Brandenburg. The tribes of that race were under the government of chiefs, whose wars with each other afforded an excellent

opportunity to the common enemy. In the year 1147, when Conrad III. and other princes went on the crusade to the Holy Land, Albert, with Henry the Lion and the King of Denmark, made a crusade into the country of the Obotrites and Luticians, two of the Slavonic tribes. This expedition failed owing to the dissensions of its leaders, but Albert carried on a bloody contest, and succeeded in establishing himself on the right bank of the Elbe; and at last, in 1157, took Brandenburg, the strongest fortress of the Hevelians, one of the tribes. From this event is dated the history of the March of Brandenburg, the sovereigns of which have by gradual enlargement of their territories raised themselves to their present dignity and importance as kings of Prussia. From the time of the conquest of Brandenburg, Albert set himself to improve the condition of the country by inviting into it colonists of the German races, Flemings, Westphalians, and Saxons, whom he scattered over the face of the country among the Slavonic or native tribes. "The margraves," says Stenzel, "had no choice but to become Slavonic themselves or to make the country German, and they did the latter." He resided at Salzwedel, but he built or improved the towns of Frankfurt on the Oder, Berlin, Bernau, Bernburg, Bernwalde, and Anhalt, many of which seem to have derived a portion of their names from his own appellation of "the Bear." He died in the year 1170, and was succeeded by his son Otho. Some historians maintain that Albert's occupation of Brandenburg was not altogether effected by force, but that he took peaceable possession of a considerable part under the will of Pribislav, one of the native princes. (Stenzel, *Geschichte des Preussischen Staats*, i. 23, &c.; S. Buchholtz, *Geschichte der Churmarch Brandenburg*, ii.. 1, &c.; *Vollständige Universal-Lexikon*, i. 974.; *Preussische National-Encyclopädie*, i. 230.) T. W.

ALBERT II., margrave of BRANDENBURG. [ALBRECHT.]

ALBERT III., margrave of BRANDENBURG and first duke of Prussia, was the son of Frederick the elder of Anspach, and Sophia sister of Sigismund I., king of Poland. He was born on the 17th of May, 1490, and educated by Hermann, archbishop of Cologne, with a view to an ecclesiastical life; but as he had a predilection for a military career, he left a canonry which had been given him at Cologne, and spent most of his time with the army of the Emperor Maximilian in Italy. It was about this period that the order of Teutonic knights, which then held possession of Prussia, began to perceive its inability to contend with its powerful neighbours the kings of Poland, who had assisted the subjects of the knights in a revolt against their power. The order had thus been compelled to acknowledge, at the peace of Thorn in 1466, that for the future it only held its possessions as a fief from the kings of Poland, to whom the grand masters were therefore bound to render homage, an obligation from which the knights made repeated efforts to set themselves free. The order, finding that the kings of Poland were too strong for it, resolved to change its policy, which had hitherto been, never to elect a prince for grand master, for fear the extraneous power which he possessed should encourage him to tyrannise over the knights, and, on the contrary, to choose one, with a view of making use of his additional forces for the defence of the rights of the order. In 1511 Albert of Brandenburg, then only twenty-one years of age, was chosen grand master. It was true that the assistance he could afford was small, for his father was still living, and he had seven brothers and several sisters to share the inheritance; but great advantages were expected from his relationship to Joachim I., the elector of Brandenburg, his cousin, and more especially to Sigismund, king of Poland, his uncle. Albert left Anspach, where he was then residing, for Mergentheim, where he received the insignia of his new dignity. His uncle Sigismund was found, as was expected, ready to cede much to his nephew, but fear of the indignation of the Poles, his subjects, withheld him from acceding to Albert's demand to give up his claim to the homage of the grand master; the knights on their side were equally obstinate to efface the degrading mark of subjection, and a war ensued. Albert, to obtain the favour of Joachim of Brandenburg, renounced on his part, in 1517, the right of redemption of the Neumark, which had been pledged to Brandenburg, and in return for "a ton of gold," the sovereignty over the grand master of the Brothers of the Sword, a branch of the Teutonic knights established in Livonia. He counted on the assistance of the pope, of the empire, and of Denmark, and incited the Russian Tzar Vasily to the seizure of Smolensk. But the emperor, on the contrary, recommended him to take the oath of homage, and his other expected allies were lukewarm, so that the war was carried on without the success he had anticipated; and after in 1519 refusing to accede to an invitation to peaceful negotiations at Thorn with Sigismund, he was glad in 1521 to accept a four years' armistice mediated by the emperor. His government was at the same time growing unpopular from the recklessness with which he seized on the treasures of the church, and the high taxes he ingeniously prevailed on the states to levy on the people. About this period he left his dominions for a time to seek assistance in Germany, and was himself persuaded to assist Christian II., the deposed tyrant of Denmark, with 12,000 men, in an attempt to recover his dominions, which totally failed. At the diet of Nürnberg in

1524, Albert made a last and unsuccessful attempt to induce the empire to assist him in preserving a country which had been conquered by German knights from subjection to the crown of Poland. It was of no use to expect assistance from his brothers, who at that time held their father imprisoned under pretence of his being deranged, and Albert had serious thoughts of resigning his sovereignty into the hands of Sigismund, or of Eric of Brunswick, for a sum of money, and entering the French service. Just before this time Luther had in an express publication called on the Teutonic knights to renounce their vow of celibacy, and many among the order were inclined to accede to the call. Luther had a personal interview with Albert, in which he exhorted him also to abandon the vows of his order, which were in opposition to the command of God to "increase and multiply," and to establish a temporal princedom in Prussia. Albert received the advice with a smile, but gave no positive answer. He had already been inclined towards the doctrines of the Reformation by the fiery exhortations of Osiander [OSIANDER], and they had spread rapidly in his dominions during his absence, from the encouragement afforded them by his viceregent, George of Polenz, bishop of Samland, the first bishop who embraced Protestantism.

The expiration of the four years' armistice was approaching, and Albert, in pursuance of the recommendation of Luther, took a decisive step, the consequences of which have been most important. In April, 1525, Albert swore allegiance to the crown of Poland, and received Prussia from that crown as an hereditary fief, to descend, in default of his own male issue, to his brothers, and only to revert to Poland in case of the extinction of the house. Thus ended the government of the Teutonic knights, which lasted during the whole Roman Catholic period of the history of Prussia, for at the same time that Albert changed the government from elective to hereditary, he changed the religion from Roman Catholic to Protestant. Albert was received at Königsberg with the loudest rejoicings by the states, who tendered him their homage. Most of the Teutonic knights resigned celibacy for a married life; others who left the country chose a new grand master, Walter of Kronberg; and the Emperor Charles V., who saw affairs taking a different turn from that which he had expected, invested Walter with the fief of Prussia, and proclaimed the ban of the empire in 1530 against Albert, and in 1536 against his subjects. These threats remained without effect, and Albert occupied himself in remodelling the government, and commissioning two reformers, Joachim Mörlin and Martin Chemnitz, to reform the ecclesiastical establishment. The greatest real improvement appears to have been the university which in 1544 he established at Königsberg. The changes in the government consisted in assigning to members of the nobility the offices of trust and dignity which had previously been held by the high officials among the knights. The remaining knights were discontented, and the nobility appear to have only been encouraged to insist on fresh privileges, as in 1540 they extorted from Albert what is called "das grosse Gnadenprivilegium," or the "great privilege," by which the fiefs in Magdeburg were not to revert to the duke till after the extinction, not only of the male, but the female line, and in 1542 the "kleine Gnadenprivilegium," or "little privilege," by which the native nobility was to be more eligible to offices and fiefs than foreigners, and to enjoy exclusively the highest offices. The latter years of Albert's life appear to have exhibited a weakness very remote from what might have been expected from the man who had changed a government and a religion. For some time he was completely under the influence of a Croat named Paul Skalich, and Funk the court chaplain, who involved him in ecclesiastical disputes with Mörlin, induced him to raise new and unusual taxes in a burdensome manner, and finally persuaded him to revoke his will which had been confirmed by the court of Poland, and make a new one, in which he bequeathed Prussia to his cousin Joachim of Brandenburg. In 1566 Sigismund II. of Poland interfered, and after investigation decreed that the second will of Albert should be null and void, and the former continue in force, that Skalich, who had fled the country, should be declared an outlaw, and Funk, with others of his associates high in the favour of Albert, should be put to death by beheading. Albert shed bitter tears at the execution of Funk, and his life is supposed to have been shortened by grief and vexation, which he felt so strongly, that he repeatedly expressed a wish for death. He died on the 20th of March, 1568, and his second wife, Anna Maria of the house of Brunswick, died on the same day. (*Preussische National-Encyclopädie*, i. 246—250.; *Vollständige Universal-Lexicon*, i. 977—981.; Stenzel, *Geschichte des Preussischen Staats*, i. 287, &c.) T. W.

ALBERT, archbishop of BREMEN, by some writers called Albert II., as coming after Adalbert. He was son of Magnus the Pious, duke of Brunswick. The year of his birth is unknown. He was elected archbishop of Bremen in 1362, and occupied the see thirty-three years, dying in 1395. His unbounded extravagance, and the extortions to which it drove him, involved him in frequent quarrels with the citizens of Bremen, and was the cause of his leaving the diocese deeply in debt, with many of its estates mortgaged. His luxurious and effeminate habits rendered people apt to believe a

scandalous and indecent story propagated against him by the dean of the cathedral, who was however obliged publicly to retract and apologise for it. (Meibomius, *Rerum Germanicarum Scriptores*, ii. 66, 67.; Moreri.) W. W.

ALBERT of Brunswick. [Albrecht.]

ALBERT CASIMIR, duke of Sachsen-Teschen, was the second son of Augustus III., king of Poland and elector of Saxony. He was born at Moritzburg, near Dresden, on the 11th July, 1738. In 1766 he married the arch-duchess Maria Christina, daughter of the Emperor Francis I. and of Maria Theresa, who on this occasion conferred on him the principality of Teschen, in the Austrian part of Silesia. His wife having been appointed chief governor of the Austrian Netherlands, he assisted her in the administration of these provinces. In consequence of the insurrection of 1788, which he was not able either to prevent or to quell, he was forced to quit his residence at Brussels, and he went to Vienna; but after the pacification of these provinces in 1791 he returned to Brussels. In the war with France in 1792 he commanded the army which was besieging the fortress of Lille, but he was obliged to raise the siege; and after the battle of Jemappes (6th November, 1792), where he and Beaulieu were defeated, he left Belgium, which fell into the hands of Dumouriez. During the next campaign, Duke Albert Casimir, not being accustomed to the fatigues and hardships of war, left the army, and thenceforth lived at the court of Vienna. His wife died in 1798, without leaving any children. The duke had a splendid monument erected in honour of her, which was executed by Canova. He spent his rich revenue partly upon objects intended to promote the happiness of the Austrian people, and partly upon his magnificent collection of works of art. In Maria Hilf, a suburb of Vienna, he built a splendid aqueduct to supply the contiguous part of this city with water. His palace at Vienna contained one of the finest collections of engravings, original drawings by Raphael, Michael Angelo, Guido, Van Dyk, and others, and a great number of the finest paintings. After his death, on the 10th February, 1822, these collections passed into the hands of his heir, the Archduke Charles. (*Conversations-Lexicon*, i. 149.) W. P.

ALBERT, CHARLES D', duc de Luynes, constable of France, descended of a noble family, the founder of which, Thomas d'Albert or Alberti settled at Pont Esprit in Dauphiny about 1414. Some authors have stated that Thomas was son to a brother of Innocent VI. This story is unsupported by any evidence; but judging by the promotion he obtained, and the matrimonial alliance he made, there is every reason to believe that he must have been a man of good family. His descendants continued to reside at Pont Esprit, steadily advancing in wealth and power, (the first who assumed the title of Seigneur en partie de Luynes en Provence, was Leon, born 1493—1544,) but still ranking only among the inferior nobility, till the time of the subject of this sketch.

Charles d'Albert, the second son of Honoré d'Albert, governor of Beaucaire and Pont Esprit, was born at Pont Esprit on the 5th of August, 1578. He was not baptized till 1592, the year of his father's death: the ceremony was performed in the church of St. Denis, and Henri IV. stood godfather. Young d'Albert was presented at court for the first time on the occasion of Henri's marriage with Mary of Medici, in 1600.

The family estates had probably been dilapidated during the civil wars, for it is certain that he and his brother Honoré, afterwards Duc de Chaulnes, and Leon, afterwards Duc de Luxembourg, were extremely poor when they commenced their career as courtiers. Charles was appointed by Henri IV. a page of the chamber; and on the birth of the Dauphin, afterwards Louis XIII., all the three brothers were attached to his person. Charles, by humouring the tastes and joining in the amusements of the prince, obtained great influence over him.

Louis XIII. appointed D'Albert, in 1615, governor of Amboise, captain of the Tuilleries, and councillor of state; in 1616 he made him grand falconer. The queen-mother and the maréchal d'Ancre, jealous of D'Albert's ascendancy over the mind of the young king, had thoughts of removing him from about his person; but, warned by Sauveterre that Louis must have a favourite, and that D'Albert was as innocuous a one as he was likely to meet with, they desisted from their purpose. The knowledge of their intention, however, was enough to put D'Albert on his guard. He allied himself with the faction opposed to the queen-mother and her favourite, and after the assassination of the maréchal, procured a gift of his estates, which the parliament had declared forfeited. Aware of the unfriendly disposition of the queen-mother towards him, D'Albert never rested till he procured her banishment.

The king was now completely in his hands. The Duc de Bouillon, the head of the malcontents in the time of the maréchal, observed that "they had only changed their tavern, not their drink." In 1617 D'Albert was appointed lieutenant-governor of Normandy and captain of the Bastile, and was appointed a judge in the parliament of Paris. He also strengthened his position by marrying the daughter of Hercule de Rohan, duc de Montbazon. In 1618 he resigned Normandy, and was named governor of Paris and of Picardy. On the 22d of April, 1621, he was made constable of France, and on the 3d of August following he received the seals of France. All these preferments

he retained till his death, which took place at Longuetille, during the siege of Montheurt, on the 15th of December, 1621. He had however outlived the king's affection, who, like all weak-minded princes, had become jealous of the master he had given himself.

De Luynes, although he owed his advancement entirely to his agreeable exterior, and his dexterous compliance with the whims of the king, alike when piety or childishness was the humour of the day, displayed some talent during his ministerial career, but it was the talent of the intriguer, not of the statesman. By keeping alive the misunderstanding between the king and his mother, he maintained himself in place; by liberating Henri II. prince of Condé, arrested by order of Mary of Medicis, he dissolved the union between the princes of the blood and the Protestant leaders. Yet the utmost a panegyrist could find to say in his favour was, that he had done much good to his friends, and little injury to his enemies. (*Histoire Généalogique et Chronologique de la Maison Royale de France, des Pairs et grands Officiers de la Couronne et de la Maison du Roy.* Par le Père Anselme, continuée par M. de Fourny. Paris, 1722–33, fol.; *Mercure de la France; Recueil des Pièces les plus curieuses qui ont été faites pendant le Règne du Connétable de Luynes*, 1632, (place of printing not mentioned,) 8vo.; Moreri, *Dictionnaire Historique.*) W. W.

ALBERT DÜRER. [DÜRER.]

ALBERT of FREISING, of the family Hohenburg (according to some authors Haigerlohe) Alsatia, was in the year 1345 doctor of divinity, a prebendary of Costnitz, and chaplain to Pope Clement VI., who at that time held his court in Avignon. Albert's previous history is unknown. Otho II., bishop of Würzburg, dying in August, 1345, the chapter of that see unanimously elected Albert of Hohenlohe, one of their own number, as his successor; but Clement refused to sanction the election, and conferred the appointment upon his chaplain, Albert of Hohenburg. The pope's legate arrived in Würzburg in October or November, 1345, summoned the chapter to pay obedience to the papal letters with which he was accredited to them, and on their refusing to do so pronounced sentence of excommunication against them. The chapter, having appealed without success to the pope, applied for assistance to the son of the King of Bohemia, Charles of Moravia, who had been declared emperor by the great feudatories who had embraced the party of the pope in opposition to Ludwig IV. The new emperor endeavoured to mitigate the displeasure of the pontiff, but in vain. Affairs remained in this unsatisfactory position till the year 1350, when the death of John, bishop of Freising, opened the way to a compromise. Clement was induced to permit Albert of Hohenlohe to be again elected bishop of Würzburg on condition of Albert of Hohenburg being appointed to the bishopric of Freising, and the latter concurred in the arrangement upon receipt of a sum of money from his rebellious flock. Albert, bishop of Freising, presided over that see from 1350 to 1359, the year of his death. The lives of the martyrs St. Kilian, bishop of Würzburg, and his companions St. Colman and St. Totnan (published in the "Acta Sanctorum, 8 Julii, tom ii. p. 966, et seq.") have been by Fabricius and others attributed to this bishop, but apparently without any sufficient grounds. (*Geschichtschreiber von dem Bischofthum Würzburg, zusammen-getragen von* Johann Peter Ludwig, Frankfurt, 1713, fol. p. 630. 634.; J. A. Fabricius, *Bibliotheca Latina mediæ et infimæ Ætatis*, Patavii, 1754, 4to.) W. W.

ALBERT DE GAPENÇOIS [ALBERT DE SISTERON.]

ALBERT III. of HALBERSTADT was the grandson of Albrecht the Great and son of Albrecht the Fat, the second and third dukes of Brunswick and Lüneburg. The see of Halberstadt had three bishops of the name: Albert I. was alive about the year 1319; Albert II. died in 1324; and Albert III. occupied the episcopal throne from 1324 to 1359. The last alone seems to merit particular notice, and that more on account of the curious light which the events of his life throw upon the state of society in the north of Germany in his time, than of any deserts of his own. On the death of Albert II. of Halberstadt the majority of the chapter elected Ludwig of Neyndorp, only four voting for Albert of Brunswick. The Archbishop of Mayence, however, to whom the defeated candidate appealed, declared him lawfully elected, and sentenced his opponents to pay the expenses of the litigation. John XXII., who at that time occupied the papal chair, recognised the election of neither of the candidates as valid, and nominated Gisler, a native of Holstein, to the vacant see. Nevertheless the Archbishop of Mayence confirmed and invested Albert, who not till then took priestly orders, and was consecrated a bishop in due form. He held the bishopric by the strong hand till the death of Gisler; after which Clement VI. conferred the dignity upon Albert of Mansfeld, who was as unsuccessful as his predecessor. On the death of Albert of Mansfeld, Innocent VI. declared Ludwig, son of the Markgraf of Meissen, bishop of Halberstadt. This was too formidable an antagonist for Albert, who at last resigned his bishopric in favour of the papal nominee, after holding it in defiance of the head of the church for thirty-five years. He did not long survive his abdication. A contemporary but anonymous author, whose eulogistic life of Albert III. of Halberstadt was published in 1688 by the younger Henry Meibomius, records with enthusiasm that during his incumbency the

bishop made no less than twenty hostile expeditions into neighbouring territories, "besieging their castles and laying waste their lands by plundering and fire." Nor do his conduct and fortune appear to have been anything uncommon in his age. It is mentioned in the Magdeburg Chronicle that Albert's brother Henry held about the same time the bishopric of Hildesheim for thirty-seven years in defiance of the pope; and at last was regularly installed by Innocent IV., into whose hands he resigned it upon that condition. The narrator of this incident remarks, "Doubtless the other brother would have experienced equal leniency if he had had proper intercessors in the court of Rome." (*Chronicon Magdeburgense* and *Narratio Historica de Alberto Episcopo Halberstadense*; both in the second volume of *Rerum Germanicarum Tomi Tres*, ab Henrico Meibomio, jun. Helmæstadii, 1688, fol.)

W. W.

ALBERT, HEINRICH, born at Lobenstein in Saxony, June 28. 1604. He studied the law at Leipzig, and afterwards music under his uncle, the celebrated Heinrich Schütz, then Kapellmeister at Dresden. In 1626 he settled at Königsberg, where he was appointed organist of the cathedral five years afterwards, a situation which he held to the time of his death in 1651. Under the tuition of his uncle, who had enjoyed the instruction of Gabrieli, and the society of his eminent Venetian contemporaries, Albert imbibed an admiration of the Italian school, which led him to cultivate with such unequalled success the construction of melody. This sentiment is thus expressed in the preface to one of his collections of songs:—"The compositions of Italy, full of genius and mind, I examine with such astonishment, that I almost fear to exert my own humble talents in cultivating an art which is therein carried to such perfection." Albert was one of the first German composers who furnished his countrymen with airs for a single voice accompanied by a keyed instrument. Of these he published eight collections in the course of several years, under the title of "Poetisch Musikalisches Lustwäldlein," or sacred and secular airs and songs, with accompaniment for organ, harpischord, or theorbo lute. So popular were these songs, that, notwithstanding the prohibition of several German princes, enforced by heavy penalties, they were repeatedly pirated. In some of his prefaces Albert bitterly complains of this invasion of his property, which he calls "his only little sheep, upon which he depends for milk and wool." Prefixed to the first set of his songs are directions to the singer and the accompanist, which contain some good advice, though arranged in quaint and homely language. "The singer," says he, "in addition to other qualifications, must acquire the art of distinct pronunciation, taking care to defer the sound of the consonant, where a word so terminates, till the end of the note. The player must have a correct knowledge of thorough bass; he must also use his knowledge discreetly, not encumbering the accompaniment with every note that he can crowd into the harmony, nor thumping his instrument as if he were chopping a cabbage." Recitative, which was a sort of singing new at this time even in the land of its birth, Albert seems to have been the first to introduce into Germany. Concerning this he says—"There are some songs in my collection written in what the Italians call 'lo stilo recitativo;' these, which will be known by their having in general a quaver to each syllable, must be sung with almost no regard to time, but uttered with a slow and distinct delivery." Many of Albert's songs are so arranged that they may be sung as single melodies, accompanied by two violins, violin and violoncello, or by five voices.

It is curious to remark that Lawes in England, and Albert in Germany, were both labouring at the same time with equal success in the same, then novel, department of their art; Lawes, in addition to his general popularity, earning the emphatic commendation of Milton and Waller, and Albert awakening, by the same means, the sympathy and admiration of his countrymen. It also deserves to be noticed, as showing how little the early history of German music is known in England, that Burney and Hawkins have not noticed even the names of Schütz and Albert, each of whom contributed so essentially to the advancement of their art in their native country. The same remark will, of course, apply to more recent histories of the art published in England, which, for the most part, are mere compilations from the sources above mentioned.

Several of Albert's songs for one and more voices will be found in Bekker's "Haus-Musik in Deutschland." (Bekker's *Haus-Musik in Deutschland*; Taylor's *Gresham Lectures*.)

E. T.

Albert was one of the best lyric poets of the society of Königsberg, and of his time in general, and some of his productions are still highly valued and read with pleasure. All are distinguished for their clearness and simplicity, and for the good sense and the cheerful and pious spirit which pervades them. His style is easy, and free from the affectation and mannerism which in his time was beginning to spoil the poetry of the Germans, especially those of Roberthin and Dach. His productions appeared in the following collections:—1. "Arien, &c." 8 parts, fol. Königsberg, 1638—1650; reprinted for the fourth time in the same place 1652—1654; a new edition appeared at Leipzig, 1657, 4to. 2. "Musikalische Kürbshütte," Königsberg, 1651, fol. 3. "Poetisch Musikalisches Lustwäldlein" (mentioned above),

Königsberg, 1652, folio; reprinted at Leipzig, 1657. (Müller, *Bibliothek Deutscher Dichter*, vol. v.; Wolff, *Encyclopäd. der Deutschen National-literatur*, i. p. 3*, &c.) L. S.

ALBERT, LOUIS CHARLES D', duc de Luynes, eldest son of the first Duke de Luynes, was born at Paris on the 25th of December, 1620. His rank obliged him to take a part in public affairs, from which his retiring disposition would otherwise have held him back. He was appointed grand falconer in 1643; and chevalier des ordres du roi in 1661. As commander of a regiment he assisted in the defence of the camp before Arras in August, 1640, and displayed considerable bravery.

He was intimately connected with Arnauld, and the rest of the Port Royal theologians. Arnauld's celebrated letters to a nobleman on the refusal of the curé of St. Sulpice to administer the sacrament to M. de Liancourt, were addressed to the Duc de Luynes. The duc built the château de Vaumurier for the express purpose of being near his friends of Port Royal. The author of the life of Louis Charles, in the "Biographie Universelle" says that the friendly relation between him and the recluses was interrupted by his marriage (by a dispensation from Rome) with Anne de Rohan daughter of his mother's father by a second marriage. Such a union was not likely to give satisfaction to Arnauld; but we have no other authority for this alleged cessation of friendly intercourse, and the dates do not correspond. The marriage with Anne de Rohan took place in 1661, and Arnauld's letters were published in 1665.

Louis Charles was thrice married: early in life to Marie Seguier, daughter of the Marquis d'O, who died in 1651; in 1661 to Anne de Rohan, who died in 1684; and lastly to Marguerite d'Alègre, sister of the Marquis de Manneville, who survived him. In 1688 he resigned the duchy of Luynes and his rank of peer in favour of his son. He died on the 20th October, 1690.

The Duc de Luynes is understood to have assisted in the compilation of several of the devotional works which issued from the Port Royal press; and in particular of "L' Office du Saint Sacrament, trad. en Français avec 312 leçons tirées des SS. Pères et autres Auteurs ecclésiastiques pour tous les Jeudis de l'Année. Paris, 1659," 4to. There are also attributed to him, "Instruction pour apprendre à ceux qui ont des Terres dont ils sont Seigneurs, ce qu'ils pourront faire pour la Gloire de Dieu et le Soulagement du Prochain. Paris, 1658," 4to. "Des Devoirs des Seigneurs dans leurs Terres suivant les Ordonnances de France. Paris, 1668," 12mo. "Relation de ce qui se passa à l'Entrée de Louis XIV. en 1660, au Sujet des Rangs de MM. les Ducs et Pairs de France entr'eux, et avec les Princes étrangers." (Published with some other pieces on similar subjects by Dubois de S. Gelais in 1717.) (Le Père Anselme, *Histoire Généalogique et Chronologique de la Maison Royale de la France, &c.* Paris, 1728. Lelong et Fontette, *Bibliothèque Historique de la France*. Paris, 1771, fol.)

W. W.

ALBERT, LOUIS JOSEPH D', son of Louis Charles d'Albert, duc de Luynes, by his second wife Anne de Rohan, was born on the 1st of April, 1672. His tutor, the Abbé Jean du Pic, a voluminous but little-known author of the sixteenth and seventeenth centuries, appears to have cultivated in him his father's taste for letters, but not his father's turn for ascetic religion.

Count Albert, as he was generally called, made his first essay of arms at the battle of Fleurus (1st July, 1690), where he was dangerously wounded. In 1695, having been ordered by the king to throw himself into Namur, he remained several days disguised in the camp of the besiegers, and ultimately swam across the Meuse, and entered the town with their army looking on. He was there again wounded, while defending a fort in which his regiment had been stationed.

About the year 1703, Count Albert entered the service of the Elector of Bavaria, who gave him the command of his guards. In 1714 the elector sent him as envoy extraordinary to Madrid, where the King of Spain received him honourably. On the 17th of March, 1715, he married a daughter of the Prince of Berghes, who at that time was commandant of Brussels; on this occasion the Elector of Cologne, brother of the Elector of Bavaria, appointed the bridegroom grand bailly of Liege, an office in which he was installed on the 2d of April following.

Count Albert adhered faithfully to the court of Bavaria for the twenty-seven years which ensued, but his story during this period offers no event of sufficient mark to require notice here. In 1742 the Elector of Bavaria, son of his first patron, was elected emperor by the title of Charles VII. Immediately upon ascending the throne he nominated Count Albert his ambassador extraordinary to the French court, and in the same year created him prince of Grimberghen, a title derived from the territories he held in Brabant in right of his wife. The Prince of Grimberghen died on the 10th of November, 1758.

Two works have been attributed to him; but they are both juvenile performances, and there is room to doubt whether they might not more properly be called the works of his tutor Abbé Pic. They are described by Quérard, "Le Songe d'Alcibiade, traduit du Grec (composé par l'Abbé Pic, publié par le Prince de Grimberghen). Paris, Didot, 1735," in 12mo. "Timandre instruit par son Général, traduit du Grec par le P. de G. (le Prince de Grimberghen, ou plutot par

l'Abbe Pic son Précepteur). Paris, 1702," in 12mo. (Père Anselme, *Histoire Généalogique et Chronologique de la Maison Royale de la France, &c.* Paris, 1728; J. M. Quérard, *La France Littéraire*, 1835.) W. W.

ALBERT, bishop of LÜBECK. He was a native of Holstein; his family name was Crummedick or Krummendyk. If the account given of the bishop's age at the time of his death by the anonymous continuer of the Chronicle of the church and bishops of Lübeck compiled by himself be correct, he must have been born about the year 1419. His first ecclesiastical promotion was to be a canon in the cathedral of Lübeck. He afterwards resided several years in Rome, and practised as a notary in the rota. He was elected bishop of Lübeck by the chapter in 1469, and the election was confirmed by Paul II. He is accused of having sacrificed the interests of his bishopric in order to pay his court to Christiern of Denmark; and, whatever the cause, his declining years were embittered by the amount of his debts and the importunity of his creditors. The citizens of Lübeck availed themselves of his necessities to increase the power of their city at the expense of the bishopric. Bishop Albert died on the 27th of October, 1489, in the seventy-first year of his age. The Chronicle above alluded to is little more than a catalogue of his predecessors from the foundation of the see of Altenburg (subsequently merged in that of Lübeck) to the year 1459. This outline of his life is extracted from an anonymous continuation of his Chronicle, published along with it by Henry Meibomius in his collection of old German historians. (*Rerum Germanicarum Tomi Tres*, edidit Henricus Meibomius, jun. Helmæstadii, 1688, folio.) W. W.

ALBERT I., archbishop of MAGDEBURG, (called Adalbert by the writers of his own and immediately succeeding times, Albert, the modern form, by later writers,) was the first of five incumbents of his see who bore the same name. The year of his birth is unknown. He was in early life monk in a convent in Trier (Treves). He received episcopal consecration, but without the assignment of any territorial diocese, on being placed at the head of a mission for the conversion of the Russians. This enterprise failed, and he returned to Germany, but not without having encountered much toil and danger. He was next elected abbot of the cloister Weissenburg, near Speier.

The Emperor Otho I. cast his eyes upon the abbot of Weissenburg as the fittest person to give efficiency to the new ecclesiastical organisation which he had resolved to introduce into the western provinces of his empire, as much for the promotion of general civilisation as for the propagation of the Christian faith. Albert accepted the important trust, and was on the 18th of October, 968, consecrated at Rome by John XIII., archbishop of the newly-erected province of Magdeburg, and was formally installed on the 21st of December following by two papal legates and the Bishop of Halberstadt. His province consisted of the new bishopries, Posen, Brandenburg, Havelberg, Merseburg, Zeitz, and Meissen; the three former sees had been filled up before they were subjected to him; he consecrated the first bishops of the other three on the Christmas succeeding his own enthronisation. The archbishopric of Magdeburg was placed on a footing of equality with the archbishoprics of Mayence, Treves, and Cologne, and obtained precedence of the archbishoprics of Salzburg and Bremen. Albert I. held the office till his death in 981.

He possessed a fair share of the learning of his age, and was an active and strict disciplinarian. He visited all parts of his diocese frequently, and kept in particular a strict watch over the monasteries. He was unwearied in his missionary exertions, and converted many of the Wends who inhabited the countries east of the Elbe. He was indefatigable in his support of the conventual schools — the only schools in his time. The school in the Moritz cloister in Magdeburg, which was more immediately under his control, supplied for a time the greater part of Germany with bishops. At his request Otho II. conferred upon the chapter of Magdeburg the right of electing the archbishop. Albert died in the discharge of his duty: he was taken ill while visiting the clergy in the diocese of Merseburg, and being lifted from his horse, expired in a field by the road side on the 21st of May, 981. (*Chronicon Ditmari Episcopi Merseburgensis: ap. Scriptores Rerum Brunsvicensium*, cura Godefridi Gulielmi Leibnitzii, i. 335—343. fol. Hanoveræ, 1707; *Chronicon Magdeburgense: ap. Rerum Germanicarum Tomos Tres*, ab Henrico Meibomio jun. publicatos, ii. 273—277., fol. Helmæstadii, 1688; *Annalista Saxo: ap. Corpus Historicum Medii Ævi*, a Jo. Georgio Eccardo, i. 318—331., fol. Lipsiæ, 1723.) W. W.

ALBERT II., the eighteenth archbishop of MAGDEBURG, filled the see from 1205 to 1233. According to some historians he was descended from the family of Kefernburg in Thüringen; others represent him as sprung from the family of Hallermund or of Kirchberg. The year of his birth is unknown. Family influence procured him high ecclesiastical promotion at an early age; but, ambitious of distinction, or attached to intellectual pursuits, he prosecuted his studies in the university of Paris, and according to some writers at a later period in the university of Bologna, after he had become a dignitary of the church. From Bologna he visited the court of Rome, where he ingratiated himself with Innocent III., who nominated him, without consulting the chapter, provost of the

cathedral of Magdeburg. In 1205 the chapter chose him for their archbishop.

At the time of his election, Germany was convulsed by the contest between Philip of Suabia and Otho of Brunswick for the imperial throne. Philip immediately sanctioned the election of the chapter of Magdeburg; invested Albert with the temporalities of the archbishopric; assisted to regain by force of arms some castles belonging to Magdeburg, which had been seized by his rival emperor; and intrusted the archbishop with important political commissions. Innocent III. consecrated Albert on the 24th of December, 1206, and immediately afterwards raised him to the dignity of cardinal, in the hope of drawing him off from his party. The Archbishop of Magdeburg, however, continued to serve Philip zealously and faithfully, till that prince was murdered at Bamberg by Otho of Wittelsbach in June, 1208.

After this event Albert was persuaded by Innocent III., his early patron, to throw his weight into the scale of Otho of Brunswick; and the accession of the archbishop to his cause was followed by that of almost the whole of Germany. Otho was a second time elected emperor; and in the fulness of his gratitude gave large sums of money and extensive territories to the Archbishopric of Magdeburg. He promised, moreover, to confirm the immunities claimed by the Germanic church, and to walk in all things by the advice of the archbishop. In 1209 Albert accompanied the emperor to Italy, where a quarrel, the cause of which does not clearly appear, breaking out between them, the archbishop returned in the course of the same year to Germany. Otho soon after quarrelled with the pope, who excommunicated him in 1210. Innocent III. immediately appointed the Archbishop of Magdeburg his legate in Germany, for the purpose of enforcing the sentence of excommunication; but it was not till 1211, and till the pope had threatened to depose him if he persisted in his refusal, that Albert consented to undertake the invidious task. No sooner had he yielded to the instances of the pope, than the emperor pronounced the ban of the empire against him. The nobility and the equestrian order throughout the territories of Magdeburg refused to act against the emperor, but the burgesses took party with their archbishop. Albert strengthened himself by alliances with Otho's enemies, and it was principally owing to his prudent management that Frederick II., of the Hohenstaufen family, was elected emperor in 1212. Otho, regarding the archbishop as the principal cause of his misfortune, resolved to concentrate his revenge upon him, and, with a few intervals, the district round Magdeburg was for seven years ravaged by the troops of the ex-emperor. In 1213 Albert fell into the hands of one of Otho's commanders, but was rescued by the burghers of Magdeburg. The death of Otho in 1218 put an end to these devastations: his friends submitted to Frederick, and peace was restored to Germany.

The rest of Albert's life was, with the exception of a brief feud with John and Otho, the young Markgraf of Brandenburg, peaceful and prosperous. In 1223 Frederick III. appointed him viceroy of the Saxon territories during his absence, with unlimited authority. In 1232 the pope authorised him to excommunicate all who should encroach upon the rights and property of his province.

Albert II. died in 1233, or in the beginning of 1234. He has enjoyed the reputation of having been the most energetic, prudent, and truly great prince who has worn the mitre in Magdeburg. Having acquired some knowledge of architecture in Italy, he exercised it in enlarging and adorning his capital. His benevolence was active and unwearied, and when the troubles of that rude and stirring period obliged him to defend himself, he displayed no mean talents for war. His archbishopric was too narrow a sphere for his active and enterprising spirit; he participated in every important movement that took place in his time. It is a weighty testimony in favour of his judgment and disposition, that the rich and sturdy burgesses of Magdeburg clung to him on all occasions with devoted fidelity. He is almost the only example in Germany of an ecclesiastical dignitary securing the confidence and affection of the burgesses of an opulent commercial city. (*Chronicon Magdeburgense: ap.* Meibomii *Rerum Germanicarum Tomos Tres*, ii. 329, 330.; *Chronicon Montis Sereni ap.* Jo. Burckhardi Menckenii *Scriptores Rerum Germanicarum*, ii. col. 220. 301.; Ersch und Gruber's *Allgemeine Encyclopädie*, v. "Albert II. von Magdeburg.") W. W.

ALBERT V., archbishop of MAGDEBURG, and according to some chronologists II. of Mayence (some writers, counting two Adalberts and two Alberts as four Alberts, make him IV. of that name of Mayence), the youngest son of John Cicero, elector of Braudenburg, was born in 1489.

Political considerations, more than his own merits, procured him at an early age high advancement in the church. On the 30th of August, 1513, he was unanimously elected archbishop by the chapter of Magdeburg. On the 9th of September he accepted the invitation of the chapter of Halberstadt to take upon him the office of administrator of that diocese. On the 9th of March, 1514, he was elected archbishop and prince elector of Mayence. Through the influence which his brother Joachim, elector of Brandenburg, possessed with the Emperor Maximilian I., Albert found it an easy matter to obtain the papal confirmation of his election, and a dispensation for continuing to hold all these wealthy benefices at the same time.

With a view to secure his election to the electorate of Mayence, he had become bound to defray out of his own personal funds the expense of procuring the confirmation of his election and the pallium from Rome. For this purpose he was obliged to borrow 30,000 gold florins from Fugger of Augsburg. This and other debts contracted at the imperial and papal courts, in addition to the dilapidated condition in which he found the finances of the electorate, reduced him to great straits for money. To help him out of his difficulties he obtained from the court of Rome the appointment of commissioner of indulgences in his three dioceses for three years, on the terms of retaining one half of the money collected and remitting the other half to Rome. The pope transmitted the bull to the Emperor Maximilian, who, before delivering it to Albert, extorted from him a loan, to be paid immediately, of 3000 florins. The Elector of Mayence selected the Dominican John Tetzel, already notorious as a preacher of the indulgence, to promote the sale in his province.

This arrangement involved Albert in a controversy which he had not anticipated, and which to a man of his tastes and habits was peculiarly disagreeable. He had a liking for art and literature, and being of a magnificent and ostentatious disposition, sought to gather literary men around him as an ornament of his court. With this view he carried on an epistolatory correspondence with Erasmus. As early as 1506 he co-operated with his brother in founding the university of Frankfurt on the Oder. The indulgence, of which he had become one of the principal brokers, was destined to interfere materially with his wish to obtain the character of a Mæcenas. When Luther began to raise his voice against that abuse, the prior of the Augustine convent at Erfurt intimated what was going on to the archbishop, who appears to have attributed little importance to the information. When however Luther, after publishing his ninety-five theses in October, 1517, in the innocence of his heart sent them to Albert, whose popular manners and literary reputation had gained his confidence, with a request that he as one of the heads of the church would exert himself to put an end to the evil, the matter forced itself upon his attention. Annoyed at this interference with his financial arrangements, the archbishop requested an opinion from the theological faculty of the university of Mayence, which declined to pronounce judgment in a matter touching the authority of the pope, and advised him to forward the theses to Rome, which he did. He gave no answer to Luther.

In 1518 Albert, at the intercession of the Emperor Maximilian, was raised to the dignity of cardinal. In return for this accession of dignity he complied with the urgent solicitations of the pope and the clergy to banish from his court Ulrich von Hutten, whose enthusiastic advocacy of Luther's cause had already rendered him obnoxious to the court of Rome. In 1519 Albert zealously embraced the party of Charles V., and contributed in no small degree to his election as emperor.

In 1520 Luther again appealed on the subject of the indulgence to the Elector of Mayence, who this time returned an answer in very gentle but very indefinite terms. In 1521, while Luther was secreted on the Wartburg, the archbishop began to press the preaching of the indulgence at Halle with fresh vigour, after allowing it to relax for some time. He deposed Kauxdorf, preacher in the cathedral church there, for his attachment to the new doctrine, and caused a priest who had married to be imprisoned. Luther, irritated by these proceedings, wrote to him in bitter terms on the 25th of November, 1521, threatening, if he continued to allow the indulgence to be preached and to persecute its opponents, to expose his incontinence to the world, and demanding an explicit answer within fourteen days. The cardinal employed his chaplain Capito to return a soothing answer, confessing that he was a man and far from immaculate, and promising to redress the abuses of which Luther complained. Luther rejoined proudly that he would do his duty without respect of persons, but he abstained for the time from a public attack upon the cardinal.

The peasants' war, which broke out in Thuringia in 1524, filled the cardinal with apprehensions for the security of his territorial possessions. In this frame of mind he lent for a time a not unwilling ear to the representations of the vassals and estates of the province of Magdeburg, who urged him (especially the equestrian order) to follow the example of his cousin the grand master of the Teutonic order, turn Lutheran, marry, and convert his diocese into a temporal principality. At the request of Rühel, the cardinal's privy councillor, Luther wrote to him, urging the beneficial consequences which would result from his taking such a step. The measure was too daring for one of Albert's epicurean disposition; he allowed Luther's letter to remain unanswered, and continued, as before, a prelate of the Roman Catholic church.

Up to this time Albert had conducted himself towards the reformers with a degree of mildness that had led them to entertain hopes of the possibility of his being brought to adopt their views. Though he had broken with the fiery Ulrich von Hutten, he was still surrounded by councillors who inclined to the evangelical party. Both Capito and Rühel ultimately joined the Lutherans. But the cardinal, rejecting the inducements held out to win him to the cause of the Re-

formation, began to adopt harsher measures against it. He joined with the rest of the Roman Catholic princes of the empire in constraining the emperor to declare Magdeburg in the ban in September, 1527; although his timid disposition induced him to interfere to prevent the edict being enforced after it had passed the seals.

About this time the circumstances which attended the murder of George Winkler, a Protestant preacher, in a wood near Aschaffenburg, a residence of the cardinal, excited strong suspicions that he was a consenting party to it. He steadfastly denied all participation in the crime, and also all share in a private league which the Roman Catholic princes were accused of having formed for the extirpation of the Protestants. The story of this league was probably a fable; but the Landgraf of Hesse obliged Albert to pay 40,000 florins towards the expense he had incurred in arming to meet it, before he would make peace with him.

When the Augsburg confession was presented to the diet in 1530, the cardinal made great exertions to bring about a peaceable settlement between the Roman Catholics and Protestants. But though he was willing that the Roman Catholic and Protestant states which composed the empire should each retain its own religion, he showed himself every year more unwilling to tolerate the Protestants in his own territories. The accession of his own town of Magdeburg to the league of Schmalkalden irritated him to such a degree, that he again urged the emperor to publish the ban of the empire against it; and again terrified at the possible consequences of his own act, interfered to prevent the execution of the sentence he had solicited. In 1534 he banished sixteen members of the town council of Halle because they would not receive the sacrament of the Lord's supper according to the rites of the Romish church; and by this step he involved himself in a controversy with the Elector of Saxony, who was official protector of the immunities (Vogt, Advocatus) of that municipality, which tended to exasperate him still more against Protestantism and Protestants.

In 1535 he ventured upon an action which gave rise to discussions that more embittered his hostility to them. He caused his confidential secretary and treasurer, Hans von Schenits, to be hanged upon an accusation of breach of trust preferred by himself. Schenits maintained with his last breath that he was falsely accused. The brother of Schenits published in vindication of his memory letters and other documents, which cast a dark shade on the character of the cardinal. In 1539 Luther took up the question, and published an attack upon Albert, in which he accused him of having been judge in his own cause, and of having punished Schenits more severely than his offence deserved. In the conclusion of his philippic, Luther poured out upon the prelate all the denunciations for extravagant expenditure, injustice, and incontinence with which he had from time to time been threatening him since 1521. It was the dammed-up vituperation of twenty years bursting the mounds which had confined it. The princes of the empire, Protestant as well as Catholic, were angry to see one of their class so unceremoniously handled; but this did not weaken the effect of Luther's terrible lash upon the feelings of his victim, or on the judgment of the public.

In 1536 the cardinal succeeded in having his cousin John Albert appointed his coadjutor and successor in the see of Magdeburg. This, however, was a solitary gleam of triumph amid the vexations which now gathered around him. He continued to the end of his life to be plagued with the disputes in which his increasing debts kept him constantly involved with the provinces under his charge. His cherished project of founding a Roman Catholic university at Halle for the repression of Protestant doctrines proved ultimately abortive. Instead of recommending peace and compromise, Albert, his temper now thoroughly soured, complained of the emperor's perseverance in the attempt to approximate Roman Catholics and Protestants by means of repeated conferences. He urged the employment of force, and was, in 1540, the first prince in Germany who took the new order of Jesuits under his protection.

Previous to this he had contributed in 1538 to the formation of the Roman Catholic league, instituted to oppose the league of Schmalkalden. He died, however, before the war, which the mere organising of two such bodies amid the anarchy of the German empire rendered inevitable, broke out. His last public appearance was at the diet at Speyer in 1544. He died on the 24th of September, 1545, in his 56th year.

Cardinal Albert, prince, elector, and archbishop of Mayence, archbishop of Magdeburg, and administrator of the bishopric of Halberstadt, was a character which is frequently to be met with,—the self-indulgent man, whose susceptibility to the excitement of elegant luxury, and indulgence to others with a view to earn indulgence for himself in return, pass current for estimable qualities, until trying circumstances reveal how hollow and worthless they are unless preserved from corruption by an admixture of sterner ingredients of character. His patronage of literature and his popular manners shed a deceptive light around his early career. But when the storm of conflicting opinions arose, he showed himself alike incapable of making the least sacrifice for truth, or even defending the worse cause with energy and manliness. His apparent leniency was fear to provoke attacks upon himself; he spared his adversaries when in his power, not from

motives of humanity, but cowardice; and he was merciless where he felt he could strike without danger, as the weak and effeminate always are. (V. L. a Seckendorff, *Commentarius Historicus de Lutheranismo*, Frankfurt, 1688, 4to.; *Epistola* Friderici Myconii *ad Paulum Eberum de Primordiis emendatæ Religionis*, Witembergæ, 1717, 8vo.; G. J. Planck, *Geschichte der Entstehung des Protestantischen Lehrbegriffs*, Leipzig, 1791-6, 8vo.; Heinrich, *Deutsche Staats-Geschichte*, vols. iv. and v.; Rathman's *Sketch of Cardinal Albert of Mayence*, in Ersch & Gruber's *Encyclopädie.*) W. W.

ALBERT of MECKLENBURG. [ALBRECHT.]

ALBERT of MEISSEN. [ALBRECHT.]

ALBERT, MICHAEL. [ALBERTI.]

ALBERT, PAUL D', archbishop of Sens and cardinal of Luynes, the second son of Honoré Charles d'Albert, duc de Luynes et Montfort, was born on the 5th of February, 1703. His grandfather, Charles Honoré d'Albert, duc de Luynes de Chevreuse et de Chaulnes, was almost the only nobleman who had the courage to continue his intimacy with Fénélon during the disgrace of that prelate. The father of Paul was killed during the siege of Landau in 1704, and the boy, at that time called Comte de Montfort, was educated by his grandfather till 1712, and after his death by the Duchesse de Chevreuse. The character and precepts of Fénélon made a lasting impression on his mind.

The Comte de Montfort, as was usual with the younger sons of his family, entered the army, and obtained the rank of colonel when only sixteen. But having, in conformity with the principles he had imbibed from Fénélon, refused a challenge, he was obliged to quit it. He took orders; obtained in 1727 the abbey of Cérisy; and on the 25th of September, 1729, was consecrated bishop of Baieux.

The Bishop of Baieux was a zealous asserter of the rights of the Gallican church. From the day of his installation he began to labour against the appellate jurisdiction over the decisions of the church courts asserted by the parliament of Paris; and in June, 1752, he signed the representation addressed by the bishops to the king against the arrêts of the parliament relating to the withholding the sacraments. In 1753 he was created archbishop of Sens.

After this elevation he continued as before to assert the jurisdiction of the church against the encroachments of the civil magistracy, particularly in the provincial assemblies of 1755, 1758, and 1760. In 1756 he was created a cardinal by Benedict XIV. on the presentation of the Pretender to the crown of England, the papal court having permitted the house of Stuart to exercise the right of presentation as if it had still continued to reign. The Cardinal de Luynes was present at three conclaves; in 1758, 1769, and 1774. He advocated the cause of the Jesuits. In the assembly of bishops held in 1764 by command of the king to deliberate on the affairs of that order, the cardinal was the first to sign the opinion in their favour. A letter in behalf of the Jesuits and the Archbishop of Paris, addressed to the pope in 1764, has been attributed to him. In 1767, as the oldest cardinal of the Gallican church, he presided over an assembly of the clergy which met to protest against the jurisdiction claimed by the parliaments.

The high moral character of the Archbishop of Sens procured him the appointment of almoner to the mother of Louis XVI. He attended her husband the dauphin on his deathbed. In 1771 he published a pastoral letter denouncing the general scepticism of the age, and in particular the doctrines of the "système de la nature."

But though an earnest advocate of the independence of the church and of its doctrines, the Cardinal de Luynes was the reverse of superstitious. Not long after his elevation to the see of Baieux, some cases of pretended demoniac possession were reported to him. He had not only the courage to declare that the symptoms were entirely owing to physical causes, but the patience to examine them minutely in order to disabuse the credulous populace.

In 1774 he was admitted an honorary member of the Académie des Sciences. His grandfather, who had received his education at Port Royal, had early directed his attention to science, and he evinced from the first a predilection for astronomy and the branches of knowledge more immediately connected with it. A number of observations made by him at Sens, at Fontainebleau, and at Versailles are recorded in the Transactions of the academy from 1761 to 1772. The volume for 1768 contains a memoir which he composed upon the action of the mercury in barometers the tubes of which are of different diameters, and have been filled by different processes. The author of the éloge of the cardinal relates an anecdote illustrative of his tolerance. "On one occasion a man suspected of not being very religious asked his vote for a scientific appointment. 'They tell me,' said the cardinal, 'that you are a sceptic: if that be true, it is the worse for yourself, and it is my duty to undeceive you. In other respects they tell me you deserve the place, and you shall have my vote.'" In a note to this passage it is said, "It was to the author himself that M. de Luynes gave this proof of his tolerance." The cardinal was not so tolerant in the case of Espagnac: but the circumstances were different. (ESPAGNAC, ABBÉ D'.) The Cardinal de Luynes died at Paris on the 22d of January, 1788. (*Mémoires pour servir à*

l'Histoire Ecclésiastique pendant le dix huitième Siècle, seconde edition, augmentée. Paris, 1815-16, 8vo.; *E'loge de M. le Cardinal de Luynes; Histoire de l'Académie des Sciences*, année 1788.) W. W.

ALBERT DE RIOMS, COMTE D', was born in Dauphiny in 1738 or 1740. He entered the navy early in life. He was engaged in active service during the whole of the war between France and England occasioned by the assistance given by the latter power to the United States. The court-martial which sat upon the captains of the fleet beaten by Rodney off Guadaloupe in 1782 honourably acquitted Count d'Albert, who was immediately after promoted to the rank of chef d'escadre. In 1789 he was made commandant of Toulon, with the title of lieutenant-general. In this capacity he forbade the workmen employed in the arsenal to enter the national guard or wear the national cockade. Two carpenters having disobeyed him, he ordered them into confinement. An insurrection of the inhabitants was the consequence; his troops deserted him, and he was thrown into prison together with some of his officers. The municipal council of Toulon, after inquiring into the circumstances of the case, gave orders for his liberation; but not satisfied with this, he demanded to be heard at the bar of the National Assembly. The assembly exonerated him from all blame, and he was soon afterwards appointed to the command of a fleet of thirty vessels destined to co-operate with the Spaniards in the war against England arising out of the disputes regarding the settlements on Nootka Sound. His sailors mutinied, and although his conduct was approved by government, he was obliged to relinquish his command from its being found impossible for him to re-establish discipline. He soon after joined the emigrants at Coblenz, and served in the campaign of 1792. After the retreat of the Prussians he retired to Dalmatia, and took no further part in politics. He returned to France after the 18th of Brumaire, and was alive in 1806. Count Albert occupies a place in biography solely from the accident of his having been one of those whose indiscreet opposition to the revolution in trifles helped to precipitate its course. The statement of his case to the National Assembly, which was printed and is to be found in most libraries, illustrates the inability of the class to which he belonged to understand their position. (*Mémoire que* M. le Comte d'Albert de Rioms *a fait dans la Prison où il est détenu*, 4to. Paris (?), 1789 (?); French and English Journals of his day; *Biographie des Contemporains.*) W. W.

ALBERT, SALOMON. [ALBERTI.]

ALBERT of SAXONY. [ALBRECHT.]

ALBERT DE SISTERON, ALBERTET DE SISTERON, ALBERT DE GAPENÇOIS, ALBERT DE THARASCON. Albert de Sisteron, a gentleman of Sisteron, who was probably born in the province of Gapençois, was a comic writer, and lived about the year 1290. He was the son of the jongleur Nazur, and one of the troubadour poets who lived in the time of the counts of Provence. He composed many songs, the airs of which are very good, and the verses very indifferent. He appears to have been a man of musical talent and not much intellect, amiable and agreeable in manners, and a great favourite with the ladies of his day, to whose praises he dedicated most of his verses. It is said that he became rich. He had an amour, or at all events was in love with the Marquise de Mallespine, who was accounted one of the most beautiful, accomplished, and virtuous ladies of Provence. He made many songs in her praise, and the lady sent him privately various presents of cloth, horses, and money, together with a letter beseeching him to desist from his attentions for a time. He complied with her request, but first sent her a song in form of a dialogue between the marquise and himself, commencing thus, —

"Desportas vous Amy d'aquest amour per aras."

To which the next verse replies —

"Mais comme faray yeu (diz'ieu) mas Amours karas
My poder desportar d'aquest' affection ?
Car certas yeu endury en esta passion
Per vous ingratament, mantas doulours amaras."

Certain fragments of his correspondence with a contemporary, named Rambaud de Vaqueiras, are curious as displaying some of the habits and moral feelings of the time.

"*Rambaud.* You, who have so many times sacrificed your word and your oath to your interest; you, whom the Genoese reproach with having robbed on the highway. And the Milanese are not unaware of it.

"*Albert.* If I have been addicted to pillage, it is not for love of hoarding, but to have the pleasure of giving. You, Rambaud, I have seen you in Lombardy go on foot like a base mountebank; unlucky in love as in fortune. It would then have been a charitable alms to have given you something to eat. Recollect in what a state I found you in Pavia.

"*Rambaud.* You are the first man in the world at a slander, to make all sort of mischiefs, and the last in merit and in valour."

It would hence appear that robbery was a very pleasant amusement among the troubadours, and only regarded as a slight indiscretion or impropriety.

The poet departed from Provence, and it was never certainly known what became of him. According to the Abbot des Isles d'Or he died of grief at Tharascon, having intrusted his songs to the care of a friend named Peyre de Valieras, or Valernas, who was to give them to the Marquise Mallespine. Instead of doing this, De Valieras sold them to Fabre d'Uzes, a lyric poet, who published them as his own. But various critics having recognised them by their style, and also (as Nostradamus innocently adds) by the confession of Valieras, who sold them, the said Fabre

d'Uzes was seized and whipped, according to the law of the emperors, which awarded this just punishment for plagiarism.

Hughes de Sainct Cezari (probably St. Cyr, another troubadour) says that Albert was of Tharascon, and that he sang the praises, not only of the Marquise Mallespine, but of the Comtesse de Provence and the Marquise de Saluces, who were usually in each other's company, and the paragons of their time for beauty and virtue. The Abbot des Isles d'Or says that Albert was of the family of the counts of Mallespine, a very noble and ancient family of Italy; and that he also composed a book entitled "Lou Pertrach de Venus," together with various works on mathematics, which he dedicated to the three ladies above mentioned.

There is an Italian edition of the "Lives of the Provençal Poets" by J. Nostradamus (which contains a biography of Albert) published at Lyon in the same year as the French edition of that work; and the entire article on Albertet de Sisteron in the Bibliothèque of Du Verdier (Vauprivas), published at Lyon in 1585, is taken from the French edition of Nostradamus without acknowledgment. (Nostradamus, *Les Vies des plus célèbres et anciens Poètes Provensaux*, Lyon, 1575; *Hist. Littér. des Troubadours*, tome i. p. 334, &c. Paris, 1774; Jöcher, *Allgemein. Gelehrt. Lexic.*, and Adelung, *Sup.*) R. H. H.

ALBERT of Stade. [Albertus.]

ALBERT of Strassburg. [Albertus Argentinensis.]

ALBERT of Sweden. [Albrecht II. of Mecklenburg.]

ALBERT DE THARASCON. [Albert de Sisteron.]

ALBERT of Thuringia. [Albrecht.]

ALBERT, bishop of Würzburg, of the house Hohenlohe, was provost of the cathedral (Dom-Probst) of Würzburg in 1345, at the time of Bishop Otho's death, and was elected Otho's successor by a unanimous vote of the chapter. The contest between the pope and the chapter was not on this occasion a common struggle for the maintenance of papal authority on the one hand, and of the independence of the see on the other. The high nobility and the equestrian order of the diocese of Würzburg maintained that the choice of the occupant of the episcopal chair had from the first endowment of the bishopric been restricted to a member of their families, and they were anxious to prevent the election from being thrown open to strangers. The unsettled state of Germany was in their favour. The nominee of the chapter only obtained the confirmation of the pope at last by consenting to go through the form of a second election; and even this tardy sanction was only procured after his rival was promoted to the see of Freising. Albert of Hohenlohe contrived to appropriate the revenues of Würzburg to himself during the whole four or five years that the controversy remained undecided. Albert, bishop of Würzburg, sometimes called Albert I. and sometimes Albert II., continued to occupy the see from the settlement of this dispute, in 1350, to 1372. He was a warlike and enterprising prince, and, even before the termination of his dispute with the pope, succeeded in frustrating an attempt of the Emperor Ludwig IV. to separate the dukedom of Franconia from the bishopric of Würzburg, with which it had for some centuries been united. The bishop subsequently, at different times, conducted in person, and with success, warlike operations against several of the proud and rebellious nobles of his dukedom and bishopric. He was less successful in three feuds with the citizens of his capital, Würzburg, in which he was at different times engaged; and was glad enough, on each of these occasions, to accept the offer of the emperor (Charles IV.) to mediate in the dispute. Albert added materially to the extent of the territory of the bishops of Würzburg and to their feudal prerogatives; but he burdened the episcopal exchequer with debts to such an extent as at one time to incur a reprimand from the pope. These debts were contracted in part in order to pay off the sums demanded by the court of Avignon and the bishop of Freising as the price of their accession to the arrangement in virtue of which Albert of Hohenlohe was allowed to retain quiet possession of the bishopric of Würzburg, but in part also in consequence of the projects of aggrandisement in which that prelate's ambition led him to engage. The taxes he imposed with a view to relieve himself and the diocese of these debts were the cause of the most serious quarrels between him and the burghers of Würzburg. The means by which he procured a supply of money on one occasion is characteristic of the age. In 1348 a great number of Jews were, in several places in Germany, burned at the stake and put to death in various ways upon the allegation that they had poisoned the wells with a view to destroy the Christians. Matters were carried with such a high hand against this persecuted race at Würzburg, especially by the rabble, that about eight days before Easter a number of them shut themselves up in their houses, and setting fire to the buildings, burned themselves, their families, and all their property. By way of putting an end to these proceedings, Charles IV. in 1349 imposed heavy fines on the Jews, and the Bishop of Würzburg contrived to reserve as his share of the spoil 1200 marks of silver from the Jews residing in Rothenburg, on the Tauber, as much from the Jews of Nürnberg, and a grant of all schools, synagogues, houses, and gardens belonging to the Jews within his diocese. Bishop Albert died in 1372. (*Geschicht-Schreiber von dem Bischofthum Wirtzburg, zusammen-*

getragen von Johann Peter Ludwig, Frankfurt, 1713, fol. pp. 634—647.) W. W.

ALBERTA'NO DA BRE'SCIA was a magistrate of Brescia in the first part of the thirteenth century, during which time the Emperor Frederic II. was making war against the Lombard cities. Albertano was charged with the defence of the castle of Gavardo, and on its being taken by Frederic, Albertano was seized as a rebel, and sent prisoner to Cremona in 1238, where he remained several years. During his confinement he wrote some didactic and moral treatises in Latin, which were translated into Italian and published at Florence in 1610. One is entitled "Della Forma dell' onesta Vita," another "Delle sei Maniere del Parlare," and a third "Della Consolazione, e del Consiglio," which last, it appears, was written in 1246, and is addressed by the author to his son. The Latin text of these treatises is preserved in MS. in the royal library of Turin, and in the Ambrosian library at Milan. It seems that Albertano wrote also some sermons and other minor works which have not been published. Oudin, "De Scriptoribus ecclesiasticis," vol. iii., Malvezzi of Brescia, in Muratori's "Rerum Ital. Scriptores," vol. xiv., and Mazzuchelli, in his "Scrittori d' Italia," speak of the works of Albertano; but nothing more than what is mentioned above seems to be known of his personal history, nor of the time of his death. (Tiraboschi, *Storia della Letteratura Italiana*, vol. iv. ch. ii.) A. V.

ALBERTAZZO, marquis of Este. [Este.]

ALBERTET DE SISTERON. [Albert de Sisteron.]

ALBERTI, the name of a numerous family of artists of Borgo San. Sepolcro. The oldest of this family of whom we have any notice is Alberto Alberti, a carver in wood, and apparently also a painter. He made wooden statues at Borgo San. Sepolcro in the middle and early part of the sixteenth century, and according to Baglione was the father of Cherubino and Giovanni Alberti. In the picture gallery of the academy of Bologna there is a painting marked "Alberto, Ds. Se., 1496," which has been interpreted "Alberto de Sancto Sepulcro:" it is painted in distemper upon canvass, and represents the Virgin and Child, with St. Paul on one side of her and St. Peter on the other. Whether this picture was painted by the father of Cherubino and Giovanni Alberti, or, which is more probable, by the father of Alberto Alberti, or either, must still remain undecided.

Giovanni Alberti, Alberto's son, was a celebrated painter, and unrivalled at his period for his admirable foreshortenings of the figure, for his general effects in perspective, and for landscape. He was born at San. Sepolcro in 1558. He is more famous for his paintings in fresco than in oil, the most considerable of which are the great works executed for Clement VIII. in the Sala Clementina in the Vatican, which was entirely painted by him, assisted by his brother Cherubino. He painted also for the same pontiff the ceiling of the sacristy of San. Giovanni in Laterano, and for Gregory XIII. some frescoes in the papal palace of Monte Cavello. He executed several other works in various edifices in Rome, by which he acquired both fame and fortune; but, to the great regret of the artists and virtuosi of Rome, a sudden and premature death terminated his labours in 1601 in his forty-third year. His property, which appears to have been considerable, was given by Clement VIII. to his elder brother Cherubino. Giovanni's portrait is preserved in the Academy of St. Luke.

Cherubino Alberti was born at San Sepolcro in 1552. He was also a painter of merit, but he is better known as an engraver, in which character he commenced his career, and attained great eminence. He however afterwards took to painting, to which he was led, probably, by the facilities of employment and improvement which the extensive engagements of his brother Giovanni afforded him. He excelled in drawing the figure, and assisted Giovanni in his great works in the Vatican and in the church of St. John Lateran; he executed also several original works. The inheritance of his brother's property rendered Cherubino independent; and although he survived him fourteen years, he appears to have neglected painting soon after his brother's death. In his latter years he seems to have turned somewhat whimsical, for he spent nearly all his time in making and trying balistæ, constructed after the plans of the ancients. His house, says his contemporary Baglione, was full of models of balistæ. He died at Rome in 1615, aged sixty-three; his portrait is also preserved in the academy of St. Luke.

Cherubino's engravings are numerous, and not uncommon. He worked, says Strutt, entirely with the graver, and his style is much after the manner of Cornelius Cort and Agostino Caracci, and also sometimes that of Francesco Villemena. He drew well, but, like many other engravers of that time, he was very feeble in the chiaroscuro. The majority of his plates are from his own designs; but he engraved also many from Michelangelo, Raphael, Andrea del Sarto, Polidoro da Caravaggio, and others. The following are among the best:—Some figures from the Sistine chapel, St. Jerome, and the celebrated Pietà, after Michelangelo; a Resurrection of Christ and a Holy Family, after Raphael; the Miracle of San. Filippo Benizzo, after Andrea del Sarto; and the Children of Niobe and the Rape of the Sabines, two friezes, after Polidoro. Heineken gives a long list of Cherubino's works; among those from his own designs are por-

traits of Henry IV. of France, and the popes Gregory XIII. and Urban VII.

From an apparent error of Orlandi in the Abecedario Pittorico, Cherubino and Giovanni Alberti have been generally termed sons of Michele Alberti; Baglione, however, who was their contemporary, distinctly affirms that they were the sons of Alberto Alberti of Borgo San. Sepolcro, a carver in wood. The only Michele Alberti known is the Florentine and scholar of Daniele di Volterra spoken of by Vasari. [RICCIARELLI.]

Of DURANTE ALBERTI of Borgo San. Sepolcro, Baglione has given us likewise some account; but he does not state that he was of the same family as the above, although it is most probable that they were related. He was born in 1538, and settled in Rome shortly before the pontificate of Gregory XIII., where he executed several altar-pieces, and other works in fresco and in oil, in various churches. Baglione speaks of them with praise, especially a Nativity and Adoration of the Shepherds in the church of Santa Maria in the Vallicella. He died in Rome in 1613. Durante had a son, PIERFRANCESCO ALBERTI, who painted in a similar style with his father; he also etched a spirited plate of an Academy of Painters after a design of his own, containing many figures, called "Academia de' Pittori." He died in Rome in 1638, aged 54.

Gandellini speaks of Durante and his two brothers, COSIMO and GIORGIO ALBERTI, and terms them all three painters and engravers of Borgo San Sepolcro. Giorgio died young in 1590. Heineken conjectures that the portrait of Henry IV. of France already mentioned, which is marked "C. Albert, 1585," may have been the work of Cosimo. There was also a ROMANO ALBERTI of this family, who wrote a book on painting, "Trattato della Nobiltà della Pittura," published in Rome in 1585, and in Pavia in 1604.

There were several other artists of this name of different families. FRANCESCO ALBERTI of Venice [MORO, BATTISTA DEL]. JOSEFFO ALBERTI, of the Italian Tyrol, was distinguished as a painter at Trent in the close of the seventeenth century. He was born at Cavalese in 1664; first studied medicine at Padua, but afterwards took to painting and architecture; and after visiting Rome he returned to the Tyrol in 1682, and established himself at Trent. He built the chapel of the Crucifix in the cathedral of Trent; he painted also many other pictures, the most celebrated of which is a Martyrdom of the young St. Simon of Trent, which is preserved in the palace of Trent, and is exhibited yearly to the people in the annual procession in commemoration of his martyrdom. Joseffo Alberti had several scholars, who became distinguished in the Tyrol.

There were also a GASPARE ALBERTI, an engraver, who lived in Italy towards the end of the sixteenth century, who engraved a plate after the Last Supper by Livio Agresti; and an IGNAZIO ALBERTI, a painter and engraver, who lived at Vienna at the end of the last century, who engraved maps and objects of natural history. He died in 1802. (Giordani, *Pinacoteca di Bologna*; Baglione, *Vite de' Pittori, &c.*; Strutt, *Dict. of Engravers*; Heineken, *Dict des Artistes, &c.*; Gandellini, *Notizie degl' Intagliatori*; Nagler, *Neues Allgemeines Künstler Lexicon.*) R. N. W.

ALBERTI, ARISTOTILE. [FIORAVANTI.]

ALBERTI, BENEDETTO, a member of one of the leading families of the Florentine republic in the fourteenth century, and himself a man of wealth and of considerable acquirements. He took the popular side with Salvestro de' Medici, against the oppression of the Albizzi, Ricci, and other great Guelph families, who, under the pretence of keeping away the Guibeline faction, had formed a magistracy or board called "Capitani di parte Guelfa," who had the power of "ammonire," that is, of depriving any citizen whom they chose to suspect, of his political rights, and imprisoning, fining, and banishing him. It was in fact a system of terrorism. This state of things lasted from 1371 till 1378. Catherine of Siena, a woman who enjoyed the reputation of sanctity and of being inspired, happening to pass through Florence on her way from Avignon in the year 1376, whither she had gone to urge Pope Gregory XI. to restore the papal see to Rome, was courted by the leading Guelphs, and was induced to appear publicly at the board of the capitani di parte, and to express her approbation of the practice of "ammonire" as a measure necessary for the peace and security of the republic.

In 1378 Salvestro de' Medici was elected gonfaloniere or first magistrate of the republic. For the purpose of checking the insufferable oppression of the capitani, he proposed a law by which their authority was limited, and most of the "ammoniti," or persons suspended from their rights, were to be reinstated. This project of law was read by Salvestro to the general assembly of the people in the great square, and Benedetto Alberti, showing himself at one of the windows of the town-house, cried out "Viva il popolo!" which being repeated all about the city, the people ran to arms. While the leading popular citizens were forming a Balia or Commission of Reform, the lower orders plundered the houses of the chief of the obnoxious families of the aristocracy, as well as several convents, and broke open the prisons. In the mean time a new executive council was appointed; but the lower orders had felt their strength, and a few weeks after they broke out again into open insurrection, drove away the new executive, and took possession of the town. This kind of servile revolt is

styled in the history of Florence "il tumulto dei ciompi." The mob was at last brought back to something like reason by an artisan of the name of Michele Lando, who showed great prudence and firmness in the general confusion, and saved the town from destruction. A government was formed, in which the lower trades had the preponderance. Salvestro de' Medici, Benedetto Alberti, Giorgio Scali, and Tommaso Strozzi, being favourites with the lower orders, became the leaders of the state. A great many of the higher citizens, being exiled, conspired with others who had remained in the town; but the plot was discovered, and several of them were seized and beheaded. Filippo Strozzi, Donato Barbadori, and many more, and especially Piero degli Albizzi, the leader of the former government, and therefore obnoxious to the people, denied all knowledge of the conspiracy, and the priori or executive hesitated about sending them to the scaffold; but Benedetto Alberti having told the priori that unless they did so the people would take the law into their own hands, the priori ordered their execution. These things occurred in 1379-80. In 1382 the report of a new conspiracy was spread abroad, but one of the informers being found guilty of perjury the magistrates condemned him to death. Giorgio Scali and Tommaso Strozzi, two of the popular leaders, went to the town-house and released him by force. Alberti, who like Salvestro de' Medici was weary of popular violence, took the part of the magistrates, and Scali was arrested and beheaded. As he was going to the scaffold he perceived his former friend Benedetto Alberti among the armed men, and he bitterly reproached him, adding, "this day is the last of my calamities, but it will be the first of thine." Strozzi escaped to Mantua. The government was again re-formed, and the lower orders were excluded from any share in it.

Benedetto Alberti had begun by favouring the lower orders against the oppression of the grandi or high families, but when he saw the grandi oppressed and the insolence of his own party overgrown, he endeavoured to restore the balance, and caused the more desperate partisans, Scali and Strozzi, to be condemned. "In the turmoil of factions moderate men become odious to all parties. The populace being now repressed, the party of the grandi, forgetting the merits and the services of Alberti, persecuted him. Alberti might have again roused the popular party, but either finding it cooled and indifferent, or perhaps sacrificing his personal interest to public tranquillity, he chose to go into voluntary exile. He travelled into distant lands, visited Palestine and the Holy Sepulchre, and died at Rhodes on his return. His remains, being carried to Florence, were buried with honour. Death having extinguished envy, the recollection of his virtues alone survived him." (Pignotti, *Storia della Toscana*, b. iv.; Machiavelli, *Storie Fiorentine*, b. iii.) A. V.

ALBERTI, GEORG WILHELM, was born about the year 1723, and studied theology at Göttingen. After completing his studies, and obtaining the degree of doctor of philosophy, he came to England, where he stayed several years. During this period he made himself acquainted with the English language; but his principal object was to acquire a thorough knowledge of the state of religion, theology, and philosophy in this country, and the works which he afterwards published on these subjects show that he succeeded better in this undertaking than any one who had preceded him. In 1745 he published, in London, an English Essay against Hume's "Natural Religion," under the assumed name of Aletophilus Göttingensis. On his return to Germany he published, in 1750, at Hanover, a work on the society of Friends in England, called "Nachricht von der Religion &c. der Quaker;" and two years later another work on the state of religion and philosophy in Great Britain: "Briefe betreffend den allerneuesten Zustand der Religion und Wissenschaften in Grossbritannien," Hanover, 1752-4, 4 vols. 8vo. These works, which show that the author possessed great power of observation and a sound judgment, contained, at the time, the best information respecting England that had appeared in Germany, and were well received. There is another treatise in Latin, "De Gloria Dei in facie Jesu Christi," which is mentioned in some catalogues of his works without date or place: it is probably his first production, and may have been written for the purpose of obtaining his degree of doctor. During the last years of his life, Alberti lived as a preacher at Tündern in Hanover, where he died on the 3d of September, 1758, at the age of 35. (Adelung's *Supplement to* Jöcher's *Allgem. Gelehrten-Lexicon*, i. 417.; Ersch und Gruber, *Allgem. Encyclopädie der Künste und Wissenschaften*, ii. 363.) L. S.

ALBERTI, GIUSEPPE MATTEO, a violin player and composer, lived at Bologna in the beginning of the eighteenth century, and published there ten concertos for six instruments, 1713, and four sinfonias for two violins, viola, violoncello, and basso continuo. Burney says these were simple easy compositions, and were at one time frequently performed. (Burney, *Hist. of Music.*) E. T.

ALBERTI, JOHANN, was born on the 6th of March, 1698, at Assen, a market-town in the Netherlands. He studied at Franeker, where he chiefly devoted himself to theology, though he also paid considerable attention to philology. After he had completed his academical studies, during which he greatly distinguished himself by his industry, he was appointed preacher at Hochwoude, in West Friesland, where he began to make himself

known as a writer by his "Observationes sacræ in Novum Testamentum," Leyden, 1725, 8vo. The favour with which this work was received led to his being shortly after appointed preacher at Crommen; some years later he was removed to Haarlem. In 1740 the chair of theology at Leyden, having become vacant by the death of F. Fabricius, the curators of the university gave this distinguished post to Alberti, who had a short time before been honoured with a diploma of doctor of divinity from the same university. Alberti laboured with the most indefatigable zeal to promote the study of antiquity, and especially Greek literature, chiefly with a view to prepare students for the better understanding of the Scriptures, and to throw light on the more obscure passages. Though his health was very delicate he continued his exertions, which were almost above his strength. As a theologian he belonged, like his master Vitringa, to the moderate party; a circumstance which involved him in various disputes with the more zealous and strictly orthodox divines of Holland. He died at Leyden on the 13th of August, 1762.

Alberti was a profound scholar as well as a good theologian; his knowledge of ancient (especially Greek) literature, and his philological criticism entitle him to an honourable place among his learned countrymen. His greatest merit consists in what he has done for the Lexicon of Hesychius: all his philological works bear some relation to this, as may be seen from the following list of his works: — 1. "Observationum Criticarum in Hesychium Specimen," contained in the "Bibliotheca historico philologico theologica" of Bremen, vol. viii. part 1. 2. "Periculum Criticum, in quo Loca quædam tum Veteris tum Novi Testamenti, tum Hesychii et aliorum, illustrantur, emendantur." Leyden, 1727, 8vo. 3. "Glossarium Græcum in sacros Novi Fœderis Libros; accedunt Miscellanea Critica in Glossas nomicas, Suidam, Hesychium, et Index Auctorum ex Photii Lexico inedito," Leyden, 1735, 8vo. 4. After these preparatory works, there appeared at last his great and splendid edition of Hesychius, under the title "Hesychii Lexicon, cum Notis doctorum Virorum integris vel editis antehac, nunc autem auctis et emendatis, &c. edidit, suasque Animadversiones perpetuas adjecit, J. Alberti," Leyden, 1746, fol. The second volume appeared at Leyden, in 1766, after the death of Alberti, and was completed by Ruhnken. A supplement to it was published in 1792, by N. Schow. Alberti's edition of Hesychius has superseded all prior editions, and has scarcely left anything for future editors to do. Several philological essays by Alberti are contained in Burmann's and D'Orville's "Observationes Miscellaneæ Criticæ," where they are signed with the assumed name of "Gratianus de S. Barone." Alberti's works of a more direct theological character are — "Annotationum philologicarum in Novum Testamentum ex Philone Judæo collectarum Specimen," contained in the "Bibliotheca historico, philologico, theologica" of Bremen, vol. i. part i. "Oratio inauguralis de Theologiæ et Critices Connubio," Leyden, 1740, 4to.; "Oratio pro poesi Theologis utili," Leyden, 1749, 4to. This work excited great interest at the time, and was first translated into Dutch prose and afterwards into Dutch verse by Peter Merkmann, Leyden, 1751. He also edited Peter Keuchen's "Annotata in omnes Novi Testamenti Libros. Editio nova et altera parte nunquam edita, auctior cum præfatione J. Alberti," Leyden, 1755, 8vo. He never read an ancient writer without making notes, and he was extremely liberal in communicating his remarks or discoveries to his friends; hence we find remarks by Alberti printed in a great many editions of classical writers which were published by his friends during his lifetime. (Strodtmann, *Neues Gelehrtes Europa*, xiv. 281. xviii. 479.; Saxius, *Onomast. Literar.* vi. 387.; Ernesti, *Theologische Biblioth.* vii. 127, &c.; Adelung, *Supplement to* Jöcher's *Allgem. Gelehrten-Lexicon*, i. 419, &c.) L. S.

ALBERTI, JOHANN GUSTAV WILHELM, born at Hamburg on the 21st October, 1757, was educated at the commercial academy of that city, under the superintendence of Busch, the well-known writer on commerce, who treated him with particular attention. He early entered into business, and in a commercial tour through Silesia was led to take notice of the then existing defects in the linen manufacture. In 1783 he established a linen factory at Neu-Weissenstein in Silesia, carried on the undertaking with success, exported large quantities to America, and persuaded the government to several measures for the benefit of the Silesian linen manufacture. He saw, however, that to succeed in the long run, it was necessary to introduce machinery in the preparation of the flax. After costly experiments, and the diligent labour of years, he succeeded, about 1817, in bringing to bear the flax-spinning machinery now in use in Silesia, not however without the assistance of other ingenious men, and the support of the government. His countrymen claim for him the honour of being "the first to introduce machinery on the Continent." He died on the 7th of January, 1837, at Waddenburg, in his eightieth year, in the enjoyment of wealth and honours. (*Preussische National Encyclopädie*, i. 226.) T. W.

ALBERTI, LEANDRO, a Dominican friar, was born at Bologna on the 11th of December, 1479. Much care was bestowed upon his education, and at the age of ten he commenced the study of belles lettres under Giovanni Garzone, the public professor at Bologna, in whose school he continued until 1495, when, having made great progress in

this branch of learning, he entered the order of St. Dominic. He now applied himself closely to the study of philosophy under Vincenzio Barratero and Paolo da Montecelli, and of theology under Silvestro Prierio and Giorgio Cacatossico di Casale. In 1525 his friend Francesco Silvestri, having been elected general of the order, selected him to be his associate with the title of provincial of the Holy Land. In the discharge of the duties of his office he accompanied his general in his visitation of the provinces of the kingdom of Naples, and afterwards passed with him into France, where their progress terminated by the unexpected death of Silvestri. Alberti immediately returned to Bologna, which place he does not appear to have again quitted. Here he filled the office of inquisitor-general of the holy inquisition until the year 1552, at which period he is supposed to have died. There is, however, no other evidence of the time of his death than the fact that his successor in the office of inquisitor-general was elected in that year. He never abandoned his favourite study of polite literature, particularly history, and is described as a man remarkable for his modesty, piety and affability. He was the friend and correspondent of the most celebrated literati of his time. His works are — 1. "De Viris illustribus Ordinis Prædicatorum Libri Sex in unum congesti. Bononiæ, 1517," folio. In this work he had many colleagues. 2. "Vita della B. Colomba da Rieti del terzo Abito della Penitenza del glorioso Padre S. Domenico sepolta in Perugia. Bologna, 1521," 4to. 3. "De D. Dominici Obitu et Sepultura. Bononiæ, 1535," 4to. 4. "Cronichetta della gloriosa Madonna di S. Luca del Monte della Guardia e de' suoi Miracoli dal suo Principio insino all' Anno 1551, e dell' Origine del Convento delle venerande Monache di S. Mattia. Bologna, 1539," 4to. 5. "Historia di Bologna Deca prima, e Libro primo della Deca seconda sin all' Anno 1253. Bologna, 1541, 1543," 4to. "Libro secondo e terzo della Deca seconda sin all' Anno 1273, dati in luce per opera di F. Lucio Caccianemici. Bologna, 1588," 4to. "Supplemento per il quarto Libro della Deca seconda, dato in luce da Caccianemici. Bologna, 1590," 4to. "Supplemento ultimo e Libro quinto. Vicenza, 1591," 4to. This history, as printed, did not comprise all that Alberti wrote for it. The city of Bologna, in order to show their respect for Alberti, printed it at the public expense. 6. "Cronica delle principali Famiglie Bolognesi e delle più notabili Cose raccolte in tutti i Libri Cronicali di Bologna. Vicenza, 1592," 4to. 7. "Descrizione di tutta l'Italia. Bologna, 1550," folio. An edition of this work was published at Venice in 1561, with the addition of a description of the islands belonging to Italy. It is to be regretted that the author should have lessened the value of his work by admitting the forgeries of Annius of Viterbo, the true character of which he did not discover until it was too late. 8. "Vita S. Raymundi Penaforti:" inserted in the Acta Sanctorum of Bollandus, tom. i. p. 405. 9. "Ephemerides ab Adventu Ludovici XII. Galliæ Regis in Italiam usque ad Annum 1552." According to Moreri, this work was published in the year 1552; but it is doubtful whether it has ever been printed. 10. "Vita B. Jordani Saxonis, Ordinis Prædicatorum generalis Magistri secundi;" inserted in Surius, Vitæ Sanctorum, 1617, February 13. p. 135. 11. "Diatriba de Incrementis Dominii Veneti:" inserted in Contarini, De Republica Venetorum, Leyden, 1628, p. 337. 12. "De claris Viris Reipublicæ Venetæ:" inserted in Contarini, p. 429. 13. "Vita Joannis Bentivoli secundi." 14. "Delle Donne che sono state illustri nella Domenicana Religione." 15. "Historiæ Italica Lingua manuscriptæ Venetiis in Bibliotheca SS. Johannis et Pauli ut et apud nostros Insulæ Clodiæ servatæ." 16. "Vita B. Corradini Bornati." 17. "Commentarii istorici di Carlo, Duca di Borgogna." 18. "Vita Hieronymi Albertutii." The last six works have not been printed. 19. "Vita Joachimi Abbatis Florensis et Vaticiniorum ejusdem Explicatio:" printed at Venice in 1527. 20. "Litteræ in Laudem J. F. Pici:" inserted in the treatise of that writer entitled "De Animæ Immortalitate," printed at Bologna in 1543, in 4to. 21. "Vita S. Hyacinthi:" inserted in Surius, August 16. p. 170. (Echard, *Scriptores Ordinis Prædicatorum*, ii. 137.; Fantuzzi, *Notizie degli Scrittori Bolognesi*, i. 146.; Niceron, *Hommes illustres*, xxvi. 303.; Bumaldi, *Bibliotheca Bononiensis*, 147.; Ghilini, *Teatro d'Huomini litterati*, 145.; Moreri, *Le grand Dictionnaire Historique.*)

J. W. J.

ALBERTI, LEON BATTISTA, was one of the most eminent men of his time, both for his general learning and scientific attainments, and for his personal character and accomplishments, though he is now chiefly known by his reputation as an architect, and by his writings on architecture and sculpture. He was of a noble Florentine family, and nephew to the Cardinal Alberto degli Alberti. The year of his birth, which together with other biographical particulars, is passed over in silence by Vasari, has hitherto been generally supposed to have been either 1398 or 1400; but it is now put beyond doubt by the Abate Serassi that he was born on the 18th of February, 1404, and not in Florence, but at Genoa, where the family had sought an asylum on being banished from Florence in 1401. More than ordinary care was bestowed on his education by his father, Lorenzo, and at an early age he began to distinguish himself by his progress in his literary studies, and by his bodily strength and activity, his prowess in martial exercises, his

skill in horsemanship, and by his talents for music and painting; in short, by all the personal accomplishments of a noble cavalier. While he was at Bologna studying the canon and civil law, preparatory to entering the church, his father died at Padua, in 1422. About two years afterwards he composed for his own amusement his Latin comedy "Philodoxios," which having been transcribed without his permission, copies got abroad, and when questioned on the subject, he pretended that he himself had merely transcribed it from a recently discovered MS. It therefore passed for a long time as a genuine production of some ancient Roman dramatist, notwithstanding it was written in prose, until he avowed himself the real author, about ten years afterwards, when it was as severely criticised as it had before been praised. As long afterwards as 1588 it was published by Aldus Manutius the younger, who was not aware of its true history, as being from an inedited Latin MS., and the production of Lepidus, an ancient comic writer.

At about the age of twenty-four Alberti was attacked by a nervous disorder, the consequence of his unremitted application to literary studies, and being advised to discontinue these studies, he applied himself to the mathematical and physical sciences, including architecture, in which he began to give proofs of his proficiency between 1440—1450; for although he had taken orders, and had been made a canon of the metropolitan church of Florence, his pursuits and occupations appear to have been altogether secular. One of his earliest, and also that which is generally esteemed his best architectural work, is the church, or rather its exterior, of San Francesco, at Rimini. According to Vasari, he had previously been employed at Rome by Nicholas V., who was a very great admirer and patron of architecture, and for whom, among other projects, he made a design for covering the bridge of St. Angelo with an open loggia or colonnades. But this story cannot be altogether correct, for though it is highly probable that he had visited Rome before he was employed at Rimini, as above mentioned, it could not have been in the service of Nicholas, because that pontiff was not elected till March, 1447, the very year in which Alberti commenced San Francesco, which he continued till 1450, and his being then invited to Rome accounts for the edifice having been left incomplete. At Rome he does not appear to have executed much more than the Fontana Trevi, of which nothing now remains, it having been replaced by the modern fountain and façade designed by Niccolo Salvi for Clement XII. He is generally said to have been commissioned by Nicholas to rebuild the Basilica Vaticana, an undertaking that would have afforded him the opportunity of displaying his ability on the most extensive scale; yet, almost incredible as it may seem, he is said by Palmieri, a contemporary chronicler, to have dissuaded the pope from it; and even if such were not the case, the project itself would probably have been frustrated by the death of Nicholas, which happened a year or two afterwards (1455). Whether this be matter for regret it is impossible to decide, as Alberti has left no ideas for such a fabric, but we can well imagine that he would have conceived it in a style of more dignified simplicity, and given it greater character than Bramante and his successors did.

None of our authorities have arranged chronologically and affixed their respective dates to the principal buildings executed, or at least commenced, by this architect; we must therefore speak of them according to place, and not in order of time. At Florence, those attributed to him are the façade of Sta. Maria Novella, rebuilt at the expense of one of the Ruceellai family; the Palazzo Ruccellai (about 1460); the chapel of the same name and belonging to the same family (date about 1467) in the church of San Pancrazio; and the choir of the Nunziata or church of the Annunciation. Though Vasari speaks of the first-mentioned of these as being undoubtedly the work of Alberti, other biographers and critics are of a contrary opinion, holding it to be unworthy of him, as being in a semi-Gothic style, and altogether different from his usual manner; while it could hardly have been one of his earlier designs, as that façade was not finished till 1477, or five years after his death. The Palazzo Ruccellai in the Strada della Vigna is, on the contrary, greatly admired, and passes for his principal work of that class; and yet there is quite as much to censure in it as to commend. It consists of three orders in pilasters, which taken by themselves possess much merit, being treated with considerable taste and freedom; the capitals and other details differ very much from usual examples, although the lower order may be called Doric, and the two upper orders Corinthian. But these orders do not accord with the general style and prevailing character in other respects, which is occasioned by the front being, in the older Florentine manner, rusticated in unequal courses, and having to the two upper orders large arched windows, each composed of two smaller ones, divided by a pillar between them; while the lower windows are only small squares, and consequently are very unsuited for apertures between pilasters or columns, except as mezzanines over other windows. In another mansion of the same name, but distinguished by being called that of the Strada della Scala, Alberti is said to have been the first to return to the mode of placing a horizontal entablature upon columns, instead of springing arches from them; and for this he has been greatly commended by Vasari and others as

the restorer of true principles and classical taste. Yet the previous mode is sounder in principle, and less barbarous in taste, than an entablature resting upon columns very wide apart, which is generally the case, it being far less offensive to the eye to cover a wide intercolumn or space with an arched than with a horizontal architrave. The choir or tribune of the Nunziata is a rotunda nearly seventy feet in diameter, with a dome entirely covered with painting by Franceschini, and which has therefore very little architectural character. The plan is divided into ten compartments, nine of them forming as many arched recesses, which being on a cylindrical surface, the arches themselves appear distorted; a defect that has been severely animadverted upon by Vasari and others. Yet they have passed over in silence one that is less excusable, because entirely matter of choice, namely, that the remaining compartment, the one open to the nave and connecting it with the tribune, is nearly as wide again as the rest, and therefore destroys that symmetry which is looked for in a rotunda.

Besides some other works at Mantua for the Duke Ludovico Gonzaga, which are not specified by his biographers, Alberti erected —or rather designed, for he died just about the time it was begun—the church of St. Andrea, which was the last and one of the best and largest edifices which pass under his name. After his death the building was carried on by his assistant Silvestro Fancelli according to the original model, but many alterations have been made at different times, and the most unfortunate of all is that occasioned by the present cupola, built by Juvara about the beginning of the last century. No such feature seems to have been intended by Alberti, or provided for in his plan; and besides being poor in itself, it is so insignificant, in proportion to all the rest, that instead of adding dignity to the interior, it is rather a blemish in it: in other respects there is more than usual to commend on account of the happy arrangement, and the no less happy combination of simplicity of effect and richness of decoration, in the general design of the interior. Neither is the façade without merit, it being a much more sober composition, less frittered into small parts and overloaded with incongruous ornaments, than is usual with the fronts of Italian churches. It also derives a certain nobleness of character from the large archway in the centre, forming a deep niche or porch, within which is the principal doorway. The church at Rimini is however generally considered Alberti's masterpiece. Milizia, Quatremère de Quincy, Algarotti, all extol it very highly; and the last, who is scandalised at Addison's saying "Rimini has nothing modern to boast of," calls it one of the most beautiful pieces of modern architecture in Italy. Yet its merits and its interest are chiefly relative, as those of one of the earliest monuments of its class belonging to the period of the revival. After all, Alberti's work in this instance amounts to no more than recasing an old church, which is internally in a mixed Gothic style, and masking it by a new front and sort of screen along the sides: the former has four attached columns, between which are three arches, the centre one rather larger than the others, and slightly recessed for the door; the lateral elevations, or rather the one which has been finished, consists of seven arches, not forming a gallery, although their piers are insulated from the wall behind them, but recesses, each of which contains a large sarcophagus. These and the piers rest upon an unbroken stereobate, which is continued throughout, owing to which and to there being no other breaks except in the entablature over the columns in front, the whole is marked by simplicity and regularity.

The buildings erected or designed by Alberti are so very few, and those few rather to be commended for being free from vices than for any very striking excellence, that we may suppose he is as much indebted for his reputation in architecture to his writings upon it as to his own performances. His treatise "De Re Ædificatoria," though it was prepared some time before, was not published till after his death, when it was edited by his brother Bernardo, in 1485. It is divided into ten books, and is more multifarious in its contents than systematic in the arrangement of them; and also touches upon a variety of matters that hardly come within the province of the architect. The erudition displayed in it, for the most part very uselessly, obtained for it great reputation among the learned, and it has accordingly been translated into several languages:— into Italian by Bartoli, 1546, and into French by Martin, 1550; but it may now be said to be scarcely known to professional men. His three books "De Picturâ" have also been translated into more than one foreign language, and even into modern Greek. Besides several other works, of which one of the most noted is his "De Commodis Literarum atque Incommodis," he is said to have written some comedies in his native tongue. Politian says of him, that he was also considered an excellent painter and sculptor; yet of his merits as a painter Vasari gives us no very favourable opinion, and of what he did in sculpture nothing is known. Among his contemporaries he obtained considerable repute by various mechanical inventions, one of which is especially noticed by Vasari, who speaks of it as some wonderful optical instrument or machine first contrived by Alberti in 1457, the very same year, he remarks, in which the art of printing was discovered in Germany by Gutenberg. He calls it a "modo di lucidare le prospettive naturali," but his account is so obscure as to be unintelligible; and hardly

less so is that which, with the view of further explaining it, Tiraboschi gives us from the anonymous biographer of Alberti, whom he has chiefly followed. The two accounts almost contradict each other, and are besides so fancifully expressed, that we can only guess Alberti's invention to have been on the principle of the camera-obscura, which optical apparatus is supposed to have been first made known in the following century by Giambattista Porta.

The year of Alberti's death is a matter of some uncertainty. Tiraboschi, however, has settled that he died at Rome in 1472, and therefore at the age of sixty-eight. (Tiraboschi, *Storia della Letteratura Ital.*; Vasari, *Vite degli Artefici*; Milizia, *Vite degli Architetti*; Quatremère de Quincy, *Hist. des plus cel. Architectes.*) W. H. L.

ALBERTI, MICHAEL, the son of Paul Martin Alberti, a Protestant preacher at Nürnberg, was born at that place in 1682. His father, designing to prepare him for the ecclesiastical profession, sent him to the university of Altdorf to study philosophy and theology. After some years diligently spent there in obtaining a knowledge of these sciences, as well as in learning the Oriental languages, he accompanied a youth, in the character of preceptor, to Jena. In the university of Jena he was admitted into the society of the celebrated physicians Wedel, Krause, and Sleveigt. The effect of an intimacy with them was to excite in him a strong taste for the study of medicine, and to induce him to relinquish his previous occupations, and devote himself entirely to it. With that purpose he went to the university of Halle, which was then flourishing under Stahl and Hoffman, and, embracing the doctrines of Stahl, he formed a close friendship with him; to which may in great measure be attributed his subsequent success, as well as the opinions which pervade his works. In 1704 he received, at Halle, his doctor's degree; and shortly afterwards, by the advice of Stahl, commenced private lectures on philosophy and medicine, which were attended by large classes of students. In compliance with the request of his father, now advanced in years, he relinquished the prospects opening to him at Halle, and returned to his native town; several students who followed him thither continued to receive instruction from him. He was unfavourably received by his townsmen, and experienced from the envy of his opponent practitioners much difficulty in obtaining a degree; in consequence of which it was not till 1707 that he was admitted member of the college of physicians at Nürnberg, and commenced practice there.

Upon the death of his father, preferring a life of tranquillity and study, Alberti returned to Halle, and again received the assistance of Stahl. He recommenced his lectures on philosophy and medicine, those on the latter subject being intended to expound more clearly the abstruse opinions of Stahl. Though solicited by his countrymen to return among them, and pressed to accept the professorship of medicine at Altdorf, he remained from this time attached to the university at Halle. In 1710 he was made extraordinary, and in 1716 ordinary professor of medicine in that university; shortly afterwards extraordinary, and in 1719 ordinary professor of philosophy. In 1713 he was admitted member of the Academy of Sciences at Berlin, and of the imperial academy of the "Naturæ curiosi," under the name of Andronicus. In 1717 he was appointed one of the physicians to the King of Prussia; and not long afterwards, on account of his theological learning, he was made counsellor of the consistory of Magdeburg. He executed all his various duties, to the end of his life, with great ability; and died at Halle in 1757, leaving behind him the reputation of a pious, indefatigable, and learned physician. He always adhered closely to the tenets of Stahl, being one of the few who received his doctrines in their fullest sense; and from the energy with which he defended them, he may be considered as the most zealous pupil of that school. His academic duties were performed with great industry, and he long maintained the reputation which the university of Halle had reached under his illustrious predecessors. More than three hundred dissertations were published under his name, all of which were publicly defended, and many of them written, by himself. He also composed several other works of greater importance, which are generally voluminous, are rather theoretical than practical, and intended chiefly to defend the favourite doctrines of his master. The following is a list of them: — 1. "Von der Seele des Menschen der Thiere und der Pflanzen, Vol. I. and II." Halle, 1707 and 1720, 8vo. 2. "De Energia Naturæ in Actionibus Vitalibus sine Medico salutariter exercendis." Halle, 1707, 8vo. 3. "De Pedantismo medico." Halle, 1707, 8vo. 4. "Introductio in Medicinam universam tam theoreticam quam practicam, Tom. I." Halle, 1718, 4to., including Physiology and Pathology, Tom. II. Halle, 1719, 4to., including Semeiology, Hygiene, Materia Medica, and Surgery, Tom. III. Halle, 1721, 4to., including Medical Therapeutics, with additional observations on Natural Philosophy and Chemistry, Tom. IV. Halle, 1726, 4to., containing a collection of Medical Formulæ. 5. "De Hæmorrhoidibus Dissertationes practicæ in volumen collectæ." Halle, 1719, 4to. This comprises fifteen dissertations, with a preface by Stahl. Alberti agrees in his opinion of hæmorrhoids with the views of that professor, considering them to afford the safest protection against chronic disorders, and viewing them as a frequent cause of

longevity. 6. "De Medicamentorum Modis operandi in Corpore vivo." Halle, 1720, 4to. 7. "Medicinische und Philosophische Schrifften." Halle, 1721, 8vo. 8. "Abhandlung vom Podagra junger Leute." Halle, 1725, 8vo.; "Ausführlicher Beweis vom Podagra ohne Salz." Halle, 1725, 8vo. 9. "Systema Jurisprudentiæ Medicæ, Tom. I., Halle, 1725, 4to. Tom. II., Schneeberg, 1729, 4to. Tom. III., Schneeberg, 1733, 4to. Tom. IV., Leipzig and Görlitz, 1737, 4to. Tom. V. Leipzig and Görlitz, 1740, 4to. Tom. VI., Görlitz, 4to." 10. "Specimen Medicinæ theologicæ." Halle, 1726, 8vo. 11. "Tentamen Lexici Medici realis. Tom. I. and II.," Halle, 1727 and 1731, 4to. 12. "De Torturæ Subjectis aptis et ineptis." Halle, 1729, 4to. 13. "Medicinische Betrachtung von dem Kräften der Seele nach dem Unterscheid des Leibes." Halle, 1730, 4to. 14. "De Sectarum in Medicina noxia Instauratione." Halle, 1730, 4to. 15. "De Natura humana." Halle, 1732, 4to. 16. "De Longævitate Hominis naturalibus nonnullis Mediis adjuvanda et promovenda, Regulis diæteticis accommodata." Halle, 1732, 4to. 17. "Commentarius Medicus in Constitutionem criminalem Carolinam." Halle, 1739, 4to. 18. "Philosophische Gedanken von dem Unterscheid der menschlichen Seele, und dem Unterscheid des Menschen." Halle, 1740, 4to. For a list of his dissertations see Haller "Bibliotheca Medicinæ Practicæ," tom. iv. (Brucker und Haid, *Bilder-sal heutiges Tages lebender und durch Gelahrtheit berühmter Schrifftsteller*, Augsburg, 1744, fol.; *Commentarii Lipsenses*, tom. vi.) G. M. H.

ALBERTI, SA'LOMON, is commonly mentioned by his biographers as having been a native of Nürnberg; but it appears, from an oration pronounced at the time of his funeral by Polycarp Leyser, that he was born at Naumburg in 1540, and that a week after his birth, his father, an eminent architect of that city, removed with his household to Nürnberg, and died there in the following year. Alberti, not being possessed of any property, was dependent upon the bounty of friends, and received much assistance from Andreas Boheim, a patron of science with whom he became acquainted. He pursued the study of medicine at the university of Wittenberg, and obtained his doctor's degree there in 1574. In 1576 he was appointed to the chair of anatomy and philosophy in the same university. In 1592, having been appointed physician to Frederick William, who then held the electorship of Saxony during the minority of Christian II., he removed to Dresden, where he died in 1600.

Alberti obtained such an acquaintance with the science of medicine as was rarely possessed by the physicians of that time, and his writings bear ample testimony to his practical knowledge of medicine. But he was more especially distinguished for his skill in anatomy; and his writings and discoveries in that department entitle him to a high rank among modern anatomists. He gave the earliest clear description of the cochlea, though he cannot be considered as its discoverer. He detected the valves in several veins, and gave an account of the internal structure of the kidney and ureter, more especially the renal papillæ. The ossa Wormiana were also noticed and described by him before the time of Wormius, from whom they are named; and he gave a more accurate account of the lachrymal and nasal ducts than had been previously done. He also observed the valve of the colon before Bauhin, whose name it commonly bears; and though the original discovery of this valve is claimed for Varolius, and Vidus Vidius, it appears about this time to have been made known by several writers, and by Alberti among others: he states that he first observed it in the beaver, and subsequently in man. The manner in which he announces this discovery at the end of his dissertation "De valvulis membraneis quorundam vasorum" renders it very unlikely that he borrowed his information from another source. In the same treatise he candidly confesses that he was not the first to point out the existence of the valves in the veins which he describes, having been informed by a physician at Nürnberg that Hieronymus Fabricius was acquainted with them in 1579. He is said by Haller and other authorities to have been a pupil of Hieronymus Fabricius at Padua; but it is evident from his writings, as well as from the earlier accounts of his life, that he never visited Italy. He was well versed in theology, his attention having been much directed to it during the early part of his education, and he often disputed publicly on the subjects of the religious discussions at that time pending in Saxony. The following are his principal works:—1. Disputatio de Morbis contagiosis. Wittembergæ," 1574, 4to. 2. "De Morbis Mesenterii et ejus quod Pancreas vocatur. De Ardore Stomachi, and de Singultu. Wittembergæ," 1578. 3. "Galeni de Ossibus Libellus. Wittembergæ," 1579, 8vo. 4. "Disputatio de Lacrymis. Wittembergæ," 1581, 4to. This contains an account of the lachrymal and nasal ducts; also of the influence which the secretion of the tears has in alleviating the affections of the mind, the reasons for not checking them in children, and why they are associated with sighs, sobbing, and the like. 5. "Historia plerarumque Partium Corporis humani. Wittembergæ," 1585, 12mo. This is a short compendium of anatomy, containing the account of his principal discoveries, and embellished with plates, many of which are copied from Vesalius; others are original, as those relating to the organ of hearing, and representing the ossicula auditus, the fenestra, and the cochlea, which, if we except the plates of Eustachius, were first depicted in this book. Another

edition appeared in 1601, in which was added a description of the valves in the veins of the upper and lower extremities, first seen by him in 1579: their use he imagines to be to prevent a rapid current of blood. Later editions were published in 1602 and in 1630. 6. "Orationes Tres et alia. Norimb." 1585, 8vo. The first contains an account of the plants most useful in medicine; the second describes the nature and efficacy of musk; the third gives an abridged history of the origin and progress of anatomy. 7. "Orationes Quatuor. Wittembergæ," 1590, 8vo. The second contains a dissertation on the passage of the bile into the intestines, in which he defends the opinion of Fallopius, that it first passes through the duct towards the intestine, and then regurgitates into the gall bladder; the third is "De Sudore cruento." Appended to them is a collection of Latin verses written by him on various medical subjects. 8. "Oratio de Mutitate et Surditate. Norimb." 1591, 8vo. 9. "Scorbuti Historia. Witteberg," 1594, 8vo. This is also inserted in a treatise on scurvy by Sennertus. Alberti considers it to be an hereditary and contagious affection. Other orations are also said to have been written by him; for an account of which see "Mangeti Bibliotheca Scriptorum Medicorum," and "Halleri Bibliotheca Medicinæ Practicæ." (Mochsen, *Beschreibung einer Berlinischen Medaillen Sammlung*, contains an account of his life.)

G. M. H.

ALBERTI, VALENTIN, was born at Lahn in Silesia, on the 13th of December, 1635. His father was a Lutheran clergyman, who, wishing to educate his son for the church, sent him to the gymnasium of Lauban, and subsequently to the university of Leipzig. The son, however, combined the study of philosophy with theology, and after the completion of his academical course, he remained at Leipzig, where he was appointed professor of logic and metaphysics in 1663. He was subsequently appointed to the chair of theology and philosophy. His love of knowledge and his industry gradually raised him to the highest theological honours in Saxony, and he was six times rector of the university of Leipzig. He died on the 19th of December, 1697.

During the seventeenth century, polemics were the principal occupation of theologians, and the only means by which they could obtain reputation. Alberti was a writer of extraordinary fecundity in this department: he wrote above two hundred controversial discourses, among which there were thirty-three against the Jesuit Johann Detz. Most of them are in Latin, and the rest in German. A list of those works of Alberti which are best known is given by Adelung in his Supplement to Jöcher, i. 441, &c. Most of them are purely theological controversies, others are philosophical discourses; and among the latter there is his "Compendium Juris Naturæ," Leipzig, 1673, 12mo. This work, which has often been reprinted, was written in opposition to a similar work of Puffendorf. Alberti also acquired some reputation as a poet, and many of his poetical productions are contained in the collections of those of Hofmannswaldau and others, where they bear the signature "D. K. A." (Jöcher, *Allgem. Gelehrten-Lexicon*, i. 196.; Adelung's *Supplement*, i. 441, &c.; Ersch und Gruber, *Allgemeine Encyclopädie*, ii. 362.)

L. S.

ALBERTI DI VILLANO'VA, FRANCESCO, a lexicographer, was born at Nice in the year 1737. Nothing is recorded of his life, except that he prosecuted his studies with success in his youth, and devoted himself to literature. He died at Lucca in the year 1800. Quérard states that his death took place on the 15th of December, 1801, but the preponderance of authority is in favour of the former year. His works are— 1. "Dictionnaire Italien-François et François-Italien, composé sur les Dictionnaires des Académies Française et de la Crusca," 2 vols. Marseille, 1771-2, 4to. This dictionary was held in high estimation, and passed through four editions in the author's lifetime. It has since been several times re-edited. 2. "Nouveau Dictionnaire Français et Allemand et Allemand et Français, composé sur le Dictionnaire de l'Académie Française, enrichi de tous les Termes des Sciences et Arts par Flatte." 5 vols. 1778, 8vo. 3. "Nouveau Dictionnaire portatif Français-Italien et Italien-Français," 2 vols. Strassburg, 1799, 8vo. 4. "Dizionario Universale Critico Encyclopedico della Lingua Italiana," 5 vols. Lucca, 1797—1800, 4to. Alberti was seized with his last illness while preparing a new edition of this work for the press, and he confided the superintendence of it to Francesco Federighi, who published a sixth volume in 1805. 5. "La Vite," a poem in two cantos, which is inserted in the collection entitled Poemetti Italiani, ix. 195. In addition to the above, two other works are enumerated in the Supplement to La France Littéraire, viz.— 6. "Dell' Educatione fisica e morale contra i Principi del Signor Rousseau di Ginevra." 7. "Traduction des Nuits d'Young." (*Biographie nouvelle des Contemporains*; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.*, iv. 21.; Hebrail et La Porte, *Supplément à la France Littéraire*, iii. 2.; Quérard, *La France Littéraire.*)

J. W. J.

ALBERTINE'LLI, MARIO'TTO, an excellent Florentine painter. He studied with Cosimo Roselli, and drew also from the antiques in the garden of the Medici; but he was soon attracted by the style of Fra Bartolomeo di San Marco, whom he imitated with great success, and with whom he formed a close friendship. They painted many works together, and when Bartolomeo entered the

monastic life, Albertinelli finished some pictures for him which he had left in an imperfect state. Albertinelli was of an impatient temper, and, being offended with the criticisms which were passed upon his works, he forsook painting and turned publican: he however soon became disgusted with his new occupation, and returned to his former profession. He executed several valuable works from religious subjects, in Florence, in Viterbo, and in Rome. He died about 1520, aged forty-five, having brought on his death by dissipation. Vasari mentions an excellent portrait by Albertinelli, of Donna Alfonsina, the mother of Lorenzo de' Medici. He had several scholars who became eminent: — Giuliano Bugiardini, Marcantonio Franciabigio, Innocenzio da Imola, and Visino, who died in Hungary. (Vasari, *Vite de' Pittori*, &c. vol. iii.) R. N. W.

ALBERTINI, ANNIBALE, wrote a work upon diseases of the heart, entitled "De Adfectionibus Cordis, Libri Tres, Venet." 1618, 4to., and Cesena, 1648, 4to. Haller (*Biblioth. Med. Prac.* t. ii. p. 475.) says it is "a book such as physicians were accustomed to write in those days; very large, but without a single original remark." It is noticed only that it may be distinguished from the more important essay on the same subject by Ippolito Francesco Albertini. J. P.

ALBERTINI, FRANCESCO DEGLI, an Italian priest who lived at the commencement of the sixteenth century. He was born at Florence, where he was a canon of the collegiate establishment of St. Laurence, but resided at Rome as chaplain of the cardinal of St. Sabina. He seems to have been favourably noticed by Pope Julius II. The most important of his works is one on the antiquities of Rome, entitled "Opusculum de mirabilibus novæ et veteris Urbis Romæ" (Rome, 1505, 4to., again 1510, 4to., again 1515, 4to.; Basel, 1519, 4to.; Lyon, 1520, 4to.; Rome, 1523, 4to., with Vibius Sequester and other writers on the remains of Rome, an edition which, though not mentioned by Clement or Mazzuchelli, and therefore sometimes doubted, is in the British Museum). The work consists of quotations from the ancients on the subject of Roman buildings, combined with descriptions of what was still to be seen. It contains various rectifications of Maphæus, or Maffei, who had preceded Albertini with a similar work, but the book is not so full as to supersede Maffei's. The later editions, beginning with that of 1510, are generally accompanied by a little treatise in praise of Florence and Savona, "De Laudibus Civitatum Florentinæ et Saonensis," in which Albertini enumerates their most celebrated citizens, and speaks in a strain of animation of the merits of Amerigo Vespucci, or, as he styles him, Albericus Vespulsius. Another acknowledged work of Albertini's is a description of the statues and pictures at Florence, "Memoriale di molte Statue et Picture sono nella inclyta Cipita di Florentia," Florence, 1510, 4to., a book of the utmost rarity. Gorio also attributes to Albertini the collection of Roman inscriptions entitled "Epigrammata antiqua Urbis," Rome, 1521, 4to., which is generally ascribed to Mazocchi the printer, who signs the dedication, but whom Gorio accuses of gross dishonesty for so doing. In the dedication to the "Opusculum de mirabilibus Romæ" Albertini speaks of having written a similar work, "De Stationibus et Reliquiis Romæ," and in that to the "Statue di Florentia" of a work not then terminated, entitled "Le Magnificenze et Bellezze di Firenze," but nothing more is known of either. It is stated by Negri that Albertini also wrote several dissertations in Latin, "On Confession," "On the Sacrament," &c., none of which appear to have been printed. (Negri, *Istoria degli Scrittori Fiorentini*, p. 181.; Mazzuchelli, *Scrittori d' Italia*, i. 321.; Moreni, *Bibliografia della Toscana*, i. 19.; Platner, Bunsen, &c., *Beschreibung der Stadt Rom, Vorrede*, xxiii.; Gorius, *Inscriptionum antiquarum*, pars iii. *Præf.* p. xxiii. T. W.

ALBERTINI, GIORGIO FRANCESCO, by his monastic name, Giorgio Maria, a modern Italian theologian, was born on the 29th February, 1732, at Parenzo, in Venetian Istria, and belonged to the same family which had produced Paolo Albertini the Servite, born about 1430. In his thirteenth year, Giorgio assumed the habit of St. Dominic, and after completing his studies in Venice, he commenced his career as a preacher, and soon became famous all over Italy, in particular at Rome, Naples, Venice, and Padua. In 1787 he was summoned to Rome by the Cardinal Antonelli, and commissioned by Pius VI. to investigate the singular question, If it was consistent with religion to allow the Armenians of the Roman Catholic church living in the Turkish empire, in order to avoid the persecutions they sustained from the members of the independent Armenian church, to conform to the calendar of that communion, and occasionally exercise acts of devotion in their places of worship? Many theologians, and among others the Abate Zaccaria, had answered in the affirmative, and their opinion was supported by the influence of the Marquis of Serpos, a learned Armenian, author of the "History of the Armenian Nation." Albertini maintained the negative in a long and erudite dissertation in two volumes, which drew on him many enemies, and for the publication of which he could not, to his great disappointment, obtain the necessary sanction. He solicited, in consequence, his dismissal from Rome, but received in return a papal rescript appointing him to the chair of dogmatic theology in the college of the Propaganda,

the same which had been occupied by Cardinal Orsi. About three years afterwards, the principal chair of theology in the university of Padua was vacated by the death of Father Antonio Valsecchi. This professorship had been occupied during about three centuries by Dominicans, and the priests and friars of other orders were jealous of the uninterrupted succession, which seemed to argue that none but a Dominican was capable of filling the chair. They petitioned the "Riformatori agli Studi," as the managers of the university are called, to break through the routine; but Valsecchi had himself recommended Albertini as his successor, the influence of the Dominicans prevailed, and Albertini, though absent from the Venetian states, received, without solicitation, the contested chair. He occupied it till 1807, when it was suppressed by the new government of Italy, and declining, on account of his age, to accept three appointments as a professor which were offered him elsewhere, he retired to his native town of Parenzo, and continued teaching theology in the seminary there till his death on the 29th of April, 1810, at the age of seventy-eight.

The works of Albertini are — 1. "Dissertazione apologetica intorno le Visite delle Chiesi Cattedrali per acquistare il Giubileo," Venice, 1777; a curious apologetic dissertation in favour of the practice of visiting cathedral churches to obtain the same religious privileges which are granted by the popes to those who keep the jubilee. 2. "Elementi di Lingua Latina," Venice, 1780; an introduction to the Latin language, in which he proposes a new method of learning it, which has been considered too rigidly methodical. 3. "Osservazioni," &c., Ferrara, 1781; some observations, published anonymously, in opposition to an irreligious French publication, "Le Philosophe Militaire," and to an answer to it by Count Francesco Riccati, entitled "L'Antifilosofo," which was, in Albertini's opinion, hardly more orthodox than the work which it professed to answer. 4. The answer to a question proposed in 1784 by the academy of Padua, "If, considering man in his physical and moral relations, it can be demonstrated by the unassisted light of reason that he is not such as he ought to be, and as he left the hands of his Creator?" Albertini's answer obtained the prize, and the commendation of Cesarotti. 5. "In Funere reverendissimi Patris, Paschalis da Varisio," Rome, 1791; a funeral oration on P. da Varisio, general of the Franciscans, which is distinguished for eloquence and pure Latinity. 6. "Dissertazione dell' Indissolubilità del Matrimonio," Venice, 1792; a dissertation on the indissolubility of marriage, supported by passages from the Gospel. 7. "Piano geometrico e scritturale," &c., Venice, 1797; a "geometrical and scriptural plan to fix a correct point in the chronology of the world," which is an attempt to prove that the death of Jesus Christ took place on the day and hour assigned to that event by the Roman Catholics. In his old age he resumed the same subject, but his later work does not appear to have been published. 8. "Analisi contenente la triplice Confutazione," &c., Venice, 1803; a triple confutation of a work entitled "Discourse of a Philosopher," of a dissertation of the Abate Baldi, and of the "Reflections of a Canon on the End of the World." This work provoked an anonymous reply attributed to Baldi, "On the Errors of Father Albertini," Rome, 1805. 9. "Aeroasi ossia la Somma di Lezioni teologiche," Padua, 1798, Venice, 1800—1802; a summary of his theological lectures, in five volumes, to which he afterwards added a sixth, entitled "Scholia," Venice, 1808. It was assailed with vehemence by Pellegrini, one of the disappointed competitors for the chair of Padua, in a work entitled "In P. G. M. Albertini Aeroases Animadversionum theologicarum Specimen," Vienna, 1803. Pellegrini was the warmest opponent of the doctrines of his successful rival with regard to the indissolubility of marriage, in which Albertini supported the same views as Father Nachi, which were also adopted and defended by the present pope, Gregory XVI., who was a friend and admirer of Albertini's. In reply to his adversary, Albertini composed in eight days. 10. "Epistola e Dissertazione," &c. Padua, 1804; an epistle and dissertation with regard to the marriage question. This was not considered in general so successful as the attack; but the decision of the pope, which was given by a brief in favour of the doctrines of Nachi, left the triumph of orthodoxy with Albertini. Some time before his death he committed to the flames, in spite of the remonstrances of his relations and friends, the sermons which had originally established his fame; but he left behind him several unpublished works. (Anonymous *Life* in Tipaldo, *Biografia degli Italiani illustri*, i. 123—128.) T. W.

ALBERTINI, GIOVACCHINO, an Italian dramatic composer who resided at Rome towards the close of the eighteenth century, where he produced his opera "Virginia" in 1786. For several preceding years he had filled the office of Maestro di Capella to the King of Poland. His opera of "Circe" was brought out at Hamburg in 1785. He appears to have passed the latter part of his life in Italy, and to have written occasionally for the theatres of its different states. E. T.

ALBERTINI, IPPOLITO FRANCESCO, was born in 1662 at Crevalcore. He received his early education and studied medicine under Malpighi, to whom he was nearly related, at Bologna. After obtaining his doctor's diploma in 1689, he went to Rome, and having spent some time there in the study of his profession, returned to

Bologna, where he passed the rest of his life: he died in 1738. He was for three years assistant physician to the Hospital of Santa Maria della Morte; and when Malpighi was called to Rome to be physician to Pope Innocent XII., he was appointed professor of medicine in the university of Bologna, and became the most popular physician in that city.

Albertini was the author of two short essays which were published after his death in the first volume of the Commentaries of the Academy of Sciences and Arts of Bologna. One of them is entitled "Animadversiones super quibusdam difficilis Respirationis Vitiis a læsa Cordis et Præcordiorum Structura pendentibus;" the other, "De Cortice Peruviano Commentationes quædam." The former, which was read to the academy in 1726 has considerable interest by being the first essay in which an attempt was made to distinguish the symptoms of the several diseases of the heart, and to connect each of the chief signs observed during life with the changes of structure discovered after death. The author gives a very clear account of the general signs of disease of the heart, and of many of the secondary affections which it produces; such as hæmoptysis, vertigo, apoplexy, and œdema of the lungs, which last he carefully distinguishes from hydrothorax, and points out as the chief cause of the dyspnœa in extreme cases of diseased heart, and in acute dropsy. He urges also that these affections of the lungs are mechanically produced by the obstruction of the circulation, and are not dependent on any change of structure in the lungs themselves, or on any fault in the blood. In speaking of the main purpose of his essay, he confesses that he is unable to describe the symptoms of many of the affections of the pericardium, and limits himself to the discussion of the *dilatations* of the auricles, ventricles, and great blood vessels. He says, though with much diffidence, that those affections which are attended by a preternatural, long-continued, vibrating pulsation, and a distinct beat, are to be referred to diseases of the aneurismal kind, that is, to dilatations of the left auricle or ventricle, of the whole heart, or of the great arteries; and that those in which there is only a motion without such a pulsation, or scarcely any perceptible motion at all, are diseases of the varicose kind, that is, dilatations of the right auricle or ventricle, or of the pulmonary artery and vein. He recommends that mode of treatment of the aneurismal diseases which was practised to a greater extent by his friend Valsalva, and which is therefore commonly called "Valsalva's method," consisting in reducing the patient to the lowest degree of weakness by repeated bleedings and starvation. [VALSALVA.]

Imperfect as it is, the essay proves the author to have been a careful observer. and a diligent cultivator of morbid anatomy. It is, moreover, very honestly written; and by showing the obscurity in which the pathology of the heart was at that time enveloped, enables one better to appreciate the value of the labours of those, such as Morgagni, Corvisart, and Laennec, by whom in the following century it was brought to a degree of accuracy greater than has been attained in the study of the diseases of any other internal organ.

Albertini was the immediate predecessor of Battista Morgagni, who in all his works speaks of him with the highest respect, and has recorded several cases illustrative of his skill in diagnosis. The two essays already mentioned were published under the title "H. F. Albertini, Opuscula," by M. H. Romberg, at Berlin, in 1826, in a small 8vo. volume, with a preface by the editor containing a life of the author, and a notice of a manuscript left by him with the title "Consultationes Medicæ" in the library of the university of Bologna. J. P.

ALBERTINI, JOHANN BAPTIST VON, was born on the 17th of February, 1769, at Neuwied on the Rhine. He belonged to a Moravian family, and received his education in the establishments of that sect at Niesky and Barby, where he formed an intimate friendship with Schleiermacher. Schleiermacher left the Moravians, but Albertini remained faithful to them, and in his twentieth year he was appointed teacher at the educational establishment at Niesky, where he remained until the year 1804, occupying himself chiefly with the study of the ancient and oriental languages, and with mathematics and botany. The results of his botanical studies appeared in a work which he edited together with L. von Schweinitz, under the title "Conspectus Fungorum in Lusatiæ superioris agro Niskiensi crescentium, &c. Lipsiæ, 1805." To the "Monumentum Pacis," which appeared in 1814 at Breslau, as a monument of the general restoration of peace in Europe, Albertini contributed a Syriac inscription. During the period subsequent to 1804, however, he devoted himself entirely to the spiritual welfare of the Moravian communities at Niesky, Gnadenberg, and Gnadenfrei, and acted as their preacher. In 1814 he was raised to the dignity of bishop of the Moravians, and seven years later he became a member of the governing body of the Moravian communities (Direction der Brüder-Unität). From 1824 he held the presidency in the conferences of the elders of the sect. He died at Berthelsdorf, near Herrnhut, on the 6th of December, 1831, deeply lamented by all who had known him. The Moravians lost in him a true-hearted, active, and sincere minister, who was as disinterested and benevolent as he was richly endowed with

mental powers and distinguished for his acquirements.

During the last twenty-six years of his life, which Albertini devoted to the spiritual prosperity of the body of Christians to which he belonged, he made the best possible use of the power intrusted to him, by doing good wherever he could, and diffusing the true spirit of Christianity among the Moravians both by his own example and by his sermons, which must be classed among the best specimens of German pulpit oratory, and are certainly the best that were ever delivered among the Moravians. They are almost unequalled for beautiful simplicity of style and pure Christian feeling. They are published in two collections; one bears the title "Dreissig Predigten für Mitglieder und Freunde der Brüdergemeine," 1805, 8vo., without place. The third and best edition of these sermons is that of 1829. The second collection of thirty-six sermons bears the title "Sechs und dreissig Reden an die Gemeine in Herrnhut, in den Jahren 1818—1824 gehalten." Gnadau, 1832, 8vo. Albertini also possessed great poetical talent, which he applied to writing better hymns than those which had been sung at the meetings of the Moravians. The peculiarities, however, by which the Moravian hymns have always been distinguished, and which have drawn upon them much ridicule, but which are intimately connected with the religious views of that body, laid Albertini under certain restraints, which prevented him from fully displaying his poetical powers, and obliged him to adopt certain forms and images, which, though not perhaps unpoetical, appear strange to readers in general. But notwithstanding this, his sacred hymns are masterly productions. The author has breathed into them his own religious inspiration, his deep and pure feeling, and his strong love of all mankind, and has often clothed his thoughts in the most beautiful imagery. These hymns were published under the title "Geistliche Lieder für Mitglieder und Freunde der Brüdergemeine." Bunzlau, 1821, 8vo. A second edition appeared in the same place in 1827, 8vo. (Wolff, *Encyclopäd. der Deutschen Nationalliteratur*, i. 32, &c.; Gelzer, *Die deutsche poetische Literatur*, p. 461.) L. S.

ALBERTI'NI. [Mocchi, Francesco.]

ALBERTI'NI, MUSSA'TO. [Mussato.]

ALBERTI'NI, PA'OLO, a monk of the order of Servites in the fifteenth century. As he is frequently called by old authors Father Paul of the Servites only, without mention of his surname, he has often been confounded with Father Paul Nicoletti, who preceded him, and with the celebrated Father Paul Sarpi, the defender of the cause of the Venetians against the church of Rome in the seventeenth century. Albertini was born about 1430, entered at the age of ten into the order to which he belonged, and made the full profession of it in 1446. In 1458 he occupied the chair of philosophy at the university of Bologna, but soon resigned it to awaken the dormant love of study in his order at Venice, and in the following years he acquired high reputation as a preacher at Rome, at Venice, at Bologna, and especially at Florence. In 1471 he was the first of twenty-five candidates proposed to the Venetian senate for the bishopric of Torcello, but was unsuccessful. In 1475, during the dogeship of Piero Mocenigo, he was sent ambassador from Venice to the Porte, and in the same year he died, somewhat suddenly, at Venice.

Albertini left four works: three in Latin, "On the Knowledge of God," "On making a Christian Testament" ("De condendo Christiano Testamento"), and "On the Rise and Progress of the Order of the Servites;" the fourth, partly in Latin and partly in Italian, a "Commentary on Dante." None of them appear to have been printed, but it is probable that from the increased avidity for ancient commentaries on Dante, the last of these works will not long remain in the obscurity of the library at Padua, where it at present exists in manuscript. A portrait of Albertini from a medal struck during his lifetime in 1472, is given in the Museum Mazzuchellianum, a circumstance which renders it the more extraordinary that no mention is made of him in the great work of Mazzuchelli, "Gli Scrittori d'Italia." From the inscription round this medal, "M. Paulus Venetus: or: Servor. memorie fons," or "Paul the Venetian, the source of the memory of the Servite order," the inference has often been drawn that Albertini was remarkable for a strong memory. The expression would rather seem to be intended as a compliment to his work on the history of the order he belonged to. In his epitaph Albertini is stated to have been not only well acquainted with Latin, but with Greek and Hebrew. (Agostini, *Notizie degli Scrittori Veneziani*, i. 548—555.; Tiraboschi, *Storia della Letteratura Italiana*, edit. of 1783, vi. 288.; Foscarini, *Della Letteratura Veneziana*, i. 355.; De Comitibus Gaetani, *Museum Mazzuchellianum*, i. 73, &c.) T. W.

ALBERTI'NO. [Franciabigio.]

ALBERTI'NUS, ÆGI'DIUS, a German satirist, was born in the year 1560 at Deventer in the Netherlands. Respecting his life very little is known, except that for many years he was private secretary to the Elector Maximilian of Bavaria. He died at Munich on the 9th of March, 1620.

The works of Albertinus show that he was a zealous Roman Catholic. They are all written in German; and as at that time nearly everything was written in Latin, especially in the southern parts of Germany, and very few persons cared about writing their native tongue with purity and correctness, Albertinus deserves praise for having ventured to use his

mother tongue. His style however partakes of all the faults of the age: it is bombastic, and frequently interlarded with foreign words and phrases, which German authors of that time, half ashamed of writing in their native tongue, appear to have used merely to show their learning. But Albertinus possessed in a high degree the talent of seeing and vividly describing the faults and follies of his contemporaries. The object of his satires is to teach and improve his readers, though the lessons are often given in a coarse form. He is in every respect one of the forerunners of Abraham a Sancta Clara, to whom he bears the greatest resemblance. His works were in his time extremely popular, especially in Southern Germany, but at present they have fallen into almost complete neglect. The most celebrated among them are — 1. "Landstörzer Guzmann von Alfarache, München," 1616, 2 vols. 8vo., reprinted in 1618 and 1631. A third volume was added in 1632 by Martin Freudenhold. The whole work is a free translation of a Spanish novel. 2. "Lucifers und Christi Königreich und Seelengejäide, oder Narrenhatz. München," 1617, 4to. 3. "Ægidii Albertini Hirnschleiffer. Cöln," 1645 and 1686, in 12mo. This work is one example of a whole class of writings then popular in Germany, that is, allegorical explanations of works of art, such as statues and paintings. Albertinus also published a great number of translations from the Italian, Spanish, and English, among which are Baxter's General Description of the World, and Guevara's Letters. A complete list of all his works is given by Adelung in his Supplement to Jöcher's "Allgemeines Gelehrten-Lexicon," i. 445, &c. (Jöcher's *Allgem. Gelehrt.-Lex.* i. 197., with Adelung's *Supplement*; Wolff, *Encyclopæd. der Deutschen Nationalliteratur*, i. p. 36.; Gervinus, *Geschichte der Poetisch. National-Literatur der Deutschen*, iii. 143. 296. 372. 383, &c.) L. S.

ALBERTO FIORENTINO, an Italian sculptor, who was employed at Milan between 1366 and 1378. (Cicognara, *Storia della Scultura.*) R. N. W.

ALBERTOLLI, GIA'COMO, nephew of Giocondo, was a native of Bedano, in the territory of Lugano, where he was born in 1761. He received his education as an artist at Venice, in which city he remained till 1797, when he was invited to Padua, where he was made professor of civil architecture, first at the seminario, and afterwards at the university. Being dismissed or resigning in consequence of political changes in that part of Italy, he went to Milan, then the capital of the Cisalpine republic, and was there appointed successor to Giuseppe Piermarini as public teacher of architecture. In this capacity he showed great ability and diligence. It was his practice not to confine his instruction to the usual routine, but to take the students to examine the various works of architecture in the city, and to point out to them critically their respective merits and defects. This method of teaching obtained him great reputation, and secured the attachment of his pupils. His death was occasioned by an attack of apoplexy in the street, 6th of June, 1805. (Tipaldo, *Biografia degli Italiani Illustri.*) W. H. L.

ALBERTOLLI, GIOCONDO, an Italian architect, of whose family little is known, except that his father was of the same profession, was born at Bedano, July 24. 1742. He was first put to school at Aosta, where he remained, however, no more than a year, for so little disposition did he show to learn anything, that his father thought it would be better to keep him at home under his own eye. Accordingly he continued at home until the age of eleven, when, having shown a decided inclination for drawing, he was placed as pupil under an artist at Parma, in which city he had an opportunity of attending the lessons given by the different professors at the Academy of the Fine Arts, and benefited more especially by those of the Abate Peroni. After ten years successfully devoted to preparatory studies, he began to obtain commissions in his profession as architect; though it was not until 1770 that he had an opportunity of adequately displaying his peculiar talent for architectural decoration. In that year he was employed by the Grand Duke of Tuscany (afterwards Leopold II.) to design the improvements and embellishments of one of his villas near Florence. He took with him as his assistants his brother Grato and some of the other pupils from the academy at Parma, whom he left to carry on the work, after having staid as long as his own personal superintendence was necessary. He now proceeded to Rome, where he spent some time in studying both the remains of ancient and the chief productions of modern architecture. He next visited Naples for the same purpose; and was there engaged by Carlo, son of the celebrated Luigi Vanvitelli, to assist him in designing and modelling some of the ornaments for his church Dell' Annunziata; after which family affairs compelled him to return home to Bedano in 1773.

It was about this time that Giuseppe Piermarini, the eminent Milanese architect, proposed to confide to Albertolli the interior decorations of the Palazzo Reale at Milan, which he was then building. Accordingly Albertolli proceeded thither in March, 1774; and such a cordial intimacy was formed between him and his employer, that in a short time Piermarini left him to follow his own taste. So general was the satisfaction he gave in a branch of the art peculiarly congenial to his talents, that he was soon looked upon as the restorer of sound principles in it; and, following the example of the court, many of the more opulent Milanese nobles began to fit up

their palaces in a similar style. Albertolli was appointed professor of decorative architecture in the Academy of Fine Arts which was founded at Milan in 1775 by Maria Theresa; and he was employed to design and execute the interior embellishments of the imperial villa at Monza, erected by Piermarini, 1775-9.

In the mean while, in order to furnish his numerous pupils at the academy with more suitable studies of architectural ornament and detail, he caused a series of his own compositions, chiefly those which he had actually executed, to be engraved; which first publication of the kind by him appeared at Milan, 1782, under the title of "Ornamenti Diversi." Encouraged both by its favourable reception and by the friendly advice of Prince Kaunitz, he brought out, in 1787, a work of somewhat different character, entitled "Alcune Decorazioni di nobili Sale," and dedicated it to that minister. To these succeeded, in 1796, his "Miscellanea per i Giovani studiosi del Disegno," and, in 1805, his "Corso Elementare di Ornamenti Architettonichi."

Besides the immediate influence of these publications upon his own pupils and the rising generation of architects in Italy, they contributed not a little to diffuse a better taste in Germany and France, and to extend their author's reputation through those and other countries. By his own countrymen he was considered a high authority in all matters of ornamental design and architectural decoration. Of his elegant fancy and taste in interior embellishment ample proof is afforded by the various splendid apartments he executed in the palazzo of Prince Belgiojoso, and in those of the Marchese Cassendi, the Marchese Arconato, and Conte Antonio Greppi. Among his other works may be mentioned the new façade of Palazzo Melzi on the Corso di Porta Nuova at Milan, and the noble villa belonging to the same family at Bellagio on the Lake of Como. He is also said to have designed some of the ornamental parts of the Arch of the Simplon, or Arco della Pace, at Milan, of which Cagnola was the architect.

After performing his duties at the academy for many years with a zeal highly creditable to himself, and no less advantageous to the pupils, he was compelled to resign his office there, in 1812, in consequence of a disorder in his eyes. He afterwards fortunately recovered, and was enabled to continue his favourite studies and pursuits for nearly thirty years. He attained an age of which the annals of literature and art afford few similar instances, for he did not die until November 1840, retaining not only all his faculties, but his mental energy and his zeal for art, almost to the last.

The works above mentioned are only an inconsiderable portion, as to number, of what he actually designed. He was extensively employed in modelling candelabra, ciboria, chalices, and other pieces of church furniture and adornment, and works of orificeria of all kinds. He also designed various catafalchi and altars; among the latter, the splendid one in the church of San Marco at Milan. Neither was he without considerable ability in painting, although his productions in that art are few. One of them, an altar-piece representing the Holy Family, has been engraved by Mercoli. The title of Cavaliere, usually prefixed to his name, arises from the order of the Iron Crown having been bestowed upon him by Napoleon in 1809. (Förster's *Bauzeitung*; Nagler, *Künstler Lexicon.*) W. H. L.

ALBERTOLLI, RAFAELE, son of Giocondo, distinguished himself as an engraver both in mezzotinto and etching, and executed many portraits of individuals of note. He also assisted his father in teaching the pupils at the academy of La Brera at Milan; and, like him, displayed superior taste in ornamental design. He died in 1812, at the age of forty-two. (Tipaldo, *Biografia degli Italiani Illustri.*) W. H. L.

ALBERTO'NI, PA'OLO, a Roman painter, of the school of Carlo Maratta. He was enrolled as a member of the Academy of St. Luke in 1695, and died shortly afterwards. There are pictures by him in the church of San Carlo on the Corso; in Santa Maria of the Campo Marzo; and in other churches in Rome. (Orlandi, *Abecedario Pittorico.*) R. N. W.

ALBERTRAN'DY, JAN CHRZCICIEL, or JOHN CHRISTIAN, bishop of Zenopolis, was born at Warsaw in the year 1731. His father was by birth an Italian. On the death of his mother, which occurred when he was very young, he was placed entirely under the care of the Jesuits, and educated in their public school. Here his progress was so rapid, and the ability he displayed so extraordinary, that at the age of fifteen he was admitted into the order, and immediately on the completion of his novitiate, namely, in his nineteenth year, was sent as public tutor to the college of Pultusk: he subsequently filled the same important post at Plovzko, Nieswiez, and Wilna. Before he had attained his twenty-fourth year he had published occasional poems in Polish and Latin, and several learned treatises on ancient geography and history, and on astronomy. He was a good linguist, having made himself master of the Latin, Greek, Hebrew, English, German, French, and Italian languages, several of which he spoke and wrote with facility. In the year 1760, bishop Zaluski, having determined to throw his extensive library open for the benefit of the public, appointed Albertrandy his librarian. This post he occupied four years, during which time he drew up a very elaborate catalogue of the entire collection, stated to contain 200,000 volumes. In 1764 the Prince

Lubienski confided to his charge his grandson, Count Felix Lubienski, afterwards minister of justice in the duchy of Warsaw. At this period Albertrandy employed his leisure in translating into Polish Macquer's History of the Roman Republic, in 2 vols. 8vo., and Schmidt's History of Poland, in 1 vol. 8vo., both which translations he published at Warsaw in 1768. He also contributed largely to a Polish periodical, called the "Monitor of Warsaw," the first number being written by him, and many essays afterwards. He subsequently edited the work entitled "Zbior Zabow przyiemnych i pozytecznych" ("A collection of useful and entertaining essays"), in prose and verse, in 16 vols., of which more than one half were written by himself. In the year 1770 he accompanied his pupil into Italy, to the Academy of Siena, and afterwards to Rome. The growing inclination of the young Lubienski for the study of antiquities, particularly numismatics, attracted the attention of his instructor, who applied himself with redoubled diligence to this science, and in the course of two years gained for himself a place amongst the first numismatists of Europe. On his return to Warsaw, in 1773, he was much employed by the chancellor Mlodzieiowski, and was also actively engaged with the newly appointed educational commission, which had been charged with the preparation of elementary works. Two years later, Count Felix Lubienski, having presented his collection of coins to King Stanislaus with a request that they might be continued under the care of Albertrandy, the king appointed him keeper of his medals, and subsequently his lecturer and librarian, and keeper of his prints. Albertrandy, anxious to avail himself of the royal confidence for the good of his country, proposed to the king to collect from foreign countries the various scattered notices relating to Poland. He was in consequence sent into Italy in 1782, and in the course of three years had gleaned from the Vatican and sixteen other libraries in Rome, and also from various collections in other places, their most important contents relative to Poland, the whole comprising 110 volumes, in folio, a work which is truly astonishing, when regarded as brought together by the labour of one man within so short a time. He shortly afterwards went to Sweden upon a similar mission, and obtained most important materials from the libraries of Stockholm and Upsal, and also from that of the Count de Brahe, the whole of which materials he transcribed with his own hand. In the latter library he experienced much difficulty, not being allowed to make any transcripts. He was therefore compelled to confine himself to a careful perusal of what he required, and to write it down from memory. The product of these two journeys formed a most valuable collection of historical materials in almost 200 folio volumes, which are stated to have been deposited in the library of Pulawy, by Prince Czartoryski. King Stanislaus, as an acknowledgment of the extraordinary merit of Albertrandy, presented him with the great medal of merit, and the cross of the order of St. Stanislaus, and made him bishop of Zenopolis. His modesty is said to have been the sole impediment to his attaining the highest ecclesiastical honours of his country. When seventy years of age he was unanimously called upon to preside over the newly formed Royal Society of the Friends of Science of Warsaw, and he continued to direct its operations with the greatest activity and zeal, enriching its Transactions with numerous papers (particularly a description of the antiquities and medals of the cabinet of King Stanislaus Augustus) until his death, which took place on the 10th of August, 1808. In addition to the works mentioned above, Albertrandy published at Warsaw, in 1801, "A Dissertation upon Manners and Customs;" which he likewise translated into Latin. He left in MS. "A History of Poland during the three last Centuries," "The Chronology of Polish History until the Time of Wladislaus IV.," and many other compositions; the greater portion of which were presented to the university of Wilna by his family. Of these the following were published at Warsaw between the years 1822 and 1827, by Professor Ignace Onacewicz of the university of Wilna. 1. "A Dissertation on the Sun, regarded as a Pagan Divinity." 2. "History of the Reign of Henry of Valois," 2 vols. 3. "History of the Reign of Cassimir Jagellon," 2 vols. 4. "History of the Reign of Wladislaus the Warnenian." 5. "History of the Reigns of Alexander and John Albert," 2 vols. (*Hallische Allgemeine Literatur-Zeitung*, 1809, p. 363.; *Entsiklopedicheskiy Leksikon*; Bentkowski, *Historya Literatury Polskiey*, ii. 605—611.; Rabbe, *Biographie Universelle des Contemporains.*) J. W. J.

ALBERTSEN HAMILTON, HENRIK, a modern writer of Latin poetry was born at Copenhagen in 1592. He was descended from a Danish family of consequence, which would appear from his second name to have become connected with a Scottish one. He was early distinguished for his poetical talents, and in 1608, in his seventeenth year, delivered in public, before the professors of the university of Copenhagen, a metrical panegyric on St. John the Baptist, a circumstance to which he was fond of alluding in his subsequent writings. We find him soon after pursuing his studies at the university of Giessen, where he obtained the friendship and admiration of James Gruter, who speaks of him as famous throughout Germany for his poetical compositions. On his return home, after further travels, he obtained a situation in the German Chancery, or office for managing the affairs of the King of

Denmark's German dominions. After remaining there three years, he set out anew on his travels in 1619, with the king's permission, visited the principal cities and courts of Europe, and finally proceeded to Egypt, where he died.

Albertsen's published works are — 1. "Disputatio de Principiis seu Causis Rerum naturalium," Giessen, 1609, 4to., a dissertation on the causes of natural appearances or phenomena; and, 2. "Musæa Adolescentiæ Venus." Giessen, 1610, 8vo., a collection of Latin poems, which is reprinted in Rostgaard's "Deliciæ Poetarum Danorum." The author speaks in his preface of the great pleasure the composition of these poems had afforded him, and they are by no means devoid of the power of affording pleasure to the reader, though Albertsen was affected with the taste of his time, and seems to have been in particular fond of composing anagrams, of which we sometimes find no less than three on the same set of letters. Albertsen was probably the earliest Danish traveller in Egypt. (Life prefixed to the Poems in Rostgaard, *Deliciæ, &c.* vol. i.; Worm, *Försög til et Lexicon over Danske Norske og Islandske lærde Mænd.* i. 15, &c.)

T. W.

ALBERTUCCI DE' BORSELLI, GIROLAMO, an Italian preacher and chronicler of merit, was born at Bologna about the year 1432. His father, Pietro Albertucci, perished in battle in 1445, a circumstance which is recorded in the Chronicle of the son, who adds, "Let no one wonder that among the nobles I mention this man, who was but a common soldier, for he was the father of me who write this history." Girolamo assumed the habit of St. Dominic, became a popular preacher, and rose to the dignity of prior of the convent of Bologna, and of inquisitor-general, at that time an office of the first importance and honour. He died of pleurisy in the year 1497. There has been much discussion about the number and titles of his works; but Fantuzzi, who appears to have investigated the subject with care, states them as follows: — 1. "Annales Bononienses ab Anno 1418 usque ad Annum 1497." These interesting annals of Bologna were printed by Muratori in the twenty-third volume of his great collection, "Scriptores Rerum Italicarum," not, as stated by Fantuzzi, in the twenty-fifth. 2. Chronicon seu Epitome Gestorum ab Orbe condito usque ad Annum 1497." Fantuzzi shows that the first portion only of this Chronicle, from the creation of Adam to the birth of Christ, is entirely the production of Albertucci. The second part, which is called "Cronica Martiniana cum Additionibus Fratris Hieronymi de Bononia," is a revised and augmented edition of the Chronicle of Brother Martin the Pole, up to the year 1270, continued by Albertucci to the year 1488. 3. "Chronicon Generalium Magistrorum Ordinis Prædicatorum" ("A Chronicle of the Grand Masters of the Order of Preachers," to which Albertucci himself belonged.) 4. "Chronicon seu Descriptio plurium Italiæ Civitatum" ("A Description of various Cities of Italy"), mentioned with high praise by Leandro Alberti in his own description of Italy. 5. "Historia Pontificum Romanorum a S. Petro ad Alexandrum VI." ("A History of the Popes from St. Peter to Alexander VI."). 6. "Annales Ordinis Prædicatorum" ("Annals of the Order of Preachers"). 7. Annales Cœnobii Bononienses ab Instauratione Vitæ Regularis ad nostram usque Ætatem" ("Monastic Annals of Bologna from the Institution of Monastic Rules to the times of Albertucci"). 8. "Tabula de Viris illustribus Ordinis Prædicatorum" ("A Table of the illustrious Men of the Order of Preachers"). 9. "Forolivii Annales ab Anno 1397 usque ad Annum 1433" ("Annals of Forli from 1397 till 1433"). 10. "Tabula de Doctoribus asseverantibus Beatissimam Matrem originali Peccato aliquando fuisse obnoxiam" ("A Table of the Doctors who affirm that the Blessed Virgin was liable to original Sin"). 11. "Sermones de Tempore per totum Annum" ("Sermons on the Fasts, Festivals, &c. for all the Year"). These sermons have great merit, and are mentioned with commendation by numerous authors. Many of the other works could not be found in the time of Fantuzzi in the Dominican library at Bologna, and are only known from the mention of them by Leandro Alberti, in his work on the illustrious men of the order of Preachers. (Fantuzzi, *Notizie degli Scrittori Bolognesi*, i. 156—160.; Mazzuchelli, *Scrittori d' Italia*, i. 325, &c.)

T. W.

ALBERTUS AQUENSIS (by some authors called Albericus), a canon and sacrist of the cathedral at Aix-en-Provence. He is supposed to have died in or about the year 1120. He composed, in twelve books, a history of the first crusade from oral communications made to him by persons who had taken a part in it. The work comprises the period from 1095 to 1120. The style without being elegant is sufficiently clear and devoid of exaggeration: the great defects of the work are the writer's omission of dates and the manner in which he disfigures proper names. This chronicle, which is entitled "Chronicon Hierosolymitanum," was first published by Reineccius at Helmstädt in 4to. in 1584, but without the author's name. Hoeschelius, in the preface of his edition of the Alexias of Anna Comnena, in 1610, attributed the Jerusalem Chronicle to Albert of Aix, but without stating his authority; somewhat later, Gretser found a MS. copy of it in the library of St. Martin at Louvain. Bongars has included the work in his collection of historians of the crusade,

entitled "Gesta Dei per Francos," published in 1611. Vossius, Fabricius, the Benedictines in their "Histoire Literaire de la France," and the Sammarthani in their "Gallia Christiana," have merely repeated what they learned from Gretser. (*Histoire Litéraire de la France, par des Religieux Benedictins de la Congregation de S. Maur*, Paris, 1756, x. 277, 278., where the other authorities are enumerated.) W. W.

ALBERTUS ARGENTINENSIS. Mention of a priest of this name, dean of the canons of Strassburg, occurs in a chartulary of the cathedral of that city in the year 1356, as appears from an extract published in Schöpflin's "Alsatia Diplomatica." But Schöpflin has shown, on the authority of a MS. which he discovered at Bern, that the chronicle narrating the events of the years 1270 to 1378, attributed by so many authors to Albert of Strassburg, was in reality compiled by Mathias of Neufchatel, chaplain to Berchthold, bishop of Strassburg, 1328—1353. (Jo. Daniel. Schöpflini *Alsatia Ævi Merovingici Carolingici Saxonici Salici Suevici Diplomatica*, Manhemii, 1772—1775. fol. pars ii. p. 242.; Adelung, *Supplement to* Jöcher's *Allgemeinen Gelehrten Lexico*, Leipzig, 1784.) W. W.

ALBERTUS ARNHEIMUS, a Carthusian monk. His family name was Kivet; but he is more generally known by the appellative derived from Arnheim, his native town. He was born in 1369; took the vows in the monastery of his order near Wesel, in the duchy of Cleves, in his fortieth year; and died president of the house in which he made his profession on the 17th of May, 1449, in the eightieth year of his age. He compiled a book of reference, in which the duties of the Christian were illustrated by examples, which was long preserved in MS. in the convent at Roermunde. The title and divisions of this work, in which it will be observed that the vices are dilated upon in more than twice the number of chapters allotted to the virtues, are stated by his biographers as follows: — "Referendarium Exemplorum in Tomos Duos, Septem Distinctiones partitum. Distinctio 1. De Venerabili Sacramento, cap. 93. 2. De S. Cruce, cap. 39. 3. De Beata Maria, cap. 91. 4. De Nativitate Domini, cap. 77. 5. De Virtutibus, cap. 61. 6. De Vitiis, cap. 147. 7. De Defunctis, cap. 63." (*Bibliotheca Coloniensis*, cura et studio Josephi Hartzheim, Coloniæ Augustæ Agrippinensium, 1747, fol. p. 324.) W. W.

ALBERTUS BRIXIENSIS, a pupil of St. Thomas Aquinas, and consequently old enough to have commenced his studies before the saint's death, which happened in 1274. Echard mentions that it was Albert de Brixia who was said to have had a vision of Thomas Aquinas in a state of glory after his death. According to Passevinus, Albert was alive in 1314. He compiled a compendium of casuistry ("Summa de Casibus Conscientiæ"), and a manual of instructions for priests ("Summa de Sacerdotium Instructione." (Fabricius, *Bibliotheca Latina Mediæ et Infimæ Ætatis*; Echard, *Scriptores Ordinis Prædicatorum.*) W. W.

ALBERTUS CAMPENSIS. [PIGHIUS, ALBERTUS.]

ALBERTUS DE FERRARIIS, a native of Piacenza: the period at which he lived and wrote is unknown. Fabricius mentions having seen an edition of a treatise on the canonical hours bearing his name, which had no date, but had evidently been printed before 1500. This treatise was reprinted by Ziletti in his collection of law tracts. The author represents it as a more complete exposition of the subject than any which had preceded it; but professes, at the same time, that it has been compiled mainly for his own instruction. He explains the origin and nature of the canonical hours, discusses who are warranted to celebrate mass, and examines various pleas for dispensation from the duties annexed to the seven canonical hours. There is an earnestness in the tone of the work that bespeaks sincerity; but the author treats all arguments, however trifling, with the same emphasis, to a degree that sometimes produces the effect of irony. For example, he argues the question whether holders of pluralities are bound to perform the services of each canonical hour once for every benefice they possess, with a gravity which has all the effect of a sneer at the abuse, though anything so nearly approaching to a joke appears totally alien to the turn of the writer's mind. (Fabricius, *Bibliotheca Latina Mediæ et Infimæ Ætatis*; Franciscus Zilettus, *Tractatus Universi Juris in unum Congesti*, Venetiis, 1584, fol.) W. W.

ALBERTUS GEMBLACENSIS, by some writers called Albertus Lobiensis. He was a native of Lobes in the diocese of Liege, and having entered the order of St. Benedict, rose to be abbot of Gemblours. He flourished about the year 980. He was tutor to Burchardt, elected bishop of Worms in 996, who is supposed to have been instigated in the first instance to compile or compose his spurious decretals by his tutor. Sigbert of Gemblours attributes some lives of the saints, which have been lost, to Albertus. Trithemius makes mention of an ode by him in praise of the saints ("Cantus in honores Sanctorum"). (Fabricius, *Bibliotheca Latina Mediæ et Infimæ Ætatis*; Adelung, *Supplement to* Jöcher's *Allgemeines Gelehrten-Lexicon.*) W. W.

ALBERTUS DEJA'NUA, so called from his being a native of Genoa, a Dominican, was elected master of the order in the general chapter held at Marseille on the 26th of May, 1300. He held the office only three months, dying on his way to Rome on the 26th of August in the same year. He had

studied at Paris, and obtained the degree of bachelor in that university, but he had been sent by the order to teach at Montpellier before he obtained the degree of doctor. Rovetta ascribes the following works to him: — "Commentarii in IV sententiarum Libros;" "Postilla in Psalmos;" "Super Libros Priorum, Prædicamenta, et Sex Principiorum;" "Epistola ad universum Ordinem encyclica." The last alone appears to have been printed. (Echard, *Scriptores Ordinis Prædicatorum.*) W. W.

ALBERTUS MAGNUS. Some authors have assumed that Magnus was a latinized form of the surname Gross or Grot: it is, however, explicitly stated by the writers nearest his own times, that the epithet was bestowed upon him on account of his distinguished learning and virtue. All are agreed that he was descended from the counts of Bollstadt, and was born at Lauingen, on the Upper Danube.

The date of his birth has been a subject of controversy: by some he *is* said to have been born in the year 1193; by others in the year 1205. The former are most likely in the right. We have no positive account of the year in which he was born; but all his early biographers concur in stating that he died in 1280, and all who mention his age at the time of his death represent him as having then completed his eighty-seventh year. Fabricius, who states him to have been in his seventy-fifth year, gives no authority for his assertion, and probably altered the customary account of his age to reconcile it with a story to be noticed immediately. According to this account he must have been born in 1193: those who represent him as born in 1205 do so in order to reconcile two statements: first, that Albertus was admitted into the order of the Dominicans by Jordanus, after he had become master by the death of St. Dominic (1222); and that he was only sixteen years old at the time of his admission. This account of his age at the time of his being received into the order is not only irreconcilable with that of his age at the time of his death, but rests upon a misunderstanding. The Albertus admitted by Jordanus in his sixteenth year was of the family of Frankenberg on the Maine, not of Bollstadt on the Danube: the story is told in detail by Thomas de Cantimprato.

From the time of his birth in 1193 to that of his reception into the order of the Dominicans in 1222, the information we have respecting Albertus is meagre in the extreme. He is said to have studied at Paris, and afterwards at Padua. It was at Padua that he formed the acquaintance with Jordanus, which led to his becoming a Dominican. He adverts in his commentary on Aristotle's Meteora to his residence in Padua, which in his treatise "De Naturâ Locorum" (the Peculiarities of different Places), he represents as having been long distinguished by its literature; and mentions a visit which "when a young man" he paid to Venice.

The materials for the biography of Albertus from the time of his taking the vows till his being appointed to teach in the convent of his order in Paris (1245) are equally scanty. He is said to have studied theology (it would appear that his studies before he became a friar were entirely secular, and that it was his literary eminence and personal qualities alone that had made Jordanus so anxious to gain him for the order) for some time, but whether in Italy, at Paris, or at Cologne, is doubtful; and afterwards to have officiated as teacher in the seminaries of his order at Hildesheim, Freiburg in the Breisgau, Ratisbon, Strassburg, and Cologne. At Cologne he had Thomas de Cantimprato for a hearer from 1232 to 1236; and Thomas Aquinas (who followed him to Paris) from 1244. Some authors have said that Jordanus, when he went to the Holy Land in 1236, appointed Albertus vicar-general of the Dominicans in his absence, and that Albertus held the office till the election of Hugo de Sancta Clara, after the death of Jordanus in 1238; but this circumstance is neither mentioned in the records of the order, nor by any contemporary author.

In 1245, he was sent to Paris by the master or the chapter of his order, for the purpose of obtaining the degree of doctor, or master as it was then more frequently called. For the attainment of this dignity it was then required that the candidate should teach in the schools three years. The first year he lectured as bachelor in the school of some master or doctor; at the close of that year, if the master was satisfied with him, he was presented to the chancellor for his licence, and lectured a second in a school of his own as licentiate; the third year he conducted his school as doctor, with a bachelor under him, whom he in turn presented to the chancellor as worthy to be made a licentiate. The secular clerks, after this three years' probation, either settled as lecturers in Paris, or sought promotion in other universities. But the Dominicans (and probably the members of other orders also) were at the disposal of their superiors: the three years' teaching in the Jacobine convent was a duty imposed in succession upon the most distinguished friars, who at its termination were appointed to discharge the duties for which they seemed best fitted in the provinces where they were most likely to be useful. Albertus lectured upon theology during the three years that he remained at Paris, and at their close was sent back to Cologne. Before he left Paris he took part in the convocation of prelates and doctors, who, under the direction of the cardinal-legate Otho, sentenced the Talmudic writings of the Jewish doctors to be burned.

On his return to Cologne about the end of

1248, Albertus was appointed by the general chapter of his order, which met that year at Paris, senior regent of the school which they established at Cologne. In 1249 he accompanied the Emperor William of Holland, who visited Cologne on his return from his coronation at Aix-la-Chapelle to Utrecht, to assist in the organisation of a new Dominican convent in that city. In the same year the citizens of Cologne expressed their admiration of and confidence in him, by selecting him to be their advocate with the archbishop in some dispute regarding the privileges of their fair: two years later they chose him, along with Hugo of Santa Clara, to arbitrate in a dispute they had with the same prelate about the mint and tolls; and on many other occasions we find them availing themselves of his counsels and good offices.

In 1254 Albert was elected prior of the province of Germany, in the provincial chapter held at Worms. Next year he was sent to Rome to plead the cause of the Dominicans in their dispute with the university of Paris, which Alexander IV., at the request of St. Louis, had undertaken to terminate by a judicial sentence. This controversy had originated as early as 1240, when the university, jealous of the growing reputation of the teachers of the mendicant orders, had attempted to exclude them from its privileges. It was a period of intellectual activity, and the church had been alarmed by the promulgation of heretical opinions in various quarters. Some of the most enthusiastic spirits of the age had enrolled themselves in the recently-instituted mendicant orders; and their anxiety to raise the reputation of themselves and the bodies to which they belonged, rendered it necessary for them to keep at the head of the intellectual movement. It was difficult for them to promulgate new views, without lending a handle to their enemies to accuse them of heresy. In 1252, William de St. Amour published his "Periculum Mundi," a vehement attack upon the theology of the mendicant orders; which was answered in terms quite as vehement by Albertus' distinguished scholar Thomas Aquinas. The friars were anxious that Albertus should plead their cause at Rome, but so averse was he to leave his more tranquil employment of teacher, that a special mandate from the pope was necessary to oblige him to undertake the journey. He spent the close of 1255 and the greater part of 1256 at Rome; but though the influence of the Dominicans was great at the papal court, he was unable to bring the business to a satisfactory conclusion, and left it at his departure to the charge of Thomas Aquinas. Albertus, during his stay in Rome, held the office of reader to the pope; and at the request of the pontiff and cardinals delivered lectures on the gospel of St. John and the canonical epistles.

In 1259 Albertus was present at the general council of the order at Valenciennes, and resigned the dignity of provincial prior. He was appointed to assist the four masters of theology in the Dominican seminary at Paris, in preparing regulations for the schools of the order.

In 1260 he was again forced from his beloved literary avocations, being appointed bishop of Ratisbon by Alexander IV. A German bishop was in those days not only called upon to discharge the civil duties of a secular prince; he was constantly involved in feuds, and obliged to conduct warlike operations. Albertus held the office which had been literally forced upon him for three years, and then resigning it into the hands of Urban IV., retired again to his cell at Cologne, where he continued to teach and compose books till within three years of his death.

The archbishop of Cologne and the bishops of Strassburg and Basel requested him at times to discharge the episcopal functions within their dioceses, and hence the frequent mention of churches consecrated and ordination bestowed by him during the latter part of his life. An expression in his system of theology ("Summa Theologiæ") has led some to infer that he was present at the second council of Lyon in 1274; but the phrase implies no more than that the book was composed after that council. In 1277, however, affection for the memory of a favourite scholar drew the old man from his retirement. A report having reached Cologne that the orthodoxy of the writings of Thomas Aquinas had been called in question at Paris, he expressed a wish to go there to defend them. His friends represented in vain the fatigue of the journey and his own age and infirmities. Taking with him Ugo of Luca, and some other friars, he travelled to Paris, convoked a meeting of the university, and announced publicly that he was there for the purpose of maintaining that the writings of Aquinas were replete with piety and wisdom.

This was the last flash. His contemporary Tholomæus de Luca informs us that about three years before the death of Albertus, his memory entirely deserted him. The decay of his physical powers was slow and gentle, and his time was passed in exercises of devotion. He died on the 14th November, 1280.

A collection of the works generally attributed to Albertus was published at Lyon in 1651, in twenty-one folio volumes, edited by Pierre Jammy, a Dominican monk, under the control and supervision of three successive masters of the order. No great critical judgment is displayed either in the selection of the works or the revision of the text, but no editions of the separate works are much better. There has been absolutely nothing

done towards ascertaining satisfactorily what works attributed to Albertus are genuine, and obtaining an uncorrupted text. Even a satisfactory catalogue of the existing editions and manuscripts is a desideratum. The best is contained in Echard's "Scriptores Ordinis Prædicatorum," which work contains also the only judicious biography of Albertus yet published. The following remarks upon the writings of Albertus refer to them in the form in which they appear in the edition of Jammy.

There is great difficulty in classifying the works of Albertus, so as to obtain a correct estimate of his system, owing to his having been more a man of great erudition than a comprehensive and coherent thinker. He had read more than he had thoroughly digested; his mind in some measure broke down beneath the extent and variety of his learning. He had a taste for information of every kind; but the multiplicity of inquiries into which this universality prompted him to enter, rendered it impossible for him to retain them except by the mere formal memory. When any branch of science was mentioned, his tenacious memory recalled what the authors he had read delivered concerning it, their arrangement, and manner of dividing the subject. He had acuteness enough to detect any self-contradiction into which an author might fall in discussing any one science; but not to detect the incompatibility of the theory of a metaphysician with the theory of a mathematician. Hence there is no coherence, no pervading principle in his writings on theology, morals, or metaphysics, Each treatise has a formal completeness in itself; but neither throws light upon the others, nor receives it from them. They are for the most part mere repetitions of what he has learned from others; at the utmost, where the original work was fragmentary, he has endeavoured to patch it up in the same style. To compensate in part this essential defect, he had a vigilant and sharp eye to the phenomena of external nature, and a singular talent for clear exposition. His style and manner are too formal; the logical framework is pedantically ostentatious; but what he knows himself he makes clear to others.

Albertus held that there were three essential branches of the philosophy of existences — the sciences of physics, metaphysics, and mathematics. The objects of these inquiries he conceived to exist independent of the act or will of man. The science of morals (ethics) he distinguished from them as relating to our own acts, not to the acts of nature; and politics he treated as a supplementary department of morals. Logic he defined to be the method of all sciences, but capable of being expounded as a science. He added to these another science, theology; that is, Christian theology, or the theology of the church; for metaphysics, which he treats of as a science independent of this, he likewise calls theology.

Albertus' logical treatises are contained in the first volume of his collected works. They consist of — one book on predicables and one on the ten predicaments; one on the six principal predicaments or forms of thought; four books on abstract reasoning, viz. two on the prior analytics, treating of the invention of the syllogism, and two on the posterior analytics, treating of the application of the syllogism or demonstration; eight books of topics, or the application of abstract reasoning to practical questions; and two books on fallacies or sophisms. In all these treatises except one, Albertus professes to adhere implicitly to the writings of the Peripatetics, especially Aristotle. In great part of them, however, he appears to have known Aristotle only at second hand; the Arabian philosophers are his principal authorities. It does not clearly appear whether he was conversant with their writings in the original. The exception alluded to is the work entitled "Sex Principia," which is merely a supplement to that on predicaments, and is nothing more than an abstract of a work by Gilbert Pornetanus. Viewed as a system of logic, these treatises have no great value, but an acquaintance with them is necessary to the thorough understanding of the other works of their author.

Albertus' system of physics is expounded in the eight books on physics, four books on the world and heaven, two books on generation and corruption, four books on meteors, five on minerals (these are contained in the second volume of his collected works), one book on the nature of places, seven books on vegetables and plants (in the fifth volume), twenty-six books on animals (which occupy the sixth volume). By physics Albertus means the knowledge of substances as opposed to metaphysics or the doctrine of abstract ideas on the one hand, and to mathematics, or the doctrine of abstract forms, on the other. It includes the natural history and experimental science of modern inquirers. It appears to have been Albertus' favourite pursuit, and is perhaps that in which he appears to most advantage. In the treatise upon physics and some of the others he professes, as usual, to follow Aristotle, but adds, that he has inserted "digressions" for the purpose of clearing up difficulties, and supplying omissions; and these digressions are among the most interesting and instructive parts of the works. The extensive reading and observation of Albertus are not more wonderful than his sobriety of judgment and the bold inferences by which he at times comes close upon the discoveries of modern science. In support of this assertion it is only necessary to refer to what he says on the subject of local climates, on

the colours of the clouds, on the rainbow, and on the generation of metals. He denies, on the strength of experiments which he had tried upon the substance produced by some alchemists and called gold, the possibility of transmuting metals.* In his digression upon gardening he writes with the enthusiasm of an amateur, and displays an intimate acquaintance with the experiments of grafting and inoculating. His twenty-four books on animals evince no contemptible proficiency in comparative anatomy.

There is a treatise "De Anima" (On the Soul) in three books, in the third volume of Jammy's edition, which its author appears from the preface to have considered as forming a subordinate part of his system of physics, as a preliminary inquiry necessary to be instituted before he proceeds from treating of stones and minerals to discuss animated bodies. "Granted," he says, "that the soul, its acts and passions, are not a moveable substance, which is the subject of natural philosophy or physics, yet the soul is an essential principle of some such bodies, and therefore falls within the scope of natural science." This is a very valuable treatise, especially that part of it which relates to the origin of our knowledge, and to the physiology of the senses.

The thirteen books of metaphysics (Jammy, vol. iii.) are perhaps the most eloquent of all Albertus' writings. It is a theory of the sciences (Wissenschafts-lehre), quite in the sense in which that term is used by Fichte. Its object is to demonstrate the origin of scientific knowledge, the limits of the knowable and the unknowable. The dignity of the subject seems to have inspired the author to a flight above his wonted powers. He declares, indeed, at the close, that he has advanced nothing but what is to be found in the writings of the Peripatetics. This appears, however, to have been said solely for the purpose of averting imputations of innovation. The work, more than any other he has compiled, is his own; although in it, perhaps more than any other, the mantle of the old philosophy seems to have fallen upon him.

In the introduction to his treatise on physics, Albertus declares it to be his intention "to render intelligible to the Latins the three essential parts of philosophy — physics, metaphysics, mathematics. First, by the grace of God, we will complete natural science, then we will treat of the whole of mathematics, and finish our work with divine science (metaphysics)." It is uncertain whether this be meant to imply that he, any more than the other "Latins," understood Greek or Arabic. It is not impossible that he may have understood them, but there is no positive evidence that he did. His acquaintance with Hebrew appears to have been confined to a knowledge of the alphabet. Valleoletanus mentions that he had seen compendiums of arithmetic, music, geometry, perspective, and astronomy composed by Albertus. Burghamius asserts that he wrote commentaries upon the arithmetic and music of Boethius, the geometry of Euclid, the Almagest of Ptolemy, and the perspective of Alacenis or Alcionis. Apparently both authors speak of the same works. We have seen none of them, nor are we aware that they have ever been printed. It is evident, however, from the physical treatise of Albertus, that he had some knowledge of mathematics, and that he was acquainted with the Syntaxis of Ptolemy.

What have been called the Ethics of Albertus are merely a translation of the ten books of the Nicomachean Ethics of Aristotle, with a preface divided into five chapters. Albertus also composed a marginal commentary on the politics of the same philosopher. These two works constitute the fourth volume of the collected works.

The "Summa Theologiæ," which fills the seventeenth and eighteenth volumes of Jammy's edition is a systematic exposition of the Christian system. In the exordium the author undertakes to demonstrate that theology is a science, by which he appears to have meant that dogmatic theology was susceptible of being treated in a scientific form. The work is a specimen of the vigorous formal exactness which has been mentioned above as characteristic of Albertus. It is dry and repulsive in the extreme, but very clear. Keeping in view the object of the author to furnish clergymen with the necessary information for the defence and propagation of their creed, it must be regarded, on account of its exhaustive character and excellent arrangement, a masterly work.

It would exceed the limits of a work of this kind to proceed with a similarly minute account of the minor works of Albertus, and of his commentaries on the Psalms, several of the prophets, the evangelists, and the writings attributed to Dionysius the Areopagite. But the contents of Jammy's twelfth volume must not be passed unnoticed. It contains a number of sermons and prayers adapted to the gospel for every Sunday in the year. The author mentions that the sermons were composed at the request of some friends; that he has avoided intricate questions and all show of learning, aiming at the instruction of the unlettered laity; and that any clergyman, disposed to make use of them, might preach the whole or part of one at a time as seemed most expedient. The discourses are short, neat, and practical. The prayers breathe a spirit of fervid devotion. When the reader

* This alone would be enough to render the treatise "De Alchymiâ," published by Jammy among the Miscellanea in his twenty-first volume, suspicious; but its whole tenor is unlike Albertus. There is an affectation of concealing an esoteric meaning under its more apparent doctrines totally alien to his good sense and sincerity.

reflects that Albertus was one of the main ornaments of "the order of preachers," in the first flush of its young enthusiasm, that he appears from contemporary writers to have first obtained reputation as a popular preacher, and that he was on two occasions employed to "preach the cross," the propriety of not passing unnoticed this part of his works will be apparent.

All that we know of Albertus as an author or as a man is calculated to inspire us with respect for him. If his writings do not evince the subtle intellect of his scholar Thomas Aquinas, or the comprehensive genius of his master Aristotle, they evince an enthusiastic love of knowledge, an extraordinary power of persevering labour, and a pure and elevated disposition. Though frequently called to take part in public business, both civil and ecclesiastical, he was free from ambition: his cloister cell was his favourite abode; adding to his store of knowledge, and communicating it to others his favourite occupation. Yet such was his reputation for integrity that laymen selected him as umpire in disputes with dignitaries of the church who were his personal friends, and popes consulted him even when the interests of his order might have been supposed to bias his opinion. A noble spirit of disinterested love and generosity is evinced by his disregarding the infirmities of age in his anxiety to defend the posthumous honour of a scholar, whose reputation had almost eclipsed his own. When, in addition to these qualities, his influence in promoting the progress of knowledge in Europe is taken into account, his being the first to present the students of the middle ages with an encyclopædia of knowledge, it is easy to enter into the feelings of those who bestowed upon him the name of "Great." There are not many among those to whom that abused epithet has been applied, who have so well deserved it. (Jacobus Echard, *Scriptores Ordinis Prædicatorum*, Lutetiæ Parisiorum, 1719-21, fol. i. 162—183.; *Beati Alberti Magni, Ratisbonensis Episcopi Ordinis Prædicatorum, Opera quæ hactenus habueri potuerunt.* Sub Revmis. PP. FF. Thoma Turco, Nicholao Rudolphio, Joanne Baptista de Marinis, ejusdem ordinis magistris generalibus, in lucem edita studio et labore R. A. P. F. Petri Jammy, ejusdem ordinis, Lugduni, 1651, fol.; Rud. de Novimagio, *Legenda Literalis Alberti Magni*, Coloniæ, 1490, 4to.; B. Gauslinus, *Synopsis Vitæ Alberti Magni*, Venetiis, 1630, 8vo.; Bulæus, *Historia Universitatis Parisiensis*, 1665—1673, fol.; Thomas Cantipratensis, *Miraculorum et Exemplorum memorabilium sui Temporis Libri duo*, Duacum, 1605, 8vo.) W. W.

ALBERTUS METENSIS, a monk of the order of St. Benedict in the monastery of St. Symphorien at Metz, lived about the beginning of the eleventh century. Eccard has published some of the writings of this Benedictine in his "Corpus Historicum Medii Ævi," under the title "A Treatise on the Changes of Time." It consists in reality of two or rather three separate pieces. The first (De Diversitate Temporum) is addressed to Burchardt, bishop of Worms (996—1025), and contains, in two books, a narrative of the feuds and intrigues of the nobles and prelates on the Meuse and Lower Rhine, and the incursions of the Normans, from 1002 to 1018. The second is a kind of appendix to this work, containing the profession of faith of a priest who had embraced the Jewish religion, along with a confutation of it by Albertus. The third is a history of the times of Otho III. (973—983), in which a disproportionate space is assigned to the account of that emperor's adventures after his defeat by the united Greeks and Saracens in Apulia. The narrative seems intended to illustrate the wisdom and sanctity of Dietrich, at that time bishop of Metz, and is addressed by Albertus to Constantine, abbot of St. Symphorien (died 1024), with a request that he would correct any errors in it. One of these narratives being dedicated to Burchardt and the other to Constantine, they must of necessity have been composed the one previous to 1025, the other previous to 1024. The narrative in the former reads like the story of an eye-witness, and this leads to the inference that the author was an adult about the commencement of the eleventh century. Beyond this nothing is known of him. Possevin attributes to him a Chronicle from the beginning of the world to 1038. Fabricius remarks that it has never been printed, and Adelung questions whether it ever existed. The title "De Diversitate Temporum" appears rather ambitious for the brief work published by Eccard; and the letter from Burchardt prefixed to it has the appearance of referring to a larger work. Probably what Eccard has published is only a fragment of the work referred to by Possevin. Albertus' style, though not rising above the average of his age, is sufficiently clear and picturesque. His book throws considerable light on the state of society in the Netherlands in his time. (Calmet, *Bibliothèque Lorraine*; Fabricius, *Bibliotheca Latina mediæ et infimæ Ætatis*; Adelung, *Supplement to* Jöcher's *Allgemeines Gelehrten-Lexicon*; Eccard, *Corpus Historicum Medii Ævi*, vol. i. c. 91—131.) W. W.

ALBERTUS DE SAXO'NIA. A manuscript copy of his commentary on the Alfonsine tables, preserved in the Dominican library at Bologna, purports to have been written by his own hand in the year 1331. George Lockhart, a master of arts of the university of Paris, calls him, in 1516, "one not destitute of natural acuteness or acquired reputation, who flourished in the university of Paris about two hundred years

ago." Echard, after examining the rivalry of the Dominican friars and the canons of St. Augustine to claim him for their respective orders, comes to the conclusion that he was a layman. Echard enumerates the following works attributed to Albertus de Saxonia:—1. "Alberti de Saxonia Commentarius in posteriora Aristotelis." 2. "Sophismata Alberti de Saxonia." 3. "Super octo Libros Physicorum." 4. "Alberti de Saxonia super de Cœlo et Mundo Libri Sex." 5. "Super Libros de Generatione et Corruptione. Alberti de Saxonia de Anima; in parva Naturalia; super Libros X. Ethicorum." All these topics have been handled by Albertus Magnus in treatises contained in the printed collection of his works. The following works of Albertus de Saxonia, one of which has been printed, must be interesting as calculated to throw light on the history of mathematical science during the middle ages:—1. "Commentarium super Tabulas Alphonsi Regis ad Judicia Astronomiæ." In 1719 a MS. copy of this treatise existed in the Dominican library at Bologna; it began, "Tempus est mensura motus." 2. "Excellentissimi Magistri Alberti de Saxonia Tractatus Proportionum cum aliis præeipue Augustini Niphi. Venetiis, 1496," folio. Albertus' treatise on proportions fills three sheets of this book, and begins "Proportio communiter aeeepta," &c. An abridgment of this tract has been published with the title "De Velocitate Motuum F. Alberti de Saxonia Ordinis Prædicatorum; Opus redactum in epitomen a F. Isidoro de Isolanis Mediolanensi Ordinis Predicatorum. Lugduni, 1580, 4to. pp. 14." (Echard, *Scriptores Ordinum Prædicatorum.*) W. W.

ALBERTUS SIGEBERGENSIS, a Benedictine of the monastery of Sigeberg in the diocese of Cologne. He lived about the year 1540. He compiled a history of the popes from Gregory IX. to Nicholas V., which is cited by Oudin. He also compiled a history of the Roman emperors from Augustus to Frederic V. Both works were extant in MS. in the imperial library at Vienna in 1784. (Adelung, *Supplement to* Jöcher's *Allgemeines Gelehrten-Lexicon*; Fabricius, *Bibliotheca Latina mediæ et infimæ Ætatis.*) W. W.

ALBERTUS STADENSIS, abbot of the monastery of St. Mary, at Stade, and reputed author of the Chronicle which goes by his name. The time and country of his birth are unknown. Some writers make him an Italian, and in support of this opinion the Italianised form of many German proper names in the Chronicle has been adduced. The earliest event in his life that is known with certainty is his election, in 1232, to be abbot of the Benedictine monastery in the suburbs of Stade, in which he is said to have previously been prior. He held this office till 1240, but his reign was a stormy one

In 1236, disgusted with the lax observance of the rule of St. Benedict which continued to prevail in the monastery, notwithstanding all his efforts to enforce it strictly, Albertus visited Rome, and obtained from Gregory XI. letters charging the chapter of Bremen to enforce the adoption of the Cistercian reform by the Benedictine monks of Stade. The abbot continued for three years to solicit, in the archiepiscopal court of Bremen, the execution of the papal decree, but in vain. In 1240, tired of the protracted contest, he resigned his office; and having received the sanction of the pope, he joined himself to the order of Minorite Friars. Olearius states that he was some years afterwards made general of the order. Albertus is said to have been alive in 1260. The belief that he is the author of the Chronicle attributed to him rests upon an uncontradicted tradition; and the temper in which the controversy between the reforming abbot and his refractory monks is there narrated renders the tradition extremely probable. The Chronicle bears at the outset to have been compiled in the year 1240, but includes events which happened in 1256. In narrating the events of the year 1202, mention is made of 1240 as the year of writing; but when mention is made of the invention of the paschal cycle by Dionysius, abbot in Rome in 532, the author says, "in the present year"—that is, 1256. The most useful part of this work is that which relates to the history of the north of Germany during the period which intervenes between the close of the history of Adam of Bremen (1072) and 1256. It is uncritical and partial, but evidently written by a person resident in that country. It contains several episodes calculated to throw light upon the prevailing opinions and state of science in the age in which it was composed. At p. 57 a. (of the edition published at Helmstädt by Reineccius in 1587) is a pretty correct statement of the use of cycles in reckoning time, and the principles upon which they are constructed. At 178 a. are some arithmetical puzzles; examples of the kind of arithmetical formulæ a German abbot of the thirteenth century was proud to be master of. At p. 183 a. are various itineraries to Rome and Palestine; and at p. 168. a scheme of the nativity of the Emperor Frederic II. The itineraries are wound up with remarks upon the moral influence of pilgrimages, not very much unlike those made by Erasmus some centuries later. The best edition of Albertus' Chronicle is that which we have quoted above; although it is said by those who have examined the MS. now or formerly preserved at Helmstädt to be disfigured by some important errors; and the best account of the author's life is that compiled from the work itself by Tobias Eckhard, which Mazzuchelli and other later writers have implicitly followed. The additional circumstances mentioned by various

ecclesiastical writers are scarcely supported by sufficient evidence. (*Chronicon Alberti, Abbatis Stadensis, a condito Orbe usque ad Auctoris Ætatem id est Annum Jesu Christi* 1256 *deductum, et nunc primum evulgatum*, Helmæstadii, 1586, 4to.; *Vita Alberti Stadensis Abbatis Chronici Auctoris, qua summam ex ipso concinnata.* Auctore Tobia Eekhardo, Goslariæ, 1726, 4to.) W. W.

ALBERTUS TREVESA'NUS, a monk of the abbey of St. Matthias at Trèves. That monastery was distinguished in the ninth and tenth centuries for a succession of able teachers, of whom Albertus was one. He succeeded Diethelm in the office of scholastic in 932, and continued in the direction of the schools for twenty-four years and three months. He survived till 980. He composed respectably both in prose and verse, compiled instructions for young ecclesiastics who wished to prosecute liberal studies, and added to the chronicle entitled "Gesta Trevererorum" the events of his own time. (Calmet, *Bibliothèque Lorraine.*) W. W.

ALBERTUS, Count of TUSCULUM, [Al-
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1590, at Bolene, a town of Provence, in the Comté Venaissin. He entered a Jesuits' [illegible] Comté Venaissin. He entered a Jesuits' [illegible] Comté Venaissin. He entered a Jesuits' period, and moral theology two years more. He was afterwards elevated to several dignities of the order, becoming rector successively of the colleges of Avignon, Arles, Grenoble, and Lyon. He died at Arles on the 6th of October, 1659. Albi's published works are — 1. "La Vie de S. Gabin, Martyr." Lyon, 1624, 12mo. 2. "La Vie de la Mère Marie-Jeanne de Jésus, Fondatrice des Religieuses Augustines." Paris, 1640, 12mo. 3. "La Vie de la Sœur Catherine Vanini, converse de Sienne." Lyon, 1665, 12mo. 4. "Eloges Historiques des Cardinaux François et Etrangers mis en Parallèle." Paris, 1644, 4to. This is Albi's principal work, but it does not bear a high character for research. According to Le Long it was reprinted with the title "Histoire des Cardinaux illustres qui ont été employés dans les Affaires d'Estat, par le Sieur Du Verdier;" but this is probably a mistake. 5. "L'Anti-Théophile paroissial;" an answer to a work said to be translated from the Latin of a Capuchin of Flanders, called "Le Théophile paroissial," the design of which, according to Benoist Puys, the translator, was to reprove "the liberty of some preachers, members of a regular company, who had allowed themselves to declaim publicly against the parochial mass." In this reply Albi not only strongly defended the preachers in question, of whom he was one, but also seized the opportunity to indulge in a personal attack on his opponent. His work was anonymous, a fact not forgotten in Puys' reply, which was soon followed by an "Apologie pour l'Anti-Théophile paroissial," in which Albi endeavoured to mask this weak point, without exposure to himself, by placing in the title-page the name of "Paul de Cabiac, Prêtre Regulier." This production was the last of the series. The whole appeared at Lyon in 1649; and in the year following the controversialists made up their differences, a formal document testifying to that effect being drawn up, dated 25th of September, 1650, and witnessed by the principal authorities of Lyon. Baillet, who tells us that the dispute throughout had excited the greatest attention in that city, does not inform us whether Albi appeared on this occasion in his own name, and acknowledged his anonymous publications. He took no further part in controversy, the list of his works being completed by three books of
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(*Bibliotheca Scriptorum* [illegible] three books of *inchoatum à* Ribadeneira, *recognitum à* Sotwello, p. 322; Niceron, *Mémoires pour servir*
inchoatum à [illegible]
wello, p. 322; Niceron, *Mémoires pour servir*
[illegible]
wello, p. 322; Niceron, *Mémoires pour servir*
Savans sur les principaux Ouvrages des Auteurs, vii. 244, et seq.) J. W.

ALBICA'NTE, GIOVA'NNI ALBE'RTO, a Milanese poet of some celebrity in his time, who lived in the middle of the sixteenth century. He received the laurel crown from the hands of the Duke of Milan, and is praised by Doni for his "ingegno ammirabile," who also speaks of him as a poet, "di fertilissimo ingegno." He was fond of satire, and his temper was extremely violent: to this latter circumstance, probably, may be attributed the various literary disputes in which he was involved with many writers, particularly Pietro Aretino and Doni. Indeed so remarkable was he for his sarcastic turn, that to threaten any one with the pen of Albicante became a common mode of intimidation. Mazzuchelli has given a very full account of the controversy with Aretino (to whose envy Albicante declares himself to be indebted for much of the celebrity he enjoyed), and refers to a very rare work entitled "Abbattimento Poetico del divino Aretino e del bestiale Albicante occorso sopra la Guerra di Piemonte," &c. This work, however, is nothing more than a poetical account of the quarrel, written by Aretino himself, who commenced the attack

by his "Capitolo," which is a most severe critique upon the "Guerra di Piemonte," in acknowledgment of a present of the poem from its author. His principal pieces are—1. "Al gran Marchese del Guasto: Notomia d'Amore del famoso Albicante furibondo. Bressa, 1538," 8vo. 2. "Historia della Guerra del Piemonte. Milano, 1538," 4to. 3. "Trattato del' intrar in Milano di Carlo V. con le proprie Figure de li Archi, &c. Mediolani, 1541," 4to. 4. "Selva di Pianto sopra la Morte dell' illustrissimo Sig. Don Antonio d'Aragona. Milano, 1543," 4to. 5. "Lettera al Doni con un Sonetto sopra il Duca Cosmo, con la risposta del Doni in lode del detto Sonetto e dell' altre sue Opere. Roma, 1547," 4to. 6. "Intrada in Milano di D. Filippo d'Austria Rè di Spagna. Venezia, 1549," 4to. 7. "Il sacro e divino Sposalizio del gran Philippo d'Austria e della sacra Maria d'Inghilterra, con l'Unione ed Obbedienza data alla Cattolica Fede. Milano, 1555," 4to. 8. "Le gloriose Gesta di Carlo V. Roma, 1567," 8vo. In addition to these he wrote many sonnets and other minor [illegible] them; but there does not appear to be any means of verifying this supposition. The time of his death is not known. His name until 1545 settles at once the question of his claim to all excepting the "Gesta di Carlo V.," which was published in 1567, when Giulio was twenty-two years of age; but as the author, who merely calls himself Albicante, states that it was written eight years before, when Giulio Cesare was only fourteen years of age, there is little ground for supposing that he had any greater share in the authorship of this piece than in that of the other poems. (Argellati, *Bibliotheca Scriptorum Mediolanensium*, i. 17. ii. 1934.; Mazzuchelli, *Scrittori d' Italia*; Quadrio, *Della Storia d'ogni Poesia*, iv. 139—143.)

J. W. J.

ALBICASTRO (properly Weissenburg), HEINRICH, a dillettante composer and performer on the violin, was born in Switzerland, and lived in the beginning of the eighteenth century. He was an officer in the allied army during the war of the Spanish succession. After the conclusion of the war he printed, at Amsterdam, nine sets of sonatas for the violin, which (published without his name) are said in the title-pages to be composed by D. B. W. Cavaliere. (Walther, *Musicalisches Lexicon.*)

E. T.

ALBICUS, SIGISMUNDUS, Albik, Albicius, or Albericus, who is commonly called Albicus of Prague, was born at Unczow or Mährisch Neustadt in Moravia. While young he went to the university of Prague, where he gave his chief attention to the study of medicine, in which he gained great reputation, and which he afterwards taught at Prague for nearly thirty years. He also studied both civil and canon law, and to perfect himself in the knowledge of them went for some time to Italy, where, in 1404, he received at Padua the diploma of doctor of laws. In 1409 Wenceslaus IV., king of Bohemia, to whom he had for many years been physician, appointed him archbishop of Prague against the consent of the canons. But he held this office for only a short time; and in 1413 exchanged it for the priory of Wissehrad, with which the pope allowed him to bear the title of archbishop of Cæsarea. The reasons of his retirement from the see of Prague are uncertain. By some it is ascribed to his having been unwilling or unable to resist the progress of the doctrines of Huss, whose followers he treated with so much lenity that the Pope [illegible] from the circumstances that Conrad, the former prior of Wissehrad, with whom he exchanged [illegible] his death they destroyed his tomb. After his retirement from Prague he lived for a long time in seclusion at Wissehrad; but as the disturbances occasioned by the Hussites increased, he went first to Moravia, and then into Hungary, where he died in 1427. He is admitted by contemporaries of all parties to have been a very learned man. Long after his death three medical essays by him were published together, with the titles "Praxis medendi, Regimen Sanitatis, Regimen Pestilentiæ," 4to. Leipzig, 1484 and 1487. He wrote also a treatise, "De Quercu," which has not been published. (Ignatius de Born, *Effigies Virorum eruditorum atque Artificum Bohemiæ et Moraviæ.*)

J. P.

ALBIGNAC, LOUIS ALEXANDRE, BARON D', was born at Arrigas in Gascony in 1739, of a family which was allied to the ancient barons of Arre. He entered the army at the age of sixteen, and was at the siege of the castle of St. Philip in Minorca in 1756, when that fortress was surrendered by General Blakeney to the Duc de Richelieu. Albignac afterwards held a military command in Corsica till the year 1772, when he proceeded to India. He was with the French garrisons on the coast of Coromandel in 1778, when the English governor Hastings, foreseeing the outbreak of a fresh

war between the French and English, resolved to strike the first blow, and sent Sir Hector Monro to attack Pondicherry before hostilities were formally declared. Albignac commanded the garrison of Pondicherry under General Bellecombe. With a small force he made a protracted defence, and the place capitulated on honourable terms. He served with distinction in the succeeding campaigns, which were signalised by the irruption of Hyder Ali, the ally of the French, into the Carnatic, and terminated by the fall of the French dominion in India. After the peace of 1783 Albignac returned to France. Upon the outbreak of the revolution, he commanded the troops of the line in the department of Gard, and in 1791 received the thanks of the Constituent Assembly. He commanded the force which wrested Avignon and the Comtat Venaissin from the pope, and annexed them to the republic. He joined the army of the Alps under Kellermann, and afterwards passed (1793) to the army of the Rhine which was commanded by Custines. Under the Directory he commanded the tenth division. In 1798 he retired, after forty-six years' service, and died at Vigan, near the place of his birth, in 1820. (*Biog. Univ. Supp.*) H. G.

ALBIGNAC, PHILIP FRANÇOIS MAURICE, was born at Milhaud, in the Rouergue, in 1775. He was of the same family as Louis Alexandre, but belonged to a different branch. He was brought up a page at the court of Louis XVI., and after the revolution he followed the emigrant princes to Coblenz, and entered the Austrian service. When the revolution of December 1799, commonly called the 18th Brumaire, raised Bonaparte to supreme power, Albignac returned to France with many other French nobles, and he entered the imperial guard under Laval-Montmorency. In 1808 he entered the service of Jerome Bonaparte, king of Westphalia, and commanded the van of the tenth division of the German army. At this time he pursued Schill through the north of Germany without success, but took the town of Dömiz. He afterwards quarrelled with Jerome, and returning to France, received a staff appointment under marshal Gouvion-St. Cyr, who commanded the sixth division of the grand army with which Bonaparte invaded Russia. He was adjutant to St. Cyr at the action near Polotsk, Oct. 1812, where St. Cyr repulsed the Russian general Wittgenstein. When Bonaparte landed from Elba, Albignac adhered to the Bourbons, and the Duke of Angoulême being imprisoned at Pont St. Esprit, he found means to open a communication with him. He received full powers from the duke, and among other services he went on a mission to Louis XVIII., then at Ghent. He returned to France with Louis after the battle of Waterloo, and became for a short time secretary at war under the second restoration. He then obtained the place of governor of the military school at St. Cyr. In 1822 he retired from the service, and died in 1824. (*Biog. Univ. Supp.*) H. G.

ALBIN, or ALWYN, bishop of Brechin, was born about the beginning of the thirteenth century, and was elected to the bishopric of Brechin in Scotland in the year 1243. He was witness to a charter of William de Brechin, given at the foundation of an hospital in that city, called the Maison Dieu, which William erected for the health of the souls of William and Alexander III., kings of Scotland, John earl of Huntingdon his brother, Henry his father, and Juliana his mother. In the year 1260 Albin was appointed an umpire in a controversy between Archibald, bishop of Moray, and some of the canons of that see. During his episcopate, Othobon, the pope's legate a latere, came into England and held a national synod. He summoned the Scottish prelates to appear before him by their commissioners, and to bring with them a contribution of four merks for every parish, and six merks for every cathedral church. Albin was one of the bishops who appealed to the king against this extortion, and who, on their advice, prohibited the clergy from paying this assessment. He sent the bishop of Dunkeld, then chancellor of the kingdom, partly to declare his reasons for refusing the legate's demand and partly to observe his proceedings. On his return, he brought with him some synodical acts or constitutions which had been agreed on for the church and realm of England, and which Othobon was desirous of imposing on the Church of Scotland. Albin, with the other prelates, met, and after deliberation they rejected Othobon's constitutions, declaring "that they would acknowledge no statutes but such as proceeded either from the pope or from a general council." Albin was bishop of Brechin twenty-six years, and died in the year 1269, at an advanced age. (Keith's *Cat. of Scottish Bishops*; Spottiswood's *History*.) T. S.

ALBIN, ELEAZAR, an English artist who lived in London in the early and the middle part of the eighteenth century. He painted in water colours, and is known only for his illustrated works on natural history, of which he published several; as natural histories of insects, birds, spiders, &c., with coloured plates from drawings from the life by himself; some of the plates were also engraved by him. A "Natural History of Spiders," published in London in 1793, by Mr. T. Martyn, who possessed some of Albin's original drawings, is partly a republication of a work by Albin, of whom Mr. Martyn says in his preface, "His information in general is loose, miscellaneous, and unmethodical, though sometimes it is amusing, and often instructive; but he principally excels in the fidelity and correctness

with which his subjects are delineated, both as to their size and distinctive marks."

Albin, according to his own account, in his "History of English Insects," published in 1749, was a teacher of drawing and painting in water colours; and was led more especially to the study of objects of natural history, through the widow of Dr. How the physician, for whom he made many drawings of insects. He was afterwards much employed by Sir Hans Sloane, and also by Mary Capell, Duchess Dowager of Beaufort, upon drawings of the same description. In 1731 he published a costly work, in Latin, upon English insects, under the following title: — "Insectorum Angliæ Naturalis Historia: illustrata Iconibus in Centum Tabulis æneis elegantur ad Vivum expressis, et istis, qui id poscunt, accurate etiam coloratis ab Authore, Eleazare Albin, Pictore. His accedunt Annotationes amplæ, et Observationes plurimæ insignes, a Guil. Derham, R. S. Socio habitæ," 4to. London. In 1749 he published it in English with the same plates, dedicated to the Princess of Wales: "A Natural History of English Insects, illustrated with a hundred copper-plates curiously engraven from the life, and exactly coloured by the author, Eleazar Albin, painter," &c. The plates are dated 1713 and 1714, and have each a special dedication to some distinguished personage; they are engraved by H. Terasson, Vander Gucht, Albin himself, and some others. He published also in 1731, "A Natural History of Birds, illustrated with two hundred and five copper-plates, engraven from the life, and exactly coloured by the Author; to which are added notes and observations by W. Derham, with indexes," 3 vols. 4to. London. In 1737, "A Natural History of English Song Birds, and such of the foreign as are usually brought over and esteemed for their singing, &c.; to which are added figures of the cock, hen, and egg of each species, exactly copied from nature, by Eleazar Albin," 12mo. London: of this little book the author published a second edition in 1759; and a third was published at Edinburgh in 1776.

The dates of Albin's birth and death are unknown. He is not mentioned by Walpole in the "Anecdotes of Painting in England," nor is any account of him given in any of the biographical dictionaries. From what has been stated above, however, he appears to have been actively employed in his profession from 1713 and earlier until 1759. He most probably published several other works besides those mentioned in this notice. Coloured copies of both the Latin and the English editions of his Natural History of English Insects are in the collection of Sir Joseph Banks in the British Museum.

R. N. W.

ALBIN, HENRY, one of the clergy who were ejected in consequence of the Act of Uniformity, was born at Batcomb, June 20. 1624, educated at a school at Glastonbury, and at the university of Oxford, and ejected for nonconformity, first from the living of West Cammel in 1660, and afterwards from that of Duniet, in Somersetshire, in 1662. He spent the rest of his life at his native place, preaching occasionally in private houses, there and at Spargrove, Frome Selwood, Shepton Mallet, Brewton, and Wincanton. He died on the 25th of September, 1696, in his seventy-third year, leaving behind him a high character for piety, prudence, industry, and learning. He wrote — 1. "A Practical Discourse on loving the World, on 1 John, ii. 15." 2. "The Dying Pastor's last Farewell to his Friends in Frome Selwood, &c., 1697, 8vo." (Palmer's *Nonconformist's Memorial*, ii. 360.) P. S.

ALBI'NA, GIUSE'PPE, called Sozzo, a painter, sculptor, and architect of Palermo, the scholar of Giuseppe Spatafora. He executed two statues, one of St. Sebastian and one of St. Rock, placed on each side of one of the gates of Palermo, by which he acquired considerable reputation. He executed also other works, in his different capacities, for the viceroy Marcantonio Colonna, and various men of rank in Palermo. Besides the notice of him in the "Elogi" of Antonio Veneziano, Albina is mentioned by Francesco Baroni and Manfredi, in their work entitled "De Panormitana Majestate," iii. 2., which is inserted in vol. xiii. of the "Thesaurus Antiquitatum et Historiarum Italiæ, Neapolis, Siciliæ, &c." of Grævius; the work contains Albina's portrait (copied and printed in a collection of twenty portraits of celebrated men, published by Pieter Vander Aa, at Leyden), and the following Latin epigram: —

"Extinctum Pictura suum deploret alumnum,
Funereaque obeat nobile veste caput.
Præfica Pictoris mœstæ Pictura sit urnæ,
Et repetat querulo carmine Sozzus obit."

He died at Palermo in 1611, and left a son, Pietro Albina, who promised to have far surpassed his father as an artist, but he died still young in 1626. (Heineken, *Dictionnaire des Artistes, &c.*; Fiorillo, *Geschichte der Mahlerey*, vol. ii.) R. N. W.

ALBI'NEUS, NATHAN, was a physician in the seventeenth century, who published a work on Chemistry at Geneva, in 1653, entitled "Bibliotheca chemica contracta," 8vo. This volume consisted of three distinct works: the first of these works was introductory, and consisted of an alchemistical poem by J. A. Angurellius, called "Chrysopœiæ," to which were added two shorter poems, one entitled "Vellus aureum," by the same author, and the other "Carmen aureum," by Albineus himself. The second work consisted of a treatise on the uses of mercury and sulphur, and was entitled "Cosmopolitæ novum Lumen chemicum, duobus constans Tractatibus de

Mercurio scilicet et de Sulphure." The third consisted of a series of dogmata in physical science under the title "Anonymi Galli Enchiridion Physicæ restitutæ et arcanum hermeticæ philosophiæ Opus." No further notice seems to exist of this author than the fact of his having published the above work. E. L.

ALBI'NI, ALESSANDRO, a distinguished Bolognese painter of the school of the Carracci, born at Bologna in 1568. There are several pictures by him in the churches and other buildings of Bologna and its vicinity. He also assisted the Carracci in some of their numerous works. Albini painted for the funeral pomp in honour of Agostino Carracci, celebrated in Bologna in 1602, a very spirited picture of Prometheus descending from heaven with the fire stolen from the chariot of the sun, in order to animate his statue of Pandora. To the picture was attached the following motto, — "Sunt commercia cœli." He executed also an excellent picture of St. Benedict raising the dead for the convent of San Michele in Bosco, near Bologna, which was considered one of the best paintings of the Bolognese school. The picture has since perished, but there is an etching of it by J. M. Giovannini. Albini died in 1646.) Malvasia, *Felsina Pittrice;* Crespi, *Vite de Pittori Bolognesi, &c.;* Giordani, *Pinacoteca di Bologna.*) R. N. W.

ALBI'NI, FRANZ JOSEPH, son of Caspar Anton Albini, chancery-director of the landgrave of Hesse, was born at St. Goar on the Rhine in 1748. Franz Joseph was sent to prosecute his legal studies at Pont-à-Mousson, Dillengen, and Würzburg. He took the degree of doctor of laws in the last-mentioned university; in what year his biographers do not mention. About the year 1768 he was busy endeavouring to acquire an acquaintance with legal practice, under the immediate direction of his father, who had by this time been appointed assessor to the imperial court (reichs-kammer-gericht) at Wetzlar. The years 1769 and 1770 were spent by Franz Joseph at Vienna, where he attended the supreme court (reichs-hof-rath) to increase his practical knowledge.

His political career commenced while he was yet only two and twenty, by his receiving the appointment of councillor of state (Hof-und Regierungsrath) to the Prince-bishop of Würzburg. In 1774 he was elected assessor to the court at Wetzlar, and thus became his father's colleague. The manner in which he discharged the duties of this office for thirteen years procured for him throughout Germany the reputation of an able and industrious lawyer; and to this character it was principally owing that Friedrich Karl, elector of Mayence and chancellor of the empire, appointed him, in 1787, private secretary to the chancery at Vienna. This office brought Albini into direct intercourse with the Emperor Joseph II., who conceived, in addition to a high opinion of his talents, a warm personal affection for him. Albini managed the Latin department of the chancery for a few months; was then placed at the head of the German department, and had the charge of both during 1788. The emperor was at this period intent upon a project for giving a more national character and better organisation to the government of the empire. Albini was employed in this business, and to that end despatched in 1789 on a special mission to several of the German courts. In 1790 Joseph II., when attacked by the illness which proved fatal to him, recalled Albini to court, but the emperor was dead before he arrived.

Albini discharged the duties of his office in the chancery at the election and coronation of Leopold III., but resigned immediately after the solemnity, and accepted an appointment in the court of the Elector of Mayence. That court had for some time been equally distrusted by the parties of Prussia and Austria. The elector, an amiable but imbecile old man, was entirely guided by his favourites, and changed them frequently. The credit of the electoral court both in financial and political respects had sunk to the lowest ebb, when in 1790 Albini was placed at the head of its domestic and foreign affairs. It was immediately felt that a powerful will had assumed the direction of public business; and when in 1792, on the death of von Seckendorf, Albini took the charge of finance minister also into his own hands, the paper issued by the Mayence government immediately rose in value above that of any other German state. Albini had a definite plan in view, and he worked with order and punctuality. His last business every evening was to make a note of what had been done during the day, and what was to be done on the morrow. "By this means," he was wont to say, "were I to die during the night, business would not be at a stand for a single moment."

Upon the sudden death of Leopold II. in 1792, Albini acted as delegate for Mayence at the election of Francis II. He decided the irresolute elector to dismiss Villars the French envoy at his court; and was present at the interview of the emperor and the King of Prussia in the palace of Mayence. From this time till the death of the elector in July, 1802, Albini was the real ruler; his prince left everything to his management. During the occupation of Mayence by the French in 1792, Albini retired with the elector to Aschaffenburg; but no sooner was the town retaken by the Prussians in 1793, than the minister re-entered it. His first care was to place the troops of the electorate on a more respectable footing, and in this he succeeded so well that from 1794 to 1797 they were as efficient as any body of men in the German army.

Albini attended the congress at Rastadt in 1797 as representative of the Elector of Mayence, and for seventeen months he acted as president of its deliberations. If moral courage and fertility in resources could have availed, his counsels would have preponderated, but the armed force in the background turned the scale. The negotiations proved fruitless, and the war broke out again, embittered by the indignation excited in France by the murder of the French envoys. Albini, who while the congress was sitting had been the boldest and most uncompromising asserter of German interests, was loudest in his denunciation of this violation of the law of nations. He prepared instructions for an investigation into the transaction which could scarcely have failed to elicit the truth had it been allowed to proceed.

The civilian's services were now in less request, and Albini turned to discharge the military duties of a ruler. By his indefatigable activity the whole adult male population of the electorate (the Landsturm) was brought under arms; and on the first of September, 1799, he took the field at their head with the rank of master-general of the ordnance. It is sufficient evidence of the talent he displayed in this new vocation that the Archduke Charles repeatedly placed Austrian brigades under his command. In the spring of 1800 the greater part of the Mayence contingent was ordered to join the Austrian army: Albini was left with a weak detachment. In this condition Augereau sent him warning that hostilities were about to be renewed. The moment the truce was at an end, Albini fell upon an advanced division of the enemy, beat it out of the field, and got possession of the military treasure (kriegskasse) of the Dutch troops, and effected his retreat without loss. He then took up a position on the flank of Augereau, and harassed him in his advance in a way that was bitterly complained of by the French general in his reports to the Directory. A distinguished French general was detached against him; but Albini with his weak force made good his position till the suspension of arms which preceded the peace of Luneville.

The ratification of the arrangements by which the then reigning Elector of Mayence was declared to be the last, had not taken place in July, 1802, when the Elector Friedrich Karl died. Carl Theodor von Dalberg had been elected coadjutor and successor of the Elector of Mayence in 1787; but as affairs stood, it was doubtful whether his claims would be recognised. Albini acted with characteristic decision and promptitude. The moment the elector was dead, he despatched a courier to the coadjutor; mounted on horseback and administered the oath of allegiance to the troops, which had not been disbanded; returned to the palace and received the adhesion of the civil officials; and then threw himself into a carriage to proceed to Ratisbon. On the road he was met by the new elector, who had with equal promptitude repaired to that city and made the necessary arrangements. All parties were thus taken by surprise, and the succession of Carl Theodor remained unchallenged.

Amid all the changes of title and territory which fell to the lot of Carl Theodor during his unhappy reign, from 1802 to 1813, Albini was his prime minister and most confidential adviser. But both were involved in the vortex of Napoleon's stormy activity, and directed more by his will than their own. The burdensome and thankless toil of the minister during this period was to alleviate as much as possible to the subjects the pressure of events over which he had no control. In 1802 he was busy securing indemnities for the civil servants grown grey in office, who were thrown idle without any means of support. In 1803 he was of essential service in his master's territories, by protecting them from the licentiousness of the soldiery on their marches and countermarches. When Von Dalberg was created by Napoleon Fürst Primas of the Confederation of the Rhine, Frankfurt assigned him as a capital, and orders given to organise the new state in the French fashion, the legal experience of Albini was of essential service in adapting the new forms to the existing state of society. The year 1813, which put an end to the grand duchy of Frankfurt, also put an end to Albini's ministerial career.

From 1813 to 1815 he continued in a state of inactivity, undermining his health by the fretful impatience with which he endured his constrained and unwonted idleness. Towards the close of 1815 the Emperor Francis appointed him his ambassador to the diet of the Germanic Confederation. He repaired immediately to Frankfurt, but his strength was exhausted. Aware of approaching death, he retired to his property at Dieburg, where he died on the 8th of January, 1816.

Albini was decidedly hostile to revolutionary principles, and struggled against them both in the cabinet and the field. But he was an honourable opponent, and this was acknowledged by the partisans of the revolution, even in the heat of the contest. In politics he belonged, like many of his most distinguished countrymen of his age, to the school of Burke. Something of professional pedantry he carried into his diplomatic career; but though tenaciously attentive to forms, he valued them as contributing to the despatch of business. He was just and benevolent, and possessed in a high degree both civil and military courage. His manner to strangers was dry and reserved. His greatest weakness was his propensity to dwell with undue complacency in conversation on the importance of his own actions. He married in 1775, and was survived by his

widow, a son, and two daughters. (Zeitgenossen, *Dritten Bandes zweite Abtheilung*, Leipzig, 1818, 8vo.) W. W.

ALBI'NI, WILLIAM DE, was the son of a Norman baron who accompanied William the Conqueror in his invasion of England, and was rewarded with the lordship of Buckenham, in Norfolk, and the office of king's butler. Little is known of the younger Albini previous to his marriage with Adelais, queen dowager of Henry I., who possessed the castle of Arundel and other extensive estates in Sussex in dower from the king. De Albini is said to have advised the descent of Queen Matilda on England; but, though he joined in receiving her at Arundel, and fortifying the castle against Stephen, he took no part in the contest after her departure for Bristol [ADELAIS]. When Matilda's son Henry renewed the contest in 1153, De Albini joined King Stephen, with whom he had then long been friendly. The rival armies came in sight of each other at Wallingford; but before joining in battle, a trifling accident occurred, of which the Earl of Arundel took advantage to settle the matter in dispute without bloodshed. Stephen's horse became restive, and threw his master thrice; and this causing some hesitation among his soldiers, who considered it as a bad omen, the Earl of Arundel stepped forward, and in an eloquent harangue set before the king the evils of civil war with such effect that a truce was at once concluded, and before the end of the year the treaty of peace was ratified, by which Stephen agreed that the crown on his death should come to Henry. On the accession of Henry, in 1154, one of his first acts was to confer on De Albini and his heirs for ever the possessions he had acquired by his marriage, together with the earldom of Sussex, the livery of the third penny from the pleas of the county, and other honours and emoluments. In 1164, on the flight of Thomas à Becket from England, the Earl of Arundel was sent, with the Archbishop of York and others, on a mission to the pope. It is remarkable that on this occasion, while the bishops displayed the utmost violence in their language, the lay Earl of Arundel was extremely moderate in speech. His address to the pontiff, as given at length in Gervase, though it sets out with bespeaking indulgence on the ground of the earl's illiteracy — that is to say, his ignorance of Latin — gives ample proof, before the close, that no allowance was needed on the score of want of eloquence. Unfortunately, the earl's conciliatory views did not meet the approval of the bishops; the pope's proposals for an accommodation were rejected, and the mission returned unsuccessful. In 1173 the earl of Arundel distinguished himself in the war in Normandy caused by the rebellious sons of Henry, and in the same year, in conjunction with the justiciary and the high constable, De Lucy and De Bohun, he defeated the Earl of Leicester and a body of Flemings in the pay of the King of France, who had landed at Dunwich, taken Norwich, and threatened to overrun the country. At this battle, which took place at Fornham, in Suffolk, both the earl and countess of Leicester were taken, with all the knights in their train; and, according to some historians, no less than ten thousand Flemings were left dead on the field. This was De Albini's last important service. After founding the abbey of Buckenham, and joining in many religious benefactions, he died at Waverley, in Surrey, on the 12th of October, 1176, and was buried at Wymondham Abbey, in Norfolk, which had been founded by his father. He was succeeded by William, his eldest son, besides whom he had three sons and three daughters by Queen Adelais.

Much controversy has taken place on the question, whether De Albini became earl of Arundel solely by his marriage with Adelais, by which he became possessed in her right of the castle, and, according to most writers, of the earldom, or whether he was raised to the dignity in his own person, either by Matilda, as asserted by some historians, or by Stephen. Much light is thrown on the point, so far as it can be at this distance of time, by the report of the lords' committee on the dignity of a peer, which was drawn up by the late Lord Redesdale. That report is opposed to the opinion that the earldom of Arundel was originally conveyed by the possession of the castle, though a solemn decision of parliament to that effect was given in 1433, since which period it has been held that the castle carried with it the earldom. The opposite view to that of Lord Redesdale is supported at great length in Tierney's "History of Arundel." (Gervase, in *Decem Scriptores*, 1373. 1395. Brompton, in *ibid.* 1086. 1089.; Dugdale, *Baronage*, i. 118.; *Annales Waverleienses*, in Gale, *Historiæ Anglicanæ Scriptores*, ii. 161.; *Report of the Lords' Committee on the Dignity of a Peer*, p. 408, &c.; Tierney, *History of Arundel*, p. 117. 169, &c.) J. W.

ALBI'NIUS, LU'CIUS, a Roman plebeian, who, when the rest of the citizens, after the rout on the Alia in B. C. 390, were flying from the Gauls, conveyed in his own cart, from which he had obliged his wife and children to dismount, the Flamen of Quirinus, and the vestal virgins with the sacred things they were bearing away, in safety, to Cære. (Livy, v. 40.; Valerius Maximus, i. 1. 10.) W. B. D.

ALBI'NIUS, LU'CIUS PATER'CULUS, one of the original tribunes of the commons on the first institution of the tribunate as a national magistracy in B. C. 492. The name is sometimes, but less correctly, written Albinus. (Livy, ii. 33.; Asconius, *in Ciceronis Cornelianam*, p. 76. vol. ix. of Orellius' Cicero.) W. B. D

ALBI'NO, GIOVANNI (in Latin Al-

binus, Joannes), a Neapolitan statesman and historian, who lived in the latter part of the fifteenth century, is stated by the Italian biographers to have been of the town of Castelluccia, in the diocese of Capaccio, which is in the province of Principato Citra. He studied under Pontano and Panormitano (Beccadelli); and it appears from published documents that he became abbot and commendator of the abbey of S. Pietro del Piemonte di Caserta, and librarian to Alfonso II., duke of Calabria, the son and eventually the successor of Ferdinand I. in the throne of Naples. Some authorities also call Albino abbot of S. Agnolo at Fasanella. He stood high in the favour and confidence both of King Ferdinand and Duke Alfonso, the latter of whom styles him his counsellor, and appears to have relied greatly upon his advice both in civil and military affairs. In February 1495, after Alfonso, who had become king the preceding year, had abdicated in favour of his son Ferdinand, Charles VIII. of France entered and took possession of Naples; upon which Albino, as one of the chief adherents of the expelled Aragonese house, was declared a rebel and deprived of all he possessed by order of the French king's lieutenant and vicar-general, the Comte de Montpensier; but when the French were driven out a few months after, it may be presumed that Albino returned along with Ferdinand II. and recovered his property. The date of his death is not recorded; but we hear nothing of him after the year 1496. He is the author of a work relating to the transactions of his own time and country, in many of which he was personally concerned, entitled, in the original edition printed in 4to. at Naples in 1589, "Joannis Albini Lucani de Gestis Regum Neapo. ab Arragonia, qui extant libri quatuor." As it has been preserved, the work, which was published by the author's grand-nephew Ottavio Albino, consists only of the first, second, and fifth books, which are occupied with military operations carried on by Alfonso while he was duke of Calabria; and the sixth, the subject of which is the contest with the French under his son Ferdinand; but a good deal of information with regard to the events of the intermediate space, of which Albino's narrative is lost, is contained in a collection of instructions, patents, and letters, mostly addressed to him by the members of the Aragonese royal family, which is appended to the history. The volume, which is of great rarity, consists of 446 pages; of which the history, in Latin, fills 154; the appendix of documents, some in Latin, some in Italian, 286; and a Latin oration delivered by Albino at the coronation of his friend Alfonso (styled Alfonso II.), which immediately follows the history, the remaining six. The Abbé Lenglet du Fresnoy, who in his "Méthode pour étudier l'Histoire" (iii. 361.) describes this work as extremely rare, and yet very curious, and adds that it is still more rare to find added to it the letters of the same author, had probably never seen the appendix of letters, which are not written by Albino, but addressed to him. Mazzuchelli says that the volume was reprinted at Naples in 1594. Both the history and the letters are reprinted in the fifth volume of the "Raccolta di tutti i più rinomati Scrittori dell' Istoria Generale del Regno di Napoli," 4to. Napoli, 1769; and the same impression was also published in a separate volume. (Mazzuchelli, *Scrittori d' Italia*, who refers to Tafuri, *Storia degli Scritt. nati nel Regno di Napoli*, iii. 373., and to Volpi, *Chronologia de' Vescovi Pestani*, &c. 192—194.)

The Joannes Albinus whose Latin poems are contained in the first part of the "Deliciæ Poetarum Germanorum hujus superiorisque ævi illustrium, 12mo. Francof." (p. 183—370.), and who is erroneously entered in the new catalogue of the British Museum Library as the same person with the Neapolitan historian, was a Saxon, and appears to have lived at least half a century later than Giovanni Albino. Among his poems is one of some length, in hexameters, on the anniversary of the battle of Sieverhausen, which was fought between Albert, margrave of Brandenburg, and Maurice of Saxony, in 1553. Another is an historical poem entitled "De Mutationibus Regnorum, deque Quatuor in Mundo Monarchiarum Serie;" a third is devotional, "De Veteri et Nova Pentecoste, deque præcipuis Filii Dei . . Beneficiis;" the rest are Nuptialia, Funebria, Epigrammata, &c. G. L. C.

ALBINO'NI, TOMMASO, a diligent composer of operas, an agreeable singer, and a skilful performer on the violin, was born at Venice. The period of his birth and that of his death can only be inferred from the commencement and conclusion of his public career. He wrote more than fifty operas between the years 1694 and 1741, but such of these compositions as survive indicate rather a readiness of writing than any bright or original thought. In instrumental composition he was more successful, perhaps because he wrote less. (Gerber, *Lexicon der Tonkünstler.*) E. T.

ALBINOVA'NUS, CAIUS PEDO, a Roman poet, a friend and contemporary of Ovid, who addressed to him the tenth letter of the fourth book of his "Epistolæ ex Ponto." Respecting his life nothing is known. He appears to have tried his talent at various kinds of poetry, and we have reason for believing that he wrote an epic poem on the exploits of Germanicus, and that the twenty-three verses preserved in Seneca, which are known under the title "De Navigatione Germanici per Oceanum Septentrionalem," are a fragment of this epic poem. These verses describe the voyage of Ger-

manicus through the Amisia (Ems) into the Northern Ocean, which took place in A. D. 16. Albinovanus is said to have excelled in epic poetry, and he is also said to have written epigrams, but none are extant.

There are three Latin elegies which Joseph Scaliger, and many others after him, have ascribed to Albinovanus. The titles of these elegies are — 1. "Consolatio ad Liviam Augustam de Morte Drusi." 2. "De obitu Mæcenatis;" and, 3. "De Mæcenate moribundo." The first of them is ascribed to Ovid in several ancient MSS., and also by several modern scholars, such as Passerat, Casp. Barth, and others. The poem is well written, and is indeed not unworthy of the age of Augustus; but there is not the slightest evidence to render it probable that it is the work of Albinovanus. As regards the two other elegies, which Jos. Scaliger likewise attributes to Albinovanus, without however finding many followers, they are altogether unworthy of the Augustan age, no less than of the character of Albinovanus's style, which Quinctilian calls "sidereum," on account of its sublimity. The language is indeed pure Latin, but the whole manner of treating the subjects betrays a writer of a much later age. (Seneca, *Suasoria*, i.; Tacitus, *Annal.* ii. 23.; Martial, v. 5.; Quinctilian, x. 1. vi. 3.; Seneca, *Epist.* 122.; Wernsdorf, *Poetæ Latini Minores*, iv. p. 34, &c. 229, &c.; Burmann, *Anthologia Latina*, ii. 121.)

The fragment of Albinovanus on the voyage of Germanicus is printed in Burmann's "Anthologia Latina," ii. 121, &c., and in Wernsdorf's "Poetæ Latini Minores," iv. The elegies are also printed in Burmann's "Anthologia Latina," ii. 119, &c.; and in Wernsdorf's "Poetæ Latini Minores," iii. 155, &c. The first edition of all that is ascribed to Albinovanus was by Theodorus Corallus, Amsterdam, 1703, 8vo., which contains the notes of Jos. Scaliger, Lindenbrog, and D. Heinsius. It was reprinted at Amsterdam in 1715, and again at Nürnberg in 1771, but without the notes. The most recent edition is that of J. H. F. Meineke, which contains the text and a German translation in verse, Quedlinburg, 1819, 8vo.

L. S.

ALBI'NUS, a Roman procurator of Judæa in the reign of Nero (perhaps A. D. 63, 64, and the early part of 65). He was appointed to the government of the province on the death of Portius Festus. His government is described by Josephus as a tissue of abuses of every kind; he plundered the unfortunate provincials covertly and openly; oppressed them with heavy taxes; took bribes from their relatives to release such as had been imprisoned by the local authorities, or by former procurators, on a charge of robbery; and conceded, for a similar consideration, opportunities of creating disturbance to the more wealthy and seditious Jews, while those of quieter disposition were plundered with impunity. He did, indeed, at the beginning of his administration, exercise some severity against the Sicarii or assassins, of whom he wished to clear the country; and when he heard that Florus was coming to succeed him, he made some severe examples of the more atrocious criminals then in custody. The wickedness of his administration was however thrown into the shade by the greater atrocities of his successor, Gessius Florus, who goaded the Jews to the revolt which issued in their ruin. Tacitus has mentioned a Luceius Albinus, procurator of Mauretania, who was slain in the civil war between Otho and Vitellius (A. D. 69). Possibly he may have been the same person as the procurator of Judæa. (Josephus, *Jewish Antiq.* book xx. c. 10.; *War*, book ii. c. 14.; Tacitus, *Hist.* lib. ii. c. 58, 59.)

J. C. M.

ALBI'NUS (Ἀλβῖνος), a contemporary of Galen, who consequently was living in the latter part of the second century A. D. He wrote an introduction to the Dialogues of Plato (Εἰσαγωγὴ εἰς τοὺς Πλάτωνος Διαλόγους), which was printed by Fabricius in his Bibliotheca (1st ed.), and again by Fischer in the third edition of Four Dialogues of Plato, Leipzig, 1783, 8vo.

The authorities which speak of Albinus have been collected by Fabricius. (*Biblioth. Græc.* iii. 158.)

This Albinus Platonicus has sometimes been confounded with a Latin writer of the same name, who is mentioned by Boethius and Cassiodorus. He wrote on geometry, on the Dialectical works of Aristotle, and on music. Cassiodorus (*De Musica*, c. 5.) says that he had the work of Albinus in his library at Rome, and had read it: the work was brief. (Fabricius, *Biblioth. Græc.* iii. 158. 459.)

G. L.

ALBI'NUS, abbot of St. Augustin's, Canterbury, assisted Bede in the writing of his "Ecclesiastical History of the English Nation." He was a learned man, having acquired a considerable acquaintance with the Greek language and perfect knowledge of the Latin, under the instruction of Theodore, archbishop, and Adrian, abbot of Canterbury, the latter of whom he succeeded in 708. Among other portions of Bede's history for which he quotes Albinus as his authority, are the acts of Pope Gregory's missionaries and their successors in the province of Canterbury and the parts adjoining. There is a letter from Bede to Albinus in which he thanks him for again assisting him in this work. He died in 732. (Bede, *Historia Ecclesiastica Gentis Anglorum*, book v. chap. 20., and the introductory letter to King Ceolwulf in the same history; William Thorne, *Chronicle.*)

A. T. P.

ALBI'NUS, BERNARD, was born at Dessau, where his father was consul, in 1653.

He was descended from an ancient Franconian family, whose original name, Weiss, had been altered to Von Weissenlöw, by the Emperor Ferdinand III., when he confirmed the title of nobility granted them by his predecessor Maximilian I. The name of Albinus was first assumed by Peter von Weissenlöw, professor of poetry and mathematics, at Wittenberg, in whose house the grandfather of Bernard took refuge when reduced by misfortune to extreme poverty.

Bernard Albinus received his early education at home, and at the schools of Dessau and Bremen under Henry Alers. On its completion he went to Leyden; and having studied medicine and anatomy under Drelincourt and others, received his doctor's diploma in 1676. He visited Paris to study surgery, and after travelling through great part of France, returned to Holland in 1680. In 1681 he was appointed professor of medicine in the university of Frankfort on the Oder; and he soon after added to his medical lectures others on geometry and algebra. At this time also he wrote most of his essays, and had so high a reputation as a practitioner, that he was frequently called to give his advice to the German and Polish princes, who resided far from Frankfort; among these, Frederick William, elector of Brandenburg, sent for him to Potsdam, and appointed him his physician. He held this office till the elector's death in 1688, and then returned to his professorship at Frankfort. In 1694 he was offered the chair of medicine at Groningen; but the new elector, Frederick, retained his services by adding 600 florins a-year to his income, and promising him the first vacant canon's stall in the cathedral of Magdeburg. In 1696 Albinus married; and in 1697, being appointed physician to the elector, went to Berlin, where he lived in the most familar intercourse with his master. In 1700 he was invited to the professorship of anatomy and surgery at Leyden, but the elector would not spare him, and offered to ennoble him; an honour which Albinus declined from the same modesty and love of retirement which had hitherto induced him to conceal his noble origin. In 1702, anxious for domestic quiet and a scientific life, he added his own petition to that of the heads of the Leyden university, and at length persuaded the king (the Elector of Brandenburg had in 1701 assumed the title of king of Prussia) to let him accept the offered professorship. For the rest of his life he devoted himself to his lectures, of which the reputation contributed materially to increase the number of students at Leyden. He died in 1711, leaving eleven children, of whom three became professors of medicine.

Bernard Albinus appears to have been a man of singular modesty, prudence, and kindness of disposition. In whatever situation he was placed he obtained the love and respect of those around him; and it was probably to these qualities and to his excellence as a lecturer, more than to any great talent or success in medical science, that he owed the reputation which he long and generally enjoyed. His works are all brief dissertations and orations: their titles are as follow; and, with the exceptions indicated, they were all published at Frankfort, in 4to.—1. "De Catalepsi," 1676. 2. "De Adfectibus Animi," 1681. 3. "De Fonticulis," 1681. 4. "De Venenis," 1682. 5. "De Sterilitate," 1683. 6. "De Elephantiasi Javæ novæ," 1683. 7. "De Atrophia," 1684. 8. "De Ægro Melancholia Hypochondriaca laborante," 1684. 9. "De Poris Corporis humani," 1685. 10. "De Salivatione Mercuriali," 1684. 11. "De Thea," 1685. 12. "De sacro Freyendwaldensium Fonte," 1685. 13. "De Cervo Glande plumbea trajecto," 1686. 14. "De Missione Sanguinis," 1686. 15. "De Cantharidibus," 1687. 16. "De Hydrophobia," 1687. 17. "De Paracentesi Thoracis et Abdominis," 1687. 18. "De Melancholia," 1687. 19. "De Phosphoro liquido et solido," 1688. 20. "De Massæ Sanguineæ Corpusculis," 1688. 21. "De Somnambulatione," 1689. 22. "De Pravitate Sanguinis," 1689; 23. "De Diabete vera," 1689. 24. "De Apoplexia," 1690. 25. "De Epilepsia," 1690. 26. "De Pica," 1690. 27. "De Cardialgia," 1691. 28. "De Incubo," 1691. 29. "De Fame canina," 1691. 30. "De Tarantismo," 1691. 31. "De Mania," 1692. 32. "Vomica Pulmonum," 1693. 33. "De Dysenteria," 1693. 34. "De Morbo Hungarico," 1693. 35. "De Paronychia," 1694. 36. "De Febre Quartana," 1694. 37. "De Atherapeusia Morborum," 1694. 38. "De Elephantiasi," 1694. 39. "De Polypis," 1695. 40. "De Tabaco," 1695. 41. "De Polypis (Narium)," 1695. 42. "De Cataracta," 1695. 43. "De Ægilope," 1695. 44. "De Partu difficili," 1696. 45. "De Pleuritide vera," 1696. 46. "De Abortu," 1697. 47. "De Partu naturali," 1697. 48. "De Ortu et Progressu Medicinæ. Leidæ, 1697." 49. "Oratio de Incrementis et Statu Artis Medicæ. Leidæ, 1711." 50. "Oratio in Obitum J. J. Ravii. Leidæ, 1719." There is also an essay by him in the "Acta Naturæ Curiosorum," Dec. II. Ann. IV. Obs. 94.; and his lectures were published with the title "Caussæ et Signa Morborum, Gedani, 1792-5." (Boerhaave, *Oratio Academica de Vita et Obitu Bernhardi Albini*, Lugd. Bat. 1721, 4to.; Haller, *Bibliothecæ.*) J. P.

ALBINUS, BERNARD SIEGFRIED, the eldest son of Bernard Albinus, was born at Frankfort on the Oder, in 1697. He received both his classical and his medical education at Leyden, and showed in his early years an intellect considerably superior to that of his fellow-students. He studied medicine in the university under his father and the other professors, and received addi-

tional instruction from Ruysch and Rau, in whose labours he frequently shared. In 1718 he went to Paris to study at the hospitals, but in the following year was recalled to Leyden to take the office of reader in anatomy and surgery. In 1721, on the death of his father, he was unanimously elected to the professorship of those sciences, and for more than twenty years from that time he entirely devoted himself to the study and teaching of them. In 1745 he was chosen professor of therapeutics, and he remained in this office till his death in 1770.

Bernard Siegfried Albinus, though the best anatomist of his time, was not a great discoverer. The knowledge of many single facts is due to his investigations; but he was not the author of any important principle in anatomy or physiology. His merit consists in the accuracy with which he investigated all the subjects of his study, the clearness and completeness of his descriptions, and the care which he bestowed on the delineation of the various structures of the body. In all these he was unequalled; and he thus contributed more than any of his predecessors to render descriptive anatomy an exact science. The commencement of that close study of anatomy by which it is now nearly perfected in its adaptations to surgery may be traced in the publication of his works. The engravings of the bones and muscles by Vandelaar have never been surpassed in fidelity, and have rarely been equalled in beauty of execution. They are said to have cost Albinus 30,000 florins, for the artist lived for several years under his roof, and many of the first engravings were destroyed for trivial inaccuracies or defects.

The works of B. S. Albinus are—1. "Oratio inaug. de Anatome Comparata, Leid. 1719, 4to." in which he treats of the ovular generation of animals as compared with that of plants. 2. "Oratio qua in veram Viam quæ ad Fabricæ Corporis humani Cognitionem ducit, inquiritur. Leid. 1721, 4to." 3. "Index suppellectilis Anatomiæ quam legavit J. J. Ravius. Leid. 1721, 4to.," containing a life of Rau, and an account of his method of lithotomy described as Albinus had often seen him operate. [RAU.] 4. "De Ossibus Corporis humani. Leid. 1726, 8vo.," a manual for students. 5. "Historia Musculorum Hominis. Leid. 1734, 4to." At the time of its publication this was esteemed, and justly, the most complete work on descriptive anatomy that had ever appeared. 6. "De Arteriis et Venis Intestinorum Hominis. Leid. 1737, 4to.;" a remarkably accurate description, with a plate by L'Admiral. 7. "De Sede et Caussa Coloris Æthiopum et cæterorum Hominum. Leid. 1737, 4to." The pigment is here described, not as a network, but as a continuous membrane, and its seat is more accurately explained than it was before. 8. "Icones Ossium Fœtus Humani. Leid. 1737, 4to." 9. "Tabulæ Sceleti et Musculorum Corporis humani. Leid. 1747, fol. max." An edition of this, Albinus' greatest work, was published at London in 1749, and again in 1769; and an English one of very inferior merit at Edinburgh in 1777. 10. "Tabulæ Septem Uteri gravidi. Leid. 1748, fol. max." An appendix to this was published in 1751. 11. "Tabulæ Ossium humanorum. Leid. 1753, fol. max." 12. "Tabula Vasis chyliferi cum Vena Azygo, &c. Leid. 1757, fol." 13. "De Sceleto humano, Leid. 1762, 4to." 14. "Annotationes Anatomicæ," published in eight books or parts between 1754 and 1768. They consist for the most part of short essays in anatomy, with several well-executed plates: an analysis of their contents may be found in Haller, "Bibliotheca Anatomica," t. ii. p. 128., and in Portal, "Hist. de l'Anatomie et de la Chirurgie," t. iv. p. 553. They contain also Albinus' parts of the long controversy in which he angrily engaged with Haller and others respecting his claim to the discovery of the human membrana pupillaris, and some other less important structures. He edited the works of Harvey and Fabricius ab Aquapendente at Leyden in 1757, and, with Boerhaave, those of Vesalius in 1725. Twice also he edited, with notes, the "Tabulæ Anatomicæ" of Eustachius. In the "Ephemerides Naturæ Curiosorum" there is an account by him of the phænomena of digestion in a man whose ileum had an external communication, so that it was possible to ascertain the time in which different substances passed through the upper part of the digestive canal; and he was the author of several additions to the Bibliographia Anatomica of Douglas, published at Leyden in 1744. (*Commentarii de Rebus in Scientia naturali et Medicina gestis*, Lipsiæ, 1771, t. xvii. p. 543.) J. P.

ALBINUS, CHRISTIAN BERNARD, the second son of Bernard, was professor of anatomy at Utrecht, where he died in 1752. His works are — 1. "Specimen Anatomicum exhibens novam tenuium Hominis Intestinorum structuram. Leid. 1722, 4to., and 1724, 8vo.;" and 2. "De Anatome prodente Errores in Medicis, Trajecti ad Rhenum, 1723, 4to." and 3. "Diss. de Igne. Leid. 1725, 8vo." They are of trivial importance. (Haller, *Bibliothecæ.*) J. P.

ALBINUS, CLODIUS, whose complete name, according to his medals, was Decimus Clodius Ceionius Septimius Albinus, was a native of Adrumetum in Africa. His father's name was Ceionius Postumius, and his mother was Aurelia Messalina. He derived his descent from the Roman Postumii and Ceionii Albini; and he received the appellation of Albinus from the whiteness of his body at the time of his birth. His youth was spent in Africa, where he made only moderate progress in Greek and Latin learning. From his boyhood he showed a predilection for a military life. He entered the army at an

early age, and became known to the Antonini through Lollius Serenus, Bæbius Mæcianus, and Ceionius Postumius, with whom he had family connections. He served as a tribune in a body of Dalmatian cavalry, and successively in the fourth and first legions. During the rebellion of Avidius Cassius, in the reign of M. Aurelius Antoninus (A. D. 175), he kept the Bithynian armies faithful to the emperor. There is extant a letter of Aurelius in which he acknowledges the services of Albinus, and declares his intention to the person to whom it is addressed, to honour Albinus with the consulship. On the accession of Commodus (A. D. 180), Albinus was removed to a command in the Gauls, where he gained great reputation by defeating the Frisian nations beyond the Rhine. Commodus offered to confer on him the title of Cæsar and other privileges, but Albinus prudently declined these honours, either foreseeing that the fall of Commodus was near, or from knowing his jealous disposition. He was in the command of the armies in Britain when a false report arrived of the death of Commodus. In the harangue which he made to the soldiers on this occasion, he said that the senate should resume their former power, which would be the only means of preventing such men as Vitellius, Nero, and Domitian from exercising their tyranny: Commodus, he said, would have been a better governor, if he had feared the senate. For these reasons, he said, he had declined the title of Cæsar; he hoped that no one else would take it; and that the senate would hold the supreme power and distribute the provinces. The close of his speech, if truly reported, shows that his profession of regard to the senate was more nominal than real: "Let the senate make us consuls; and why do I say the senate? I mean you yourselves and your fathers, for you will be senators." These professions, however, secured the affection of the Roman senate, who preferred Albinus to all the competitors for the imperial power. The report of this harangue reached Commodus, who immediately sent Junius Severus to supersede him; but Commodus appears to have been assassinated before anything was done; at least there is no evidence that Albinus ever lost the command in the Gauls and Britain.

Albinus is said to have suggested the assassination of Pertinax, the successor of Commodus, though this is stated so vaguely by Capitolinus that it is difficult to know what he means. Albinus was still in Gaul or Britain with his army when Pertinax lost his life. On the death of Pertinax (A. D. 193) Julianus was named Imperator by the senate in Rome, Septimius Severus by the army in Illyricum, Pescennius Niger in the East, and Clodius Albinus in Gaul. According to another statement, Severus conferred on Albinus the title of Cæsar in order to keep him quiet, and to gain time for his contest with Pescennius Niger, his most formidable rival. It seems certain that Severus made a show of sharing the supreme power with Albinus. There is a medal of Albinus extant which appears to have been struck on the occasion of some compact between them, by which Severus associated Albinus with him in the empire; the inscription is CONCORDIAE AVGG. In the year A. D. 194 Albinus was consul with Severus. After the defeat of Niger, Severus, wishing to secure the succession to his sons, and fearing the favourable disposition of the senate towards Albinus, attempted to get rid of him by assassination. He sent him a most friendly letter, a copy of which is preserved by Capitolinus, in which Severus addresses him by the title of Cæsar and brother in the empire. The bearers of the letter had instructions to assassinate Albinus, but he suspected the treachery, and, by putting them to the torture, extracted from them a full confession. It is not stated where Albinus was when he received this treacherous message, but he was probably in Britain, for it is stated that he moved his forces from Britain to Gaul on hearing that Severus, finding his treachery discovered, was advancing upon him from the East with his usual promptitude.

A bloody and decisive battle was fought by the two armies, which mustered on each side 150,000 strong, near Lugdunum (Lyon). Albinus was defeated, and lost his life; according to some accounts he committed suicide (A. D. 197). Lugdunum, which Albinus had occupied before the battle, was taken and burnt by the soldiers of Severus. The head of Albinus was brought to Severus, who sent it to Rome with a letter to the senate, in which he upbraided them for their attachment to Albinus. Albinus left a son, or according to some authorities, two sons, who, with their mother, were put to death by Severus.

Albinus reigned as Cæsar and Augustus for three years and eight months in Gaul, Britain, and Germany. There are few medals of his time, which is explained by the fact that the colonies in those provinces which he possessed were not accustomed to coin. His title on some of his medals is Imperator Cæsar Clodius Septimius Albinus Augustus. The time of his birth, and consequently his age, is unknown; but Severus, in his own Memoirs, states that he was advanced in years when he acquired the imperial power, and that he was older than Pescennius Niger. Severus left on record his unfavourable opinion of the character of Albinus; but the testimony of so perfidious an enemy cannot be received, and from other evidence it appears that Albinus was entitled to respect. For his virtues and good qualities in his early years at least we have the evidence of M. Aurelius Antoninus in a letter which is preserved by Capitolinus. Ælius

Cordus, a collector of all kinds of scandal, accuses him of incredible gluttony; it is not improbable that as he advanced in years he grew indolent and addicted himself to pleasure. It is recorded of him that he was hated by his wife, was a hard master to his slaves, and savage towards his soldiers. His punishments were cruel, and he never pardoned. He was well acquainted with agriculture, on which he wrote a treatise: he was also said to be the author of a collection of stories called Milesian. (Julius Capitolinus, *Clodius Albinus*; Herodian, lib. iii.; Dion Cassius, lib. 73. 75.; Rasche, *Lexicon Univ. Rei Numariæ.*) G. L.

ALBINUS FLACCUS. [ALCUIN.]

ALBINUS, FRIEDRICH BERNARD, the youngest son of Bernard, was born at Leyden in 1715, and died in 1778. In 1745 he succeeded his brother Bernard Siegfried in the professorship of anatomy and surgery, and in 1771 in that of therapeutics. His works are — 1. "Disputatio de Deglutitione. Leid. 1740, 4to." 2. "Specimen Philosophicum Inaugurale de Meteoris ignitis. Leid. 1740, 4to." 3. "De Dissensione Anatomicorum. Leid. 1742, 4to." 4. "De Ambulatione, de eaque utili et necessaria. Leid. 1769, 4to." 5. "De Natura Hominis. Leid. 1775, 8vo." This last, which is his chief work, consists of little more than a series of aphorisms in physiology, chiefly founded on the precepts of his brother, Bernard Siegfried, whose opinions he seems to have inherited with his professorships. A catalogue of the anatomical museum left by Bernard Siegfried is added in an appendix. (*Commentarii de Rebus, &c.* Lipsiæ, t. xvii. xxii.) J. P.

ALBINUS, JOHANN GEORG, (the elder,) was born on the 6th of March, 1624, at Under-Neiza, near Weissenfels, where his father was pastor. He studied theology and philology at Leipzig, and afterwards became rector of the public school at Naumburg in 1653. This post he subsequently exchanged for that of pastor of the church of St. Othomar in the same town, where he died on the 25th of May, 1679.

During the seventeenth century, several societies were formed in Germany by poets and others, who were fond of cultivating their native language, which was then much neglected. Albinus joined one of these societies, which had been founded at Hamburg by Philip von Zesen and others, and which bore the name of the Deutschgesinnte Genossenschaft, or the Rosengesellschaft. Each member assumed a name which answered in some way to that of the society: Albinus assumed that of the Blühende (the blooming), and as a member of this society he wrote various poems, which exhibit all the defects and the bad taste of the age. The mixture of bombastic declamation and vulgar absurdity can scarcely be carried further than it is done in these poems, which are chiefly religious. He also wrote one drama. His works are — "Geistlich geharnischter Kriegeshelden, oder Soldaten-Lieder und Gebethe." Leipzig, 1675. "Jüngstes Gericht und ewiges Leben." Leipzig, 1753, 4to. "Himmelflammende Seelen-Lust der Sulamithin, oder Hugonis Pia desideria in prosa et ligata." Frankfurt, 1674, 12mo. "Immergrünendes Lob der christlichen Kaufmannschaft." Leipzig, 1652, 4to. "Eumelis, ein dramatisches Gedicht." Jena, 1657, 8vo. "Geistliche und weltliche Gedichte," Leipzig, 1659, 4to. (J. B. Liebler, *Nachrichten von Johann Georg Albini Leben und Liedern*, Naumburg, 1728, 8vo.; Adelung, *Supplement to* Jöcher's *Allgem. Gelehrt. Lexic.* i. 478, &c.; Gervinus, *Geschichte der poet. National-Literatur der Deutschen*, iii. 274. 345. 422.) L. S.

ALBINUS, JOHANN GEORG, (the younger,) the son of the former, was born at Naumburg. Concerning his life scarcely anything is known, except that he studied jurisprudence at Jena, that afterwards he lectured for some time at Erfurt, and then returned to Jena, where after the year 1714 we hear no more of him.

Albinus wrote two Latin dissertations on subjects of jurisprudence, "De Jure Miserabilium," Jena, 1680, 4to., and "De Delinquente Defenso," Jena, 1714, 4to., which are not worth much. He acquired more reputation by his poetical works, which he wrote in German. He had greater poetical talents than his father. He belonged to the poetical society of the Pegnitzschäfer, and wrote chiefly idyls. Their principal defect is an affectation of simplicity, and extravagant sentimentality. They were published under the following titles: "Der Jungfrauen und Junggesellen Kurzweilige Erquickstunden." Zeitz, 1685, 12mo. "Die chursächsische Venus, vorstellend der sächsischen Helden und Heldinnen Beilager." Zeitz, 1686, 12mo. Some of his sacred hymns have long been very popular, though they are full of religious sentimentality, and a reader of the present day could scarcely believe that they were written in earnest. (Dietmann's *Chursächsische Priesterschaft*, vol. v.; Wetzel's *Analecta Hymnica*, i. 45.; Adelung, *Supplement to* Jöcher's *Allgem. Gelehrt. Lexic.* i. 479.; Gervinus, *Geschichte der poet. National-Literatur der Deutschen*, iii. 303. 337.) L. S.

ALBINUS JOHANNES. [ALBINO GIOVANNI.]

ALBINUS, JOHANNES, a native of Coburg, studied in the university of Leipzig, where he afterwards became assessor of the philosophical faculty and professor of poetry. The latter office he held from the year 1585 till his death in 1607. During the period of his appointment in the university he was five times rector and five times dean of the philosophical faculty, and introduced various useful changes in the statutes of the university, for which he is still gratefully remembered.

There are extant by him three Latin orations and several Latin poems, which are among the best of the kind that were then produced in Germany. They appeared under the following titles: "Oratio in memoriam Mauritii Electoris Saxoniæ. Lipsiæ, 1572, 4to.". "Orationes Duæ in obitum Electoris Augusti. Lipsiæ, 1586," 4to. "Carmen Heroicum de Pugna memorabili inter illustrissimum Principem Mauritium et Albertum Marchiæ Brandenburgensis ad Pagum Sivershusen. Lipsiæ, 1585," 4to. "Poëmatum Libri Duo. Lipsiæ, 1591," 8vo. This volume is a collection of all the works of Albinus which are mentioned before. (J. H. Ernesti, *Oratio de Professoribus Poetices Seculi XVII. Lipsiensibus*; Adelung, *Supplement to* Jöcher's *Allgem. Gelehrten-Lexic.* i. 478.) L. S.

ALBI'NUS, PETRUS, a German historian who lived during the latter half of the sixteenth century. He was a native of Schneeberg in the Erzgebirge, and belonged to the noble family of Weise, which name he Latinised into Albinus. He studied at Leipzig and Frankfurt on the Oder, and after he had obtained his degree of bachelor, he resided for some time at Lauban in Silesia, about the year 1553. He was afterwards appointed professor of poetry in the university of Wittenberg, and historiographer to the Elector of Saxony. During the latter years of his life, in the reign of the electors Augustus and Christian I., Albinus lived at Dresden as private secretary to these electors successively. He died on the 1st of August, 1598.

Albinus was one of the most industrious historians that ever lived, but most of his works are written with such bad taste, that it would be impossible to read them now. These defects however arise more from the fashion of writing history then prevailing, than from his own want of judgment or skill. The countries whose history he has chiefly illustrated are Saxony and Meissen (Misnia). Some of his works are written in German, and others in Latin. They are chronicles of particular departments of history, genealogical works, historical dissertations, and Latin poems written on various occasions. The following are most worthy of notice: — 1. "Meissnische Land-Chronika," Wittenberg, 1580, 4to. (an improved edition appeared at Dresden, in 1590, fol., and was reprinted in 1610.) 2. "Meissnische Berg-Chronika," Dresden, 1590, fol., reprinted 1610. These two works are, properly speaking, only the first two parts of a large work in ten folios, each of which contained one particular part of the history of Meissen, as the author himself states at the close of the volume first mentioned. But with the exception of the first two volumes nothing has ever been published, and some of the subsequent volumes, perhaps all, are still extant in MS. in the archives at Dresden. 3. "Progymnasmata Saxonum Historiæ, in quibus pleraque sunt, quæ de antiquissimis Saxonum regibus, &c." Wittenberg, 1585, 8vo. 4. "Commentatiuncula de Wallachia," Wittenberg, 1587, 4to. 5. "Genealogia Comitum Leisnicensium deducta a majoribus Viperti Bellicosi," Wittenberg, 1587, 8vo. To flatter Count Henry of Ranzow, Albinus had this same work reprinted in 1587–8, under the title "Vipertus, sive Origines Ranzovianæ," 4to. 6. "Neu Stammbuch und Beschreibung des uralten Königlichen Geschlechts und Hauses Sachsen," Leipzig, 1602, 4to. 7. "Historia von dem uralten Geschlechte derer Grafen und Herren von Werthern," the last editions of which appeared at Leipzig, 1705 and 1716, fol. 8. Historiæ Thuringorum novæ Specimen," printed in Sagittarius's "Antiquitates Regni Thuringici." A considerable number of his works have, like the eight volumes of his history of Meissen, never been printed. (Adelung's *Supplement to* Jöcher's *Allgem. Gelehrten-Lexic.* i. 480, &c., where a complete list of his works is given.) L. S.

ALBIO'SO, MARI'O, a Sicilian musician and poet, born at Nasi. He was a canon of the order of the Holy Ghost, and died in 1686. He published "Selva di Canzoni Siciliani," Palermo, 1681. E. T.

ALBISSON, JEAN, was born at Montpellier, and educated with a view to practising at the bar. Before the revolution he was keeper of the archives to the states of Languedoc. Having embraced the party of the revolution, he held from 1790 to 1800 various administrative and judicial appointments in the department of Hérault. In 1800 he was nominated one of the commissioners of the appellate tribunal of Hérault; in 1802 he was, on the presentation of that department, elected a tribune by the senate; and in 1804 he was one of the commission upon whom devolved the task of proposing that Bonaparte should be created emperor. For this service he was created a councillor of state and member of the Legion of Honour. He took an active part in preparing the Code Civile, the Code de Procédure, and the Code de Commerce. In 1806 the Legislative Council nominated him assistant to the imperial procurator-general. In 1807 the preparation of several titles of the Code d'Instruction Criminelle was referred to him. He died on the 22d January, 1810, of a painful and lingering disease. Besides a number of occasional addresses and reports on various branches of legislation, Albisson published the following works: — "*Lois municipales* et économiques du Languedoc, ou recueil des ordonnances, édits, déclarations, arrêts du conseil, du Parlement de Toulouse. Montpellier, 1780, et années suivantes," 4to. "Discours sur l'Origine des Municipalités Diocésaines du Languedoc, sur leur Formation, sur leur Nature, et sur leur Influence dans l'Assemblée Générale. (Pour servir d'Introduction au

Tome IV, des Lois Municipales, &c.) Avignon, 1787," 8vo. " Lettre d'un Avocat à un Publiciste, à l'Occasion de la prochaine Assemblée des Etats-Généraux du Royaume. Avignon, 1791," 8vo. " Mélanges de Législation, ou Notions Elémentaires de Législation à l'Usage des Elèves de l'Ecole centrale de l'Hérault. Montpellier, an x. (1802)." 8vo. (*Eloge Funèbre prononcé par* Faure, *Moniteur*, 27 Janvier, 1810; *Code Civil Français, suivi de l'Exposé des Motifs des Rapports, Opinions, et Discours*, Paris, 1806, 12mo.; *Supplément à la Biographie Universelle*, voce " Albisson, Jean.") W. W.

ALBITTE, ANTOINE LOUIS, one of the most violent Jacobins of the French revolution, and afterwards a humble satellite of the Emperor Napoleon. The year of his birth is not stated by any of his biographers, but he is said to have only just completed his studies at the time when the violence of his principles procured his election as a member of the Legislative Assembly for the department of the Lower Seine, in September, 1791. His profession was that of an advocate, which he carried on at Dieppe; but even before the events of July, 1789, he was captain of a company of national volunteers. The subjects he was foremost in discussing in the Assembly were of a military nature, and he was named a member of the military committee. Amongst other measures which he took a prominent share in discussing was one for the augmentation of the gendarmerie, which he warmly opposed as dangerous to liberty. He denounced the ministers Narbonne and Bertrand de Molleville as guilty of incapacity and treason, and proposed their impeachment. After the defeat of the French troops at Tournay, in April, 1792, he made the proposal to take away from the generals the power of making regulations, and to give the common soldiers a greater share in courts martial. On the 11th of July he proposed the demolition of all the strong places in the interior of the kingdom, on account of the danger of their affording shelter to counter-revolutionists. On the morning after the memorable 10th of August he and his colleague Sers proposed and carried the resolution that every statue of a king should be destroyed, and a statue of Liberty erected in its stead. He was sent in September with Lecointre-Puyraveau to the department of the Lower Seine, to disarm suspected persons and deport the priests who refused to take the oath. He executed his commission with great severity, and in return was elected by the department to the National Convention. Here he was of the number of those who voted, on the 21st of December, against allowing Louis XVI. counsel on his trial, and shortly afterwards for putting him to death. On the 23rd of March, 1793, he carried the decree that emigrants taken prisoners in foreign countries should be massacred, whether found with or without arms. In Paris he was always the ardent opponent of the Girondins, and the proposer or supporter of the most violent measures; but it was in the country, and as commissioner to the armies of the republic, in which he attained the military rank of adjutant-general, that his atrocities were carried farthest. He was present in this character at the siege of Lyon and at the partial demolition of that city after its capture, at the operations of Carteaux against the insurgents of the south, and at the opening of the siege of Toulon, where he made the acquaintance of Bonaparte, which was useful to him in after-life. His cruelty was accompanied with luxury and avarice: at Bourg he is said to have bathed every morning in the milk that was brought for the consumption of the town. His success and his excesses seem at this time almost to have turned his brain: he amused himself by having the pope, the king of England, &c. guillotined in effigy; and when one day at the Théâtre Français the pit applauded the hemistich in Chenier's " Caius Gracchus,"

" Des lois et non du sang,"
" Let us have laws, not blood,"

he rose in anger, and vociferating imprecations on the audience, shouted out, " Let us have blood, not laws." In the formula of abjuration which he drew up for the signature of the priests of the department of the Ain, he not only compelled them to renounce the " trade of priesthood," but to add: " I equally renounce, abdicate, and recognise as falsehood, illusion, and imposture, every pretended character and function of priesthood, and swear, in the face of the magistrates and the people, whose omnipotence and sovereignty I recognise, never to avail myself of the abuses of the trade of priest, which I renounce, but to maintain liberty and equality with all my strength, and to live and die for the support of the one indivisible democratic republic, under penalty of being declared infamous, perjured, and an enemy to the people, and of being treated as such." Albitte sent to the Jacobins at Paris a list of his victims in the departments and of the priests whom he had " unpriested," and requested to be recognised, though absent, as a member of the society, an exception which was made in his favour. He solicited also a sanction of his proceedings from the commune of Paris, then a more powerful body than the Convention itself, and obtained it. The fall of Robespierre, however, brought him in danger. Numerous denunciations of his conduct were sent in to the Convention from the departments, and one from the administrators of the district of Bourg was referred to a committee. Albitte, thus pressed by danger, joined in a conspiracy to re-establish the reign of terror, which burst out in the insurrection of the first of Prairial in the year 3 (the 20th

May, 1795), one of the most terrible days of the whole revolution. It was on this occasion that the insurgents broke into the Convention, compelled that assembly to pass several decrees at the point of the sword, and after murdering Ferand, one of the members, presented his head on a pike to the president Boissy d'Anglas. After a desperate contest in the hall of the Convention, the insurgents were defeated and driven out, and the legislative body revoked the decrees it had passed under the influence of force, and voted, at the proposal of Tallien, the instant arrest of the members who had dared to bring them forward or to countenance the conduct of the insurgents. Albitte was ably defended by his younger brother Jean Louis, also a representative of the Lower Seine, who on this occasion broke through a course of habitual inaction; the decree for his arrest was nevertheless passed, but it was found that during the confusion he had escaped. He was condemned in default of appearance; his colleagues were sentenced to death, and committed suicide in a body to avoid the guillotine, Albitte remained concealed till the general amnesty for revolutionary offences issued on the 26th October, 1795, (the 4th Brumaire, year 4,) soon after which he was appointed by the Directory municipal commissary at Dieppe. On the overthrow of the Directory by Bonaparte he became a warm partisan of his old acquaintance, who rewarded his zeal by naming him sub-inspector of reviews, a post which he maintained during the imperial government. He accompanied Napoleon in this capacity in the invasion of Russia, and died of cold, fatigue, and hunger, on the retreat from Moscow, on the 25th December, 1812. It is said that he maintained existence during three days with the remains of a flask of brandy, which in his last moments he shared with one of his unfortunate companions, the only act of benevolence that is recorded in his history.

The name of Albitte is appended to various political pamphlets, four of which are in the great collection of tracts on the French revolution preserved at the British Museum. The two of most interest are — 1. "Albitte, representant du Peuple, envoyé près l'Armée des Alpes aux braves Soldats et Gardes Nationaux en réquisition commandés par le Général Carteaux" (published at Valence); an address to the soldiers of Carteaux, in his character of envoy to the army, in which, after the customary denunciations of the policy of "Pitt and Coburg," he as usual exhorts the soldiers to "exterminate the brigands." 2. "Lettre du Citoyen Albitte à son Collègue Dubois Crancé," dated at Commune-Affranchie, the new name given to Lyon, in the year 2 (1794); a defence of himself from the charge of having wrongfully accused his colleague, in which he states some particulars of his former life which appear to have escaped the notice of his biographers. The others in the Museum are, Observations respecting some prizes made by a French privateer, and a Report on a new invention of the Sieur Barthelemi de la Recologne connected with the manufacture of gunpowder. (Arnault, &c., *Biographie des Contemporains*, i. 80, &c.; Rabbe, &c. *Biographie des Contemporains*, i. 61, &c.; *Life*, by Fallot, in *Biographie Universelle*, lvi. (or 1st of Suppl.) 147, &c.; Buchez et Roux, *Histoire Parlementaire de la Révolution Française*, xxxvi. 359.; *Pamphlets* of Albitte.) T. W.

ALBIUS, RICARDUS, or Richard White, an English Jesuit, known only as the author of two works; the first, "Hemisphærium Dissectum," Rome, 1646 and 1648, which Lalande puts down in his astronomical catalogue, but which is (Dechâles, i. 23.) a work on pure geometry, after Archimedes and Euclid. The other work (Montucla, iv. 628.), with the title "Chrysæspis, seu Quadratura Circuli" (place and date not given), was on the quadrature of the circle, which White, like many others, imagined himself to have obtained. But there is one peculiarity about his case, namely, that he was afterwards convinced of his error, a state to which it is not upon record that any other squarer of the circle was ever brought. Richard White is sometimes confounded with his contemporary Thomas White, also a Roman Catholic priest. A. De M.

ALBIZZI, a Florentine family, originally from Arezzo, which acted a leading part in the history of Florence during the fourteenth and fifteenth centuries. The Albizzi were "popolari," or a popular family, and belonged to the great Guelph party. LANDO DEGLI ALBIZZI was repeatedly one of the priori or members of the executive towards the end of the thirteenth century. His son COMPAGNO or Pagno was elected one of the priori in November, 1301, and was one of the Neri party who proscribed the Bianchi, or opposite faction. He is mentioned by Dino Compagni (book ii.) as a powerful and violent party man. His brother FILIPPO was one of the priori in 1317, and was afterwards made Gonfaloniere. PIERO, son of Filippo, was several times one of the priori, and became the acknowledged leader of the burgher aristocracy, which, under the pretence of maintaining the preponderance of the Guelph party and keeping out the Guibeline or noble aristocracy, enforced a system of proscription, and established the board of the capitani of the Guelph party, which could deprive any obnoxious citizen of his political rights. [ALBERTI, BENEDETTO.] Piero degli Albizzi, having overcome the rival family of the Ricci, became in reality the head of the Florentine republic; and although an attempt was made, in 1372, to restrain his power, he retained his influence as the head of his powerful Guelph party, together with his friends Strozzi and Lapo di Castiglionchio. In 1378, Salvestro dei Medici and Benedetto

Alberti roused the people to overthrow the tyranny of the capitani, and the insurrection and anarchy of the lower orders called ciompi were the result. In the following year, 1379, Piero degli Albizzi, with many more of his party, was arrested under a charge of treason against the republic. The judge could find no sufficient evidence against Piero, but the people loudly demanded his death, threatening to destroy all his relatives; and Piero, in order to save his family, acknowledged the charges brought against him, and was beheaded. His nephew, MASO or TOMMASO DEGLI ALBIZZI, was exiled. A reaction took place in 1382, by which Benedetto Alberti and other leaders of the people were banished or put to death, and the exiled leaders of the Guelph aristocracy, among whom Tommaso degli Albizzi was foremost, were recalled. In 1393, Tommaso was made Gonfaloniere di Giustizia, or chief magistrate, and as such he proscribed the family of Alberti and their friends to revenge the death of his uncle Piero. Tommaso then became the acknowledged leader of the Florentine republic, which he continued to be till his death. He had a great share in the ultimate success of the war against Pisa, by which that state became subject to the Florentines in 1406. He was sent on several embassies, among others to Queen Joanna II. of Naples, in 1414. Tommaso died in 1417, at seventy years of age, leaving his eldest son, RINALDO, under the care of his friend, Niccolo d'Uzzano, who retained his influence as leader of the republic.

Uzzano was prudent and moderate, and he managed to maintain internal peace for several years, during which Florence attained a high degree of commercial prosperity. But Rinaldo degli Albizzi, being hot-headed and rash, began first to intrigue against, and afterwards to quarrel with, the rival family of Medici, which had become very popular. In 1430 Rinaldo led the republic into a war with Lucca, against the advice of old Niccolo d'Uzzano. Filippo Maria Visconti, duke of Milan, sent an army to the assistance of Lucca, under Piccinino, a celebrated condottiere, who routed the Florentines. In 1432 Niccolo d'Uzzano died, and Rinaldo, being no longer checked by his prudent advice, ran into desperate measures, and determined to ruin his rival, Cosmo de' Medici, the most popular man in Florence. In September, 1433, Rinaldo, having won over to his side the gonfaloniere and other magistrates, caused Cosmo to be arrested under some frivolous pretence, intending to have him put to death; but, through fear of the people, he was only banished to Padua, and afterwards to Venice. In the following year, 1434, at the new election of the executive, the party favourable to the Medici recovered the ascendancy, Cosmo was recalled, and Rinaldo degli Albizzi was exiled, and many of his friends were banished or executed. In 1436 Rinaldo went to the court of Filippo Maria Visconti, duke of Milan, to excite him to war against Florence. He remained an exile the rest of his life, and died at Ancona in 1452. Some of his sons settled at Gaeta, and others at Cesena and Imola.

ANTON FRANCESCO DEGLI ALBIZZI, grand nephew of Rinaldo, was in the service of the Florentine republic in 1527 and 1529 as commissary at Pisa and Arezzo. In 1530, after the taking of Florence by the troops of Charles V. and of the Medici, he was exiled. He joined in the attempt of Filippo Strozzi in 1537, was taken with him at Montemurlo by the soldiers of Duke Cosmo de' Medici, and was beheaded. His cousins, descended from Luca, a younger brother of Rinaldo degli Albizzi, remained at Florence, and one of their descendants was made, in 1639, Marquis of Castelnuovo by the Grand Duke Ferdinand II. de' Medici. This branch of the Albizzi still continues to exist at Florence. (Pignotti, *Storia della Toscana*; Ammirato, *Delle Famiglie nobili Fiorentine*; Reumont, *Tavole cronologiche e sincrone della Storia Fiorentina*; Mecatti, *Storia genealogica della Nobiltà e Cittadinanza di Firenze.*)

ANTONIO ALBIZZI, of another branch of the family, born at Venice in 1547, went to live at Florence, and was the founder of the Academy degli Alterati. Having embraced the doctrines of the Reformation, he was obliged to expatriate himself, and he retired to Kempten in Germany, where he published, in 1600, a genealogical and historical work, "Principum Christianorum Stemmata." He died at Kempten in 1626. Häberlin of Göttingen published his life in 1740. TOMMASO DEGLI ALBIZZI, born at Florence, went in his youth to France as page to Maria de' Medici, who was married to Henry IV. in 1600. He became imbued with the doctrines of the Reformation, and published some controversial book at Lyon in 1624. The affair, however, was hushed up, and he was allowed to return to Florence, where, by prudent conduct, he contrived to live in peace, though still suspected of heterodoxy. Professor Rosini, in his "Monaca di Monza," has introduced Tommaso degli Albizzi among the historical characters of his novel.

The Franciscan monk BARTOLOMEO ALBIZZI of Pisa, author of the work on the Conformities of the Life of St. Francis with that of Jesus Christ, was not of the same family. [ALBIZZI, B.]

In the seventeenth century there was Cardinal FRANCESCO ALBIZZI of Cesena, descended of the old Florentine stock, who wrote several learned works on canon law:—1. "Sulla Giurisdizione dei Cardinali nelle Chiese di loro Titolo." 2. "Sull' Incostanza da ammettersi, e no, nel Diritto." And, 3. a reply to the famous Sarpi: "Risposta alla Storia dell' Inquisizione di Frà Paolo Sarpi."

He died in 1684, at ninety-one years of age. (Mazzuchelli, *Scrittori d' Italia;* Tiraboschi, *Storia della Letteratura Italiana.*) A. V.

ALBIZZI, BARTOLOME'O, (Bartholomæus Albicius or Pisanus) was born at Rivano in Tuscany, but was surnamed "of Pisa" from professing the order of St. Francis in that town, where he lived from 1343. The work which alone has rendered him notorious is the "Conformities of the Life of St. Francis with that of Jesus Christ." He presented this work to the chapter-general of his order assembled at Assisi in 1399, who testified their high approbation of his labour, and rewarded it by presenting him with a dress that had belonged to the saint himself. He died two years after, at a very advanced age, in the convent of Pisa, the 10th of December, 1401. Wadding (*Annales Minorum*, ix. 158, 159.) has described Albizzi as preaching successfully for sixty years; as called upon to teach theology at Bologna, Padua, Pisa, Siena, and Florence; as adhering strictly to the spirit of his monastic vows, and performing many miracles by the merits of saints and by the virtue of relics which he carried about with him. The remains of the acts and monuments of the order of St. Francis are mostly derived from Albizzi, who is said to have been a voluminous writer. Among his less-known writings are — 1. "Opus Conformitatum B. Virginis cum Christo." 2. "De Vita et Laudibus B. Mariæ Virginis, Libri VI. nunquam antea in Lucem, nisi nunc, editi." Venice, 1596, in 4to. 3. "De Laudibus Sanctorum." 4. "De Verbis Domini." 5. "Expositio in Regulam S. Francisci." 6. "Summa Casuum Conscientiæ" (unless this be merely one of the various names of a similar work by another Bartholomew of Pisa). 7. "Sermones Quadragesimales de Contemptu Mundi sive de triplici Mundo," written in the year 1397, but printed at Milan by Ulderic Scinzenzeler in the year 1488, in 4to., and again edited by John Mapelli, Milan, 1503, in 4to. 8. "Sermones Quadragesimales, qui continent multarum Quæstionum et Casuum Conscientiæ Resolutiones. Lugduni. Romanus Morin, 1519," 8vo. These titles are from the lists by Wadding in his Scriptores Ordinis Minorum, from Henri Willot's Athenæ Franciscanorum, and Prosper Marchand's Dictionnaire Historique. 9. His other work, "The Conformities of the Life of St. Francis with that of Jesus Christ," has a history of its own from the number and variety of the attacks and defences it has sustained. The manuscript is preserved in the library of the Duke of Urbino. A first edition, one of the early works of the press, without printer's name or date, is known to be in folio, and to have been printed at Venice. A copy, supposed unique, is mentioned as belonging to the Hohendorff library. The second and third editions were mere abridgments printed at Venice, the one in 1480 and the other in 1484, under the title "Li Fioretti di San Francisco assimilati alla Vita ed alla Passione di nostro Signore" ("Flowers of the Life of St. Francis assimilated to the Life and Passion of our Lord"). In refutation of this there was written some time after, by Pietro Paolo Vergerio, "Discorsi sopra i Fioretti di S. Francisco," for which discourses he was declared a heretic, and his book was placed in the Index Expurgatorius.

Only two more editions of the Life of St. Francis were published previously to the Reformation, which from their fulness and rarity are of the highest value and produced the earliest refutations. The first is in folio, Milan, 1510, and was entitled "Opus aureæ et inexplicabilis Bonitatis et Continentiæ Conformitatum scilicet Vitæ beati Francisci ad Vitam Domini nostri Jesu Christi." The preface is by Francis Zeno, vicar-general of the Italian Franciscans. The second is also a Milan edition, in 1513, with the same title. A refutation of this work appeared in Germany in 1531; and it has often been printed since in Germany. The Wittenberg edition of 1542 has the title "Der barfüsser Mönch Eulenspiegel und Alcoran" ("The barefooted Monks' Jester and Alcoran"). This edition has a preface by Martin Luther; but the refutation itself was written by Erasmus Alber, who, according to the advertisement to the reader, visited the convent of Franciscans by the Elector of Brandenburg's order, and found this book of the Conformities esteemed there like another Koran. He therefore abridged and refuted it. Various Latin paraphrases of this refutation appeared from 1542 to 1561 under titles beginning "Alcoranus Franciscanorum." A French translation of this refutation by Conrad Badius (Geneva, 1556, in 12mo.) contains his notes and preface, and soon after Badius added a second volume of his own extracts from the Conformities. The whole goes by the title of "L'Alcoran des Cordeliers." The refutation has also appeared in Flemish. These assaults on this work were so vigorous that the Franciscans sent forth new editions much modified, which are as follow: — The first, "Liber aureus inscriptus Liber Conformitatum, &c., denuo editus a Jeremia Bucchio Sodali Franciscano." It was printed at Bologna in 1590, in folio. The second modified edition, the seventh in all, still more changed from the original, is called "Antiquitates Franciscanæ, sive Speculum Vitæ beati Francisci et Sociorum, per Philippum Bosquierum," Cologne, 1623, in 8vo. But the work was also defended against its refutations in "Apologeticus pro Libro Conformitatum adversus Alcoranum Franciscanorum, Auctore Henrico Sedulio," &c. Antwerp, 1607, in 4to. A third refutation is by Luke Osiander, entitled "Ein schöner wolriechender Rosenkrantz zusammen gebunden auss dem köstlichen übertrefflichen Buch der Francis-

caner Münch, welches sie 'Librum Conformitatum' nennen" ("A beautiful sweet-smelling Garland of Roses collected out of the delicious excellent Book of the Franciscan Monks which is called 'Liber Conformitatum,'") printed at Tübingen, 1591, 1594, in 4to. A counter refutation to this refutation by Michael Anisius, entitled "Freundliche Zairreissung dess schönen und wolriechenden Rosenkrantzes, welch ein Stutische Grass-Magd, Hoëselea genannt, auss dem Köstlichen übertrefflichen Buche, derer Franciscaner Mönche welches sie 'Liber Conformitatum' nennen, abgebrochen," &c., was printed at Ingoldstadt, 1592, 8vo. ("A friendly rending of the beautiful and sweet-smelling Garland of Roses which a Grass-woman plucked from the delicious excellent Book of the Franciscan Monks called 'Liber Conformitatum.'") The other principal refutations are — 4. The collections by J. Wolfius in his "Lectiones mirabiles et reconditæ," at article "Franciscus." 5. The ninth chapter of the "Legende dorée, ou Sommaire de l'Histoire des Frères Mendians de l'Ordre de St. Dominique et de St. Francois." In this is a short but exact summary of the Conformities. 6. "Franciscus Prophano-Redivivus, das ist," &c. printed at Halle in 1615, in 4to.

The Conformities however have been reproduced under various shapes on different occasions, especially in "Prodigium Naturæ et Gratiæ Portentum, hoc est, Seraphici P. Francisci Vitæ Acta ad Christi Domini Vitam et Mortem regulata et coaptata a Petro de Alba et Astorga," Madrid, 1651, in folio. The Conformities, which in Albizzi's work amount to forty, are here spread out into four thousand varieties. (Prosper Marchand, *Dictionnaire Historique*; Fabricius, *Bibliotheca Lat. Med. et Inf. Æt.* i. 131.; *Bibliothèque des Sciences et des beaux Arts*, iv., 318.) A. T. P.

ALBO, R. ISAAC (ר' יצחק אלבו), a German rabbi, a native of Ratisbon, and brother to R. Petachia and R. Nachmiah (Nehemiah) of Ratisbon. He lived in the twelfth century, and was a pupil of R. Judah Chasid (the Pious). He was one of the authors of the "Tosephoth," or Supplement to the Ghemara. He must not be confounded with R. Isaac Hazaken, or the elder, who was also one of the authors of the "Tosephoth," but who, instead of being the pupil, was the preceptor of R. Judah Chasid. (Wolfius, *Biblioth. Hebr.* i. 648. 655.; R. Gedalia, *Shalshel. Hakkab.* p. 54.; R. Abrah. Zacuth. *S. Juchasin*, p. 124.) C. P. H.

ALBO, R. JOSEPH (ר' יוסף אלבו), a celebrated Spanish rabbi, who is called by David Ganz the divine philosopher, was a native of Soria in Old Castile, near the source of the river Duero. He was born towards the latter part of the fourteenth century. He exercised his rabbinical functions at Montalvan in the district of Alcañiz in Aragon, which synagogue he represented as one of the learned rabbis who in the year 1412 were engaged in the celebrated public discussion with Jerome à Sancta Fide, which was held in the presence of the antipope Benedict XIII. The victory in this dispute was loudly proclaimed by the monks throughout Christendom as having fallen to the ex-Jew Jerome, to the great scandal of the Jews, especially in Spain, where their religion and institutions were every day more calumniated, and where many are said in consequence to have gone over to Christianity. To vindicate the honour of his nation and the cause of his religion, and to confirm the faith of those who were wavering, Joseph Albo produced in the year A. M. 5185 (A. D. 1425) his famous work called "Ikkarim" ("Foundations or Principles") of the Jewish faith. In this noble work he not only illustrates and supports the articles of his own religion, but attacks with considerable power those of the Christian faith and practice which are opposed to them. He did not long survive the completion of this his great work, but died in the year A. M. 5188 (A. D. 1428), hardly three years after its completion, according to Bartolocci and most of the Jewish chronologists. De Rossi fixes his death in A. D. 1430, but does not say on what authority. Plantavitius, with singular inaccuracy, has given A. D. 1390 as the date of his death. The "Sepher Ikkarim" reduces the fundamental articles of the Jewish faith to three heads. I. The existence of God. II. The Mosaic law, which is declared to be from God. III. The doctrine of a future state of reward and punishment. The whole work is divided into four "maamarim" or dissertations. 1. Treats of the various religions and sects into which mankind are divided, and ends by announcing the three fundamental articles of the Jewish faith as above; it is divided into twenty-six chapters or heads. 2. Treats of the first article, namely, the existence and unity of God; it consists of thirty-seven chapters. 3. Declares the second article, namely, the divine origin of the Mosaic law, and consists of thirty-seven chapters. 4. Which consists of fifty-one chapters, treats of the third article, that is, of rewards and punishments in this life and that to come. Throughout this work the author has brought all the powers of an acute and philosophic mind to bear upon the most important points in dispute between the Jews and Christians. While he defends his own faith, he does not spare the doctrines of the Romish church, especially the mass, the doctrine of transubstantiation, as well as the Trinity, the genealogy of Christ, the change of the Sabbath, and the other doctrines of the New Testament. The "Sepher Ikkarim" was first printed at Soncino, in the duchy of Milan, A. M. 5246 (A. D. 1486), in 4to.; at Venice, by Bomberg, A. M. 5281 (A. D. 1521);

and at Rimini, A. M. 5282 (A. D. 1522), 4to.; again at Venice by Jo. de Phari, A. M. 5304 (A. D. 1544); then at Lublin in Poland, A. M. 5357 (A. D. 1597); and, lastly, at Venice, A. M. 5384 (A. D. 1624). Wolff says that he also saw in the library of R. Oppenheimer an edition of Salonichi (Thessalonica), A. M. 5281 (A. D. 1521); which library contained also the very rare edition of Venice, A. M. 5304, above noticed, as well as that of Lublin, and a manuscript copy of the work. The rarest and most esteemed edition, however, is the first, printed at Soncino; all the subsequent editions are more or less curtailed, especially as regards the twenty-fifth chapter of the third maamar or dissertation, which treats more especially of the Christian doctrines. The "Sepher Ikkarim" was also published with a voluminous commentary by R. Gedalia ben Solomon, a Polish rabbi, with the title "Etz Shatul" ("A Tree planted") (*Psalm* i. 3.): it was printed at Venice by Pietro and Lorenzo Bragadino, A. M. 5378 (A. D. 1618), in folio. The reason for adopting this title of "Etz Shatul" is thus given by R. Gedalia himself in the preface to his commentary: "As a tree when planted has roots, branches, and foliage, so in this work the commentary forms as it were the root, the indices of scriptural texts are as the branches, and the quotations from the 'midrashim,' or allegorical expositions, are as the leaves, which altogether make up the planted, that is the living and growing, tree." No complete translation of this interesting work has yet been published, though it has been partly translated by many celebrated oriental scholars, as Buxtorff, Hulsius, and Scherzer, as well as Andr. Eisenmenger, who gives many passages from it in his "Judaismus Detectus." Wolff says that Esdras Edzard had a complete Latin version in the handwriting of Jo. Buxtorff, and that after his death it passed into the hands of his son, who was pastor of the Lutheran church in London. Gilbert Genebrard published a translation of those parts of this work in which Christianity is attacked, including the whole of the twenty-fifth chapter of the third "maamar," with a defence of the Roman Catholic doctrines therein assailed, in his work, "Contra R. Josephum Albonem, R. Dav. Kimchium, et alium quemdam Judæum anonymum nonnullos fidei Christiana articulos oppugnantes;" printed at Paris by Martin Le Jeun, A. D. 1566, in 8vo. Professor Paul Fred. Opitius of Kiel had a copy of the "Ikkarim," with manuscript notes by Genebrard. Besides the various printed and manuscript copies of the Oppenheimer library, there are in the Bodleian library three printed copies, namely, the first edition of Soncino, A. D. 1486; that of Rimini, 1522; and the "Etz Shatul," or "Ikkarim" with the commentary of R. Gedalia ben Solomon, Venice, 1612. There is also among the manuscripts in the Bodleian one partly on vellum and partly on paper, with the title "Sepher Ha Ikkarim Lehar Joseph Albo" ("The Book of the fundamental Articles of the Rabbi Joseph Albo"), bearing date A. M. 5253 (A. D. 1493), in folio, very clearly written. There seems to be only one opinion among the learned as to the great merit of this work. Father Bartolocci says, "Throughout this whole work the Jew shows himself to be a man of an acute and philosophic mind." Andrew Masius, in his Index of Jewish Authors, subjoined to his commentary on the book of Joshua, calls the "Ikkarim" a learned work written in a philosophic spirit; and Grotius, in his Commentary on Matthew, v. 20., calls the author "a Jew of the keenest intellect." Richard Simon also gives this work the preference over all others which treat on the Jewish religion; and Jo. Molther, in his "Chronologia Judaica," p. 37., speaks of a certain Matthew Vehius, who was converted by this work either to Judaism or Arianism. Some learned men, indeed, both Jews and Christians, have been struck with this singularity, that he has reduced the fundamental articles of their faith to three, whereas Maimonides and their other great men have made them thirteen. Albo accordingly reduced the other ten, and among them the expectation of the advent of the Messiah, to mere secondary doctrines. According to the "Siphte Jeshenim" he also wrote, 2. "Meah Daphin" ("A Hundred Leaves"), which also treats of the articles of the Jewish faith; R. Shabtai no doubt here copies the "Shalshelleth Hakkabbala," p. 61. According to the "Sepher Juchasin" he also wrote, in the Spanish language, 3. "Elenchtico contra Hagmon (הגמון)" ("A Treatise against the Cardinal or Bishop"). This work was directed against the pseudo-bull of the antipope Benedict which he published against the Jews immediately after the disputation between the ex-Jew Jerome and the rabbis. The council of Constance having elected in the interim Martin V. to the papacy, the Jews of Aragon and Catalonia refused obedience to the antipope, whom they called Friar Peter, and appealed to the new pope, then residing at Florence, whom (not knowing his true name) they call Mark. Thus the "Shalshelleth Hakkabbala," p. 113., says, "The Jews came before the pope, who was called Mark of Florence, complaining against Friar Peter" (the Cardinal Pedro de Luna, which was the name of Benedict XIII.) "concerning this matter, and the Jews were sent away absolved. This work, therefore, by Joseph Albo was written in Spanish most probably for the purpose of informing the new pope of the injustice of the bull issued by the antipope against his nation. (Bartoloccius, *Biblioth. Mag. Rabb.* iii. 776. 796—798.; Wolfius, *Biblioth. Hebr.* i. 503—505. iii. 381, 382. iv. 848.; De Rossi, *Dizionario*

Storico degl. Aut. Ebr. i. 43, 44.; Id. *Biblioth. Judaic. Anticrist.* p. 14., et *Annali Ebr. Tipogr. del Sec. XV.* p. 44.; Buxtorfius, *Biblioth. Rabb.* p. 317.; Plantavitius, *Biblioth. Rabbin.* No. 524.; Imbonatus, *Biblioth. Lat. Hebr.* p. 55.; R. Gedalia, *Shalsh. Hakkabbala*, p. 61. 113.; Abr. Zacuth, *S. Juchasin*, p. 134.; Hottingerus, *Biblioth. Orient. Cl.* iii. 20.; Urus, *Catal. MSS. Orient. Biblioth. Bodl.* i. 53.; Hyde, *Catal. Libror. impress. Bibl. Bodl.* i. 24.; R. Simon, *Hist. Crit. du Vieux Test.* p. 540.) C. P. H.

ALBOIN, son of Alduin, chief or king of the Longobards, a nation of ancient Germany, who are described by Tacitus (*German.* 40.) as being a tribe of the Suevi. In the general movement of the northern nations towards the south, which took place in the fourth and fifth centuries of our æra, the Longobards migrated from the shores of the Baltic to the banks of the Danube, and after defeating the Heruli, they occupied Pannonia, in the first part of the sixth century. Here they came in contact with the Gepidæ who had settled in part of Dacia and of Mœsia Superior; and a war ensued between the two tribes, in which the Longobards under their king Alduin totally defeated the Gepidæ. Young Alboin distinguished himself in this war, and killed with his own hand the son of Thorisin, king of the Gepidæ. After the death of Alduin (about A. D. 553), Alboin succeeded him as king of the Longobards, and carried on a fresh war against the Gepidæ, in which he nearly exterminated that tribe (A. D. 566), killed Cunimund their king, and forced his daughter Rosamund to become his wife. In the year 568 Alboin with all his tribe invaded Italy, being invited, as some say, by Narses, the successful general of Justinian, whom his successor Justin had disgraced. A party of Longobards had previously served as auxiliaries in the successful campaign of Narses in Italy against the Goths. Alboin first invaded the province of Forum Julii or Friuli, over which he placed his nephew Gisulfus as duke or governor. He next occupied the country of the Veneti. On crossing the river Piave he was met by Felix, bishop of Treviso, to whom he granted a diploma for the security and protection of his see and its property. The Longobards were at that time Arians. The only towns which resisted Alboin were Padua and Mantua. In the following year Alboin conquered the Milanese territory, and afterwards a part of Liguria. Ticinum, the modern Pavia, made a stout resistance, and was not taken till the year 572. Meantime, however, the Longobards crossing the Po occupied the provinces of Emilia and Tuscia or Tuscany

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[illegible] appear that the progress of the Longobards was in some degree facilitated by the schism of the Archbishop of Aquileia, who had assumed the title of patriarch and asserted his independence of Rome, and opposed the decrees of the fifth œcumenic council of Constantinople. The see of Milan was also in a state of schism with Rome. Cardinal Noris observes that these metropolitans submitted themselves willingly to the Longobards, who, being Arians, could protect them against Rome, and the eastern emperors who ruled at Rome.

Alboin, irritated at the obstinate defence of Ticinum, had sworn to put all the inhabitants to the sword; but on entering the eastern gate, after the town through famine had surrendered at discretion, his horse fell under him and would not rise again, when one of Alboin's attendants suggested to him that this was perhaps a warning to him to spare the poor inhabitants. Upon this Alboin abjured his oath, and his horse rose up, and he rode to the palace of Theodoric, where he fixed his residence. Such is the account of Paulus Diaconus, the historian of the Longobards.

In the year 573, Alboin, being at Verona, after drinking deeply at a great banquet, ordered a cup to be brought which he had made out of the skull of Cunimund, and invited his wife Rosamund to drink out of it. Paulus Diaconus testifies that he saw the cup nearly two centuries afterwards in the possession of King Ratchis. This insult roused Rosamund to deadly vengeance. She conspired with Helming, her foster-brother and armour-bearer to the king, and, by a curious stratagem, the queen induced Peredeus, a brave Longobard captain, to assist them in murdering Alboin, which they effected while the king was taking his afternoon sleep. Alboin was generally regretted by the Longobards, for he had some great qualities mixed with his native ferocity. Rosamund escaped to Ravenna with her daughter Albswinda and her paramour Helming, whom she married. Longinus the exarch, wishing to marry Rosamund, induced her to get rid of Helming, and to marry himself, promising her that he would make her queen of Italy. The treacherous woman assented, and administered poison to Helming as he came out of the bath. Helming soon felt the effects of the poison, and he compelled his wife, at the point of the sword, to drink the remainder; and thus they both died. Longinus sent Albswinda, with the treasures that Rosamund had brought with her, to the Emperor Justin at Constantinople. (Paulus Diaconus; Muratori, *Annali d'Italia*; Sigonius, *De Regno Italiæ.*) A. V.

ALBON, CLAUDE-CAMILLE-FRANÇOIS COMTE D', [illegible] of France. He was born at Lyon in 1753, and spent the greater part of his short life in

ALBON, CLAUDE-CAMILLE-FRANÇOIS COMTE D', descended from [illegible]

ALBON, CLAUDE-CAMILLE-FRANÇOIS COMTE D', descended from [illegible]

visiting foreign countries, and in acquiring a literary notoriety by writing books and otherwise. He began to publish as soon as he was out of his minority, and his works amount altogether to nearly a dozen; among which may be mentioned a boyish declamation against conquerors, entitled "Dialogue entre Alexandre et Titus," which appears to have been originally printed in or before 1774; a collection, in 8vo., of "Œuvres Diverses," stated to have been read by him to the Academy of Lyon on the day of his reception, 1774; an "Eloge" on Quesnay, the founder of the Economistes, of whose views he was a great admirer, 8vo. 1775; a poem entitled "La Paresse," a pretended translation from the Greek of Nicander, 8vo. 1777; a "Discours," 8vo. 1784, in which he maintains that the age of Augustus was far outshone both in science and literature by the age of Louis XIV.; an "Eloge" upon Court de Gebelin, 8vo. 1785, &c. But his most curious and characteristic performance is a sort of survey of the entire social condition of the principal nations of Europe, which first appeared in 1779 and the following years, in 3 vols. 8vo., under the title of "Discours Politiques, Historiques, et Critiques, sur quelques Gouvernemens de l'Europe," and was afterwards extended, or recast, and re-published in 4 vols. 12mo. in 1782, with the new designation of "Discours sur l'Histoire, le Gouvernement, les Usages, la Littérature, et les Arts de plusieurs Nations de l'Europe." Of the four volumes, the greater part of the first is devoted to England, the remainder to Holland; the second is occupied with Switzerland and Italy; the rest of the subject of Italy is discussed in the third; and the fourth goes over Spain and Portugal. The work is not destitute of talent; there is a certain degree of spirit and buoyancy in the writing; and many of the remarks are acute and sensible enough. But the self-possession and self-satisfaction with which the count proceeds in all circumstances, whether he happens to know anything about what he is talking of or not, is very amusing. The great object of his discourse (or discourses rather, for there are two of them) on England, is to prove that the English government, instead of having any character of freedom about it, according to the vulgar notion, is really the most despotic that has ever existed. The king, he maintains, is in fact perfectly absolute, the constitution being essentially and practically a mere monarchy, only with a crowd of inconveniences not to be found in states purely or openly monarchical; and as for the people, they are

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the circumstance that it is a prerogative of the crown both to convoke and to dissolve the parliament when it chooses. The Count d'Albon died at Paris in 1789. He is remembered not only for his books, but for a market which he built in the town of Ivetot, in Normandy, of which he was proprietor, with the following Latin words cut over the gateway:—"Gentium commodo, Camillus III." (Camille III., for the accommodation of the nations); and for the gardens around his château at Franconville, near Paris, which were laid out in the English style with great taste, and of which a set of views was published, in 19 plates, in an 8vo. volume, in 1784. (*Biographie Universelle.*)

G. L. C.

ALBON, MARQUIS DE FRONSAC. [ANDRE', SAINT.]

ALBO'NI, PA'OLO, an excellent landscape painter of Bologna of the beginning of the eighteenth century. After practising for some time in Bologna, Rome, and Naples, he went, in 1710, to Vienna, where he remained about thirteen years, when he was deprived of the use of his right side by an attack of paralysis. He returned in consequence to Bologna in 1722, and commenced painting anew with his left hand; his pictures, however, after this accident, although surprising under the circumstances, were very inferior to his previous works. He painted something in the style of Ruysdael and other Dutch masters. His daughter, Rosa Alboni, also excelled in landscape painting. Alboni died in 1730. (Crespi, *Vite de' Pittori Bolognesi, &c.*)

R. N. W.

ALBORE'SI, GIA'COMO, a celebrated architectural painter of Bologna, where he was born in 1632. He first studied the principles of architecture and perspective under Domenico Santi, and afterwards became the scholar of Agostino Mitelli, whose daughter he married. Alboresi excelled in architectural painting in fresco, and executed many great works both in public and in private buildings in Bologna, Florence, and Parma. The western façade of the cathedral at Florence was painted by him, assisted by Antonio Maria Pasio. The figures in his pictures were painted by Fulgenzio Mondini, the scholar of Guercino, until 1664, when he died; they were afterwards painted by Giulio Cesare Milani. Alboresi died in 1677, aged forty-five. (Malvasia, *Felsina Pittrice;* Crespi, *Vite de' Pittori Bolognesi, &c.*)

R. N. W.

ALBORNO'Z, DIE'GO FELI'PE, a canon and treasurer of the church of Carthagena, who lived in the middle of the seventeenth century. He is said to have been born of a noble family, but nothing appears to be

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tilla politica y Cristiana," published at Madrid in 1666, in 4to., consisting of articles on

the virtues and vices, in alphabetical order. He also published at Madrid in 1658, in 4to., "Las Guerras civiles de Inglaterra," which is a translation from the Italian of Maiolino Bissaccioni. (N. Antonius, *Bibliotheca Hispana Nova*, i. 308.) J. W. J.

ALBORNO'Z, GIL or ÆGI'DIUS DE, was born of a noble family at Cuença in Spain about the beginning of the fourteenth century. He studied at Saragossa, and afterwards at Toulouse, and, having taken holy orders, became chaplain and privy councillor to Alfonso XI. king of Castile, who made him archdeacon of Alcantara, and afterwards caused him to be raised to the archiepiscopal see of Toledo. He accompanied Alfonso in his expedition against the Moors in Andalusia, which ended in the defeat of the Moors and the capture of the town of Algesiras. After the death of Alfonso in 1350, his successor Pedro, styled "the Cruel," continued his favour to Albornoz, until Albornoz ventured to remonstrate with him against his adulterous connection with Maria de Padilla. The king and his paramour resolved to get rid of their troublesome monitor; and Albornoz, to save his life, was obliged to fly from Spain. He repaired to Avignon, where Pope Clement VI. was then residing, who soon after made him a cardinal. Albornoz also enjoyed the favour of Clement's successor, Innocent VI., who appointed him his legate in Italy, and intrusted him with the recovery of the papal states, which, during the absence of the popes, and at the instigation of the Emperor Louis of Bavaria, had been occupied by several powerful families, Ordelaffi, Malatesti, Vico, and others. Albornoz, having collected a body of mercenaries of various nations, proceeded to Italy in the summer of 1353. He first repaired to Milan in order to sound the archbishop Giovanni Visconti, who was lord of the Milanese, and who had also obtained possession of Bologna, notwithstanding the claims of the popes on that city. The archbishop received the legate with all respect, and professed in general terms his devotion to the papal see. Albornoz, partly in order to lull the jealous suspicions of Visconti, resolved not to move at first towards Romagna, but to march direct through Tuscany towards Rome. The first enemy he had to encounter was Giovanni Vico, tyrant of Viterbo. While at Siena, Albornoz availed himself of some dissensions which had arisen among the citizens of Perugia, to recover possession of that important city in the name of the pope. He then despatched messengers to the great German company of mercenary adventurers commanded by the notorious Fra Moriale, who had formerly served in the Neapolitan wars under the standard of Louis of Hungary, but who were now wandering about Italy and plundering the territories of those towns which would not save themselves from spoliation by paying money. These freebooters, to the number of 8000 men, were at that time ravaging the territory of Todi, not far from Perugia. Albornoz, fearing that they might join his enemies, attempted to engage them for the service of the pope; but they refused, saying that they preferred living as they then did. Albornoz then requested that at least they would not turn their arms against the pope, and he promised money and other favours to their chief Moriale, who came to terms, and, moving his men from Todi, led them north of the Apennines into the Marches. Albornoz then marched from Perugia to Montefiascone, where he took up his winter quarters previous to attacking Vico of Viterbo. In the mean time he managed to win over to his side the citizens of Orvieto. Vico, on hearing of this, marched against Orvieto, took it, and put to death several of the chief men, and levied heavy contributions upon the citizens. Albornoz, whose troops were inferior in number, especially in cavalry, and whose treasury was low, was obliged to look on, and act on the defensive. Having at last contrived to seduce, partly by bribes and partly by spiritual threats, a body of the enemy's cavalry, he attacked Vico in the spring of 1354, and defeated him between Orvieto and Acquapendente. He then reduced several towns in the neighbourhood; and Vico, finding himself forsaken by most of his partisans, made offers of surrender. Albornoz allowed him a safe conduct for himself and family, and even appointed him governor of Corneto. By this act of clemency he won general favour; and not only Viterbo, but Narni, Terni, and the whole of Umbria, submitted to him. The pope was displeased with the indulgence shown to Vico; but Albornoz explained to him the motives of his conduct, and urged the necessity of such policy. He now marched northwards against the brothers Malatesti, lords of Rimini. He had previously sent to Rome Cola di Rienzi, the demagogue, who had been confined for some time in the prison of Avignon, and whom Albornoz had induced Pope Innocent to release, thinking he might be a useful instrument. Cola was received at Rome with great honour, and he began to put down the turbulent Roman barons and to enforce order. He also seized and put to death Fra Moriale, the freebooter chief. Cola being shortly after murdered in a popular insurrection, the supremacy of the pope was temporarily re-established at Rome. The Malatesti, being defeated by the troops of Albornoz, entered into an arrangement by which they submitted to the pope, restored Ancona and other towns, and retained Rimini, Pesaro, and Fano as vassals and tributaries of the see of Rome. Polenta, lord of Ravenna, did the same; and Gentile da Mogliano, lord of Fermo, was obliged to surrender himself into the hands of the legate. Ordelaffi, lord of Forli and Cesena, and Man-

fredi, lord of Faenza, still held out. In the year 1356 Albornoz preached a crusade against them, and granted ample indulgences to those who contributed money for this object. Having by these means collected men and money, he first marched against Ascoli, which he took, as well as Faenza, by capitulation. Forli and Cesena still held out. About this time some intrigues in the papal court of Avignon caused Albornoz to be recalled by the pope; and the legate, having assembled at Fano a general parliament of the cities of Romagna in April, 1357, made known his recall; but he was entreated by all who were present to defer his departure for some months. In the mean time an insurrection, encouraged by the legate's secret correspondence, broke out at Cesena with the cry of "The Church for ever!" and the town was entered by the troops of the legate and plundered. Francesco Ordelaffi, lord of Forli, also surrendered to the legate; and thus the whole Romagna was restored to the papal allegiance. Albornoz returned to Avignon, but in the following year he was sent again to Italy by the pope, who saw the mistake he had made in recalling him. On his return to Italy, Albornoz went to Naples to appease some dissensions between Queen Joanna I. and several refractory barons. On this occasion Albornoz instituted an inquiry into a sect of heretics called Fraticelli, who were numerous in the kingdom of Naples. The sect originated in a division among the friars of the order of St. Francis, and had been denounced in a bull dated 1318 by Pope John XXII. The Emperor Louis of Bavaria protected the Fraticelli, being in a manner his allies, against the court of Avignon. They were originally men who aspired to a higher degree of spirituality than the rest of their brethren, who professed an absolute renunciation of all property, whether personal or common, as being the rule of evangelical perfection, and as having been practised by Jesus Christ and his disciples. This made them especially obnoxious to the wealthy clergy, and to the papal court of Avignon in particular. The Fraticelli were persecuted by the Inquisition both in Italy and the south of France. Benedict XII. had excommunicated them in a bull dated 1335, in which he made a long enumeration of the heads of their heresy. Among them were enthusiasts, who exaggerated the merits of St. Francis, and assimilated him to Jesus Christ. As usual in such cases, the Fraticelli were accused by their enemies of heinous crimes and of shameless profligacy, of which Genesius de Sepulveda, the biographer of Albornoz, gives most incredible details. The torture, which was applied to some of them, was a sure means of making them confess any atrocity. Sepulveda says that the cardinal was so shocked at the confessions of the accused that he caused a number of these Fraticelli, both men and women, to be seized and burned alive.

In 1360 Albornoz took possession of the important city of Bologna by a secret treaty with Giovanni da Oleggio, who, being governor of it for the Visconti of Milan, had made himself independent some years before. Barnabo Visconti remonstrated with Albornoz in support of his claims to Bologna, but the legate replied by asserting the anterior rights of the papal see over the same city. Visconti sent an army to recover Bologna, but the legate surprised and defeated it, and then he formed a league against Barnabo with the Marquis d'Este of Ferrara, Carrara lord of Padua, and Feltrino Gonzaga lord of Reggio. Pope Urban V., who had succeeded Innocent VI., solemnly excommunicated Barnabo. After some defeats Barnabo sued for peace, which was concluded in March, 1364.

In 1367 Pope Urban V. determined upon visiting his Italian dominions, which had been restored to him through the exertions of Cardinal Albornoz. He met the cardinal at Viterbo. After a few interviews, the pope one day demanded abruptly of Albornoz an account of his fifteen years' administration. The legate ordered a cart loaded with the keys of all the towns and fortresses which he had taken to be brought into the court of the palace, and told the pope that he had spent his own property in recovering those places for His Holiness. The pope, struck with this significant indication of the obligations which he owed the cardinal, took him to Rome, where the cardinal asked and obtained leave to resign his commission as legate. Albornoz returned to Viterbo, where he died three months afterwards, in August, 1367. His will, which is annexed to his life, written in Latin by Genesius de Sepulveda, provided, among other things, for the erection of a Spanish college at Bologna. He was one of the most remarkable men who have wielded at the same time the crosier and the sword. (Muratori, *Annali d'Italia*; *Vita del Cardinale Albornoz tradotta da F. Stefano da Murcia Rettore del Collegio degli Spagnuoli in Bologna*, 1590.) A. V.

ALBO'SIUS JOANNES, or AILLEBOUT, a French physician of the sixteenth century, was born near Autun, practised medicine at Sens, and was physician to Henry III. of France. He published in 1587 an account of a fœtus which had remained in the uterus of a woman at Sens for twenty-eight years, and had acquired the hardness of stone by the deposition of earthy matter in all its tissues. The title of his work is "Portentosum Lithopædium, sive Embryon petrifactum Urbis Senonensis, in Utero per Annos 28 contentum," Sens, 1582. It contains a succinct account of the case, and a short commentary, both of which are well written. The strangeness and novelty of the event (for at that time no similar case was on record,

though there are now several well-authenticated examples of it), excited great curiosity, and the book was reprinted in various forms. Simon de Provanchere published the case with a commentary in French, and Cordæus inserted it at the end of his "Commentarius in Librum priorem Hippocratis Coi de Muliebribus," with which it is also published in Spachius's "Gynæciorum," p. 739. (with a coarse engraving of the mother and child at p. 479.), and in Bauhin's "Gynæciorum Libri Tres." Rosset also wrote an account of the case, with his explanation of it, in the form of a dialogue in Latin verse, in a work which he called "Scleropalæcyematis, sive Lithopædii Senonensis . . . Causæ," and which forms an appendix to his "Τστεροτομοτοκία, id est, Cæsarei Partus Assertio." In the copy of the latter inserted in Spachius's "Gynæciorum," p. 463., are two cases of large abscesses of the abdomen opened by the actual cautery, which were communicated by Albosius, of whose merits Rosset speaks very highly. (*Life* in *Biographie Médicale.*)

J. P.

ALBRECHT ACHILLES. [ALBERT.]

ALBRECHT, ALCIBIADES, margrave of Baireuth, son of Casimir, margrave of Brandenburg, and grandson of the Elector Albert Achilles, was born at Anspach on the 28th of March, 1522. At the division of the Franconian principalities in 1541 Baireuth fell to his lot. He was a dissipated and reckless soldier of fortune. He originally enlisted under the banners of the Duke of Alba, but was taken prisoner on the 2d of March, 1547, in one of his first battles, by the Elector of Saxony. Recovering his liberty he entered the service of the emperor, and in 1551 laid siege to Magdeburg at the command of the Elector Moritz of Saxony. Next year we find him concluding a treaty with France at Chambord in the name of the Protestant princes of Germany, against whom he had been hitherto fighting, and carrying on war as a French partisan against the city of Nürnberg and the bishops of Bamberg and Würzburg, whom he forced to cede some of their lands to him. In the course of the same year he made peace with the imperial court upon the condition that he should be allowed to retain his new acquisitions. Hereupon Würzburg, Bamberg, and Nürnberg entered into an alliance with the Elector Moritz with a view to recover their lost territories. The allied forces gained a victory over the margrave Albrecht at Sievershausen in the Hanoverian territories on the 9th of April, 1553, but the elector fell in the battle. The troops of the allied powers following up their advantage notwithstanding this loss, entered the territory of Baireuth, and on the 22d of June took and destroyed the fortress of Plessenburg. Albrecht after this disaster led an unsettled life as an exile, wandering from one court of the south of Germany to another. He died of consumption on the 8th of January, 1555, while on a visit to his cousin the margrave of Baden at Pfortzheim. (Lang, *Geschichte des Fürstenthums Baireuth.* Göttingen, 1801.)

W. W.

ALBRECHT I., prince of ANHALT: the year of his birth is unknown. He succeeded his father some time between the years 1290 and 1293, but the exact date is uncertain. His reign constitutes an æra in the history of North Germany from the circumstance of his having prohibited the use of the Wendish language in his courts of justice. After the murder of the Emperor Albert I. in 1308, he took an active part in the intrigues which preceded the election of a successor to the imperial throne. Albrecht I. of Anhalt was liberal in his donations to the church. He died in 1316. (Beckmann, *Historie des Fürstenthums Anhalt.* Zerbst, 1710, fol.)

W. W.

ALBRECHT II., prince of ANHALT, son of Albrecht I., was, as well as his brother Waldemar I., a minor at the time of his father's death. The brothers reigned conjointly till the death of Albrecht, which happened in 1362. Their relative Waldemar of Brandenburg having died childless in 1320, their claim to be his heirs was uncontested by any member of the family; but the Emperor Ludwig IV. claimed the Mark of Brandenburg as a fief that had lapsed to the crown, and bestowed it upon his own son. It might be anger on account of this treatment, or it might be a belief of the story told by the Waldemar generally admitted to have been a mere pretender, that induced them to support in 1348 the claims of that adventurer. The principality of Anhalt suffered severely during the war to which his pretensions gave rise, which lasted till 1355. The burden of government during the greater part of this war lay upon Albrecht, for Waldemar undertook a journey to the Holy Land in 1343. Albrecht stood high in the confidence of the Emperor Charles IV., and it is as one of his counsellors that his name is appended to the golden bull promulgated at Metz in 1356. Albrecht died in 1362, leaving his sons to the care of his brother, who only survived him a few years, falling in battle against Bishop Gerard of Hildesheim in 1367. There were two other princes of the name of Albrecht in this family; but neither of them calls for more particular notice. (Beckmann, *Historie des Fürstenthums Anhalt.* Zerbst, 1710, fol.)

W. W.

ALBRECHT of AUSTRIA. [ALBERT.]

ALBRECHT, BALTHASAR AUGUSTIN, a German historical painter, born at Berg, near Munich, in 1687. He studied painting in Munich, spent some years in Italy, and returned to Munich in 1719, when he was appointed painter to the court, and in-

spector of the gallery. In the abbey church of Schwarzach, at Ingolstadt, at Eichstädt, at Landshut, and at Diessen in Bavaria, there are altar-pieces by him. He died at Munich in 1765. (Lipowsky, *Baierisches Künstler-Lexicon.*) R. N. W.

ALBRECHT I. of BAVARIA, the third son of the Emperor Ludwig V. (who by the extinction of the family of Lower Bavaria had succeeded to the whole territory), by his second wife Margareta of Holland, succeeded in the year 1349, along with his two elder brothers, to the joint sovereignty of Lower Bavaria and the provinces of Holland, Zealand, Hainault, and Friesland. A family compact entered into in 1353 gave the Netherland provinces, along with the district of Straubing and twenty-two communes in Bavaria, to Ludwig's sons Wilhelm and Albrecht along with their mother. Margareta died in 1356, and Wilhelm became insane in 1358. Albrecht then assumed the reins of government, and guided them as administrator for his insane brother and himself till 1388, when the former died without heirs. Albrecht continued to govern in his own right till his death in 1404. He resided alternately at the Hague and Straubing, and left the reputation of a clement prince without distinguishing himself particularly either in civil or military capacity. His second son Albrecht, whom the Bavarian genealogists call Albrecht II., died before him, according to some in the year 1387, according to others in the year 1399. (Arnpekhius, *Chronicon Bojoariorum;* Pezius, *Thesauri Anecdotorum novissimi*, t. iii. pars iii.; Joannes Adlzreiter, *Boicæ Gentis Annales*, pars ii.; Ersch und Gruber, *Allgemeine Encyclopädie*, voc. "Baiern.") W. W.

ALBRECHT III. of BAVARIA, the great grandson of Stephen II., brother of Wilhelm and Albrecht I., whose portion of Lower Bavaria was divided at his death into three parts by his sons. Albrecht III. descended from Johann, the third son, who received München and the territory dependent on it for his share. Albrecht, the son of Ernst I., is called in history "the Pious," a name which he appears, like many other princes, to have owed to his weakness and want of character. In youth he married clandestinely Agnes of Pernau, the daughter of a barber or keeper of a bath, whom his enraged father, on the discovery of the misalliance, caused to be drowned in the Danube, in October, 1436. Arnpekhius says that the young prince was long afflicted in consequence; but his marriage with Anna of Brunswick took place in the same year. In 1438 Albrecht became duke of Baiern-München by the death of his father. His reign was peaceable, but he left public business in a great measure to his wife. Having quarrelled with her towards the close of his life, he associated his two eldest sons with him in the government. He was subject to frequent attacks of the gout, and his chief occupations were music and hunting. On the death of the Emperor Albert II. the Bohemian crown was offered to the Duke of Baiern-München by the nobles of that country, but he declined it, as likely to involve him in struggles incompatible with his indolent disposition. He died in February, 1460. (Arnpekhius, *Chronicon Bojoariorum;* Adlzreiter, *Boicæ Gentis Annales;* Ersch und Gruber, *Allgemeine Encyclopädie*, voc. "Baiern.") W. W.

ALBRECHT IV. of BAVARIA, called by historians Albrecht the Wise, the son of Albrecht III., was born on the 14th of December, 1447. It was the prudence and resolution of this prince that laid the foundation of the greatness of his family.

In early life he and some of his brothers were sent to Rome for their education. He made such progress in his studies, that in after life the rude nobles of Upper Germany, who were jealous of his superiority over them, called him in mockery the writer (der schreiber).

Albrecht was under age when his father died in 1460. By the will of Albrecht III. his two eldest sons were to govern jointly the hereditary territories of their family. John III. and Sigismund accordingly assumed the government, but the former dying without heirs in 1463, Albrecht IV. succeeded as next in order to the joint regency. This arrangement lasted only for the next two years. Sigismund, an unambitious self-indulgent man, resigned the task of prince to his brother Albrecht. Christopher, the fourth brother, an ambitious prince, and, on account of his courage and taste for magnificence, a favourite with the nobles, claimed to be admitted to a share in the government on the resignation of Sigismund. A league was formed among the equestrian order of the duchy to support his claims. The controversy was referred to the arbitration of Ludwig of Bavaria, of the line of Landshut, who pronounced in favour of Albrecht. Christopher and his partisans refused to acquiesce in the decision of the arbiter, but Albrecht broke up the confederacy by his politic arts. Christopher persisting in his intrigues, his brother caused him to be arrested, and, in spite of the remonstrances of his vassals and the mediation of the emperor, kept him a prisoner till thirty-six of the equestrian order became securities for his future good behaviour. Albrecht, as soon as he found himself secure in the possession of undivided authority, turned his attention to the extension, consolidation, and permanent organisation of his states, and found therein ample occupation for the rest of his life.

Passing over many acquisitions which he made from time to time, he redeemed in 1481 Stadt-am-hof, which his predecessors

had mortgaged to the burghers of the imperial free town Ratisbon; and in 1486 he persuaded the citizens of Ratisbon themselves to do homage to him as their liege lord. This acquisition however he was obliged to abandon on account of the threats of the Emperor Maximilian I., who refused to allow so important a city to be alienated from the empire. In 1493, on the extinction of the house of Abensberg, Albrecht purchased that valuable territory from the emperor, and incorporated it with his dominions. The death of George the Rich, whose grandfather had united the inheritance of the Ingolstadt and Landshut branches of the Bavarian family, without male heirs in 1503, opened to Albrecht the prospect of once more reuniting the whole of Bavaria into one dukedom. The rival pretensions of the female heirs of George gave rise to a war, at the termination of which Albrecht found himself in undisputed possession of the greater part of Bavaria as it had been possessed by his ancestor the Emperor Ludwig V.

The states (landstände) of Bavaria, which had been rising into importance under the feeble princes who governed fragments of Bavaria, retained under Albrecht IV. the powers they had acquired, although it was reserved for the reign of his son to give them the constitution, which they retained with little or no alteration till 1808. It was principally in the administrative arrangements of the central government that Albrecht's talent for legislation was felt. He obtained the pope's leave for two of the ablest prebendaries of every cathedral in his territories to reside permanently at his court, without having their salaries stopped on account of their absence from their ecclesiastical duties. By this arrangement he secured the assistance of a body of well-educated counsellors without entailing any additional expense on the public revenue. He instituted a strict superintendence over the convents and monasteries, and punished the licentiousness of their inmates by the imposition of forced loans, which were applied to alleviate the burdens of his subjects, and defray the expenses of his territorial acquisitions. It was principally the freedom of the inhabitants of Stadt-am-hof from the exactions and the aggressions of the lawless nobility in their vicinity, which the paternal government of Albrecht insured to them, that induced the burghers of Ratisbon to think of subjecting themselves to the feudal superiority of Bavaria.

To give permanence to the state he had in a manner founded was the last care of Albrecht. He had married in 1487 Kunigunde, a daughter of the Emperor Frederick III., by whom he had three sons. Alarmed lest Bavaria should again after his death be partitioned into a number of petty territories, he, with the consent of his only surviving brother Wolfgang, and the sanction of the landstände, concluded a family compact, by which it was ordained that in all future time the eldest prince should succeed to the undivided political superiority in the duchy of Bavaria, and that the younger brothers should receive merely the title of Graf along with an annual pension. This compact, finally arranged in the year 1506, laid the foundation of the Bavarian state.

Albrecht IV. died on the 10th of March, 1508. (Arnpekhius, *Chronicon Bojoariorum*. The author of this chronicle composed it under Albrecht IV. Adlzreiter, *Boicæ Gentis Annales;* Heinrich, *Deutsche Reichsgeschichte;* Ersch und Gruber's *Allgemeine Encyclopädie*, voc. "Albrecht IV."; *Herzog*, voc. "Baiern.") W. W.

ALBRECHT V. of BAVARIA, son of Wilhelm IV., was born in 1528, and succeeded his father in 1550. The Bavarian historians call him "the Magnanimous." The prominent characteristics of his reign are attributable on the one hand to his love of the fine arts, on the other to his attachment to the Romish church, dispositions which have been inherited by his descendants.

Albrecht V. was liberal to such scholars as took up their residence either at his university at Ingolstadt, or his capital München. The musical establishment of his chapel-royal, under the direction of Orlando Lasso, was the most celebrated of its day. He was a munificent patron of poets, painters, sculptors, and architects. The expenses occasioned by his indulgence of these tastes were a constant source of discussion between him and the diets of his states-general (Landstände), of which during his reign four were held at Landshut, five at München, and two at Ingolstadt. These debates generally ended, after the diet had duly represented the impoverishment of the country and the necessity of reduced taxation, with the duke's granting the complainants an extension of their privileges, and the stände taking upon themselves the payment of his debts. In virtue of these compromises, Bavaria obtained, in 1552, a general police edict (Landespolizeiordnung); in 1557 the confirmation of the privileges and jurisdiction of the equestrian order; and in the course of Albrecht's reign no less than thirty additional charters (Freibriefe) to the thirty-four granted by his ancestors.

The devotional turn of the duke showed itself in his liberal donations to churches and monks, and especially to the Jesuits. The favour he showed to this new order excited the jealousy of the Landstände, who complained of them as a substitute for an inquisition, and demanded liberty of conscience. The convention of Passau in 1552, and the religious peace of Augsburg in 1555, having proved unavailing to restore tranquillity, Albrecht sent his counsellor Baumgarten to

Trent in 1561, to solicit the abolition of the celibacy of the clergy and the concession of the administration of both elements of the Lord's supper to the laity. Had the council yielded, he was willing for the sake of peace to have conceded these points; but as it stood firm, he adhered to the decision of the church. The consequence was considerable discontent among the equestrian order, and a partial conspiracy in 1564–5, which was crushed before it came to a head. Albrecht's judicious lenity prevented any renewal of the attempt, and the subject of religion was not again introduced at any diet held in his time.

Albrecht V. died on the 22d of October, 1579. (Adlzreiter, *Boicæ Gentis Annales*, pars ii. lib. xi.) W. W.

ALBRECHT of BRANDENBURG. [ALBERT.]

ALBRECHT II., margrave of BRANDENBURG, son of Otho I., reigned from 1205 to 1220. During the first year he had his brother Otho II. for a colleague, but the death of that prince without heirs, in 1206, left him to the undivided enjoyment of power. Albrecht was a partisan of the Emperor Philip of Suabia; but after the murder of Philip, in 1208, he submitted to his rival Otho IV. He remained true to his new allegiance even after the pope had set up Frederick II. of the Hohenstaufen family in opposition to Otho. When Otho betook himself to a private life in 1215, Albrecht tendered his submission to Frederick, who, respecting his character, accepted it graciously.

A war which Albrecht began with his namesake, the Archbishop of Magdeburg, in support of the claims of Otho IV. to the throne, was continued from motives of private hostility. Albrecht was dissatisfied with his deceased brother's liberality to the church, at the expense of the territories of Brandenburg, and endeavoured to regain some lands which had been granted by him to the Archbishop of Magdeburg. This feud kept Albrecht II. in full employment during the rest of his life, and was the source of many sufferings to the subjects of Brandenburg, long after his death. Albrecht was succeeded by his two sons Johann I. and Otho III. (*Scriptores Rerum Brandenburgensium.* Francofurti ad Viadrum, 1751, 4to.; Ziedlitz, *Staatsbeschreibung Preussens.* Berlin, 1828; Stein in Ersch und Gruber's *Allgemeine Encyclopädie*, voc. "Albrecht II., Markgraf von Brandenburg.") W. W.

ALBRECHT of BREMEN. [ALBERT.]

ALBRECHT, duke of BRUNSWICK, called by historians "the Great," son of Duke Otho the Child, was born in 1236. Through his father, Albrecht was a descendant of Matilda of Bavaria and Saxony, daughter of Henry II. of England. His father dying in 1252, Albrecht gave in his sixteenth year an indication of his daring and energetic character, by taking the reins of government into his own hands, and assuming the office of guardian of his younger brothers. In 1254 he married Elizabeth, daughter of Sophia of Brabant, with whom he lived seven years in a childless marriage. He was knighted on the occasion of the tournament held in honour of his nuptials.

Not long after his marriage he was involved in a feud with Gerhard, archbishop of Mayence. Hostilities were carried on after a desultory fashion for a considerable time; but in 1258, while Albrecht was engaged in the siege of Asseburg, Gerhard and his allies made an incursion into the district of Göttingen. Wilke, the duke's principal officer in that quarter, fell upon them unexpectedly: the archbishop was taken prisoner, and obliged to purchase his freedom with the outlay of a considerable part of the money with which Richard of Cornwall had purchased his vote at the imperial election. The garrison of Asseburg, notwithstanding the failure of this attempt at a diversion in its favour, made such an obstinate defence that Albrecht was glad to get possession of the castle on the condition of allowing the garrison to march out with the honours of war. Hostilities were terminated towards the close of the year by the election of Albrecht's brother Otho to be bishop of Hildesheim. He immediately turned his arms against the margrave Heinrich of Meissen, having embraced the cause of his wife's brother in the disputes regarding that territory. He acquired some fame, but little profit, in this campaign.

After the death of his wife Sophia (1261), Albrecht engaged in a kind of knight-errant expedition to Denmark, in hopes to win for himself a wife and a crown. He succeeded in liberating Queen Margaret from the prison in which she and her son, afterwards Eric IV., were kept by the Count of Holstein; was appointed regent of the kingdom, and flattered with expectations of the queen's hand. His government, however, partly on account of a natural severity of disposition, and partly on account of his yielding too much to the queen's excessive appetite for revenge, was so oppressive, that the Danes rebelled, and in 1263 he returned to his own country.

Here he learned that during his absence the fortune of the war in Meissen had turned against his brother-in-law. He assembled the neighbouring nobles at a tournament in 1263, and having persuaded them to join him, broke immediately into the territory of Meissen. He was taken prisoner, and only recovered his liberty, after two years' confinement, upon ceding eight towns and castles to the margrave, and paying in addition a ransom of 8000 marks.

After recovering his liberty he proceeded to England for the purpose of marrying Adelheid of Monferrato, a niece of the Queen

of England. This alliance, it appears from letters in Rymer's Fœdera (i. 751. 738.), had been contemplated at an earlier period, but had been broken off, probably in consequence of his Danish engagement. A letter of Henry III. to the collectors of the customs in London (Rymer, i. 838.) intimates that the duke had contracted debts in the city on that occasion which he was unable to discharge, and directs them to furnish him with the means. Notwithstanding this high matrimonial alliance, Albrecht's finances continued in such a dilapidated condition that when the Hohenstaufen line became extinct by the execution of Corradino in 1268, he, who had the best claim to the lands in Suabia, of which that family had deprived his ancestors, was unable to take part in the scramble for their succession. He appears to have obtained more for others than for himself: the privileges granted in 1266 by Henry III. to the merchants of Lübeck trading to London appear to have been conceded at the request of the Duke of Brunswick.

The income of the Duke of Brunswick was not increased by the partition of the territories comprised within the dukedom between himself and his brother Johann, which was projected and carried into effect in 1268–9. It is possible, however, that this arrangement gave him the power of introducing better order into the management of his finances: at least from this period his resources seem to have kept steadily improving. Johann received for his share Lüneburg and the lands between the Deister and the Leine; all the rest fell to Albrecht, with the exception of the town of Brunswick, which they continued to possess in common, exercising also in common all rights of feudal and territorial superiority.

Albrecht had now attained his thirty-sixth year, and from this time forward his career is unmarked by any such self-sacrifices as engaged him in the wars of his brother-in-law, or any such romantic projects of aggrandizement as lured him to Denmark. It would extend this sketch to an undue length to recapitulate all the acquisitions of territory which he made in the course of the next eight years. They were chiefly at the expense of his own feudal vassals, or the neighbouring nobles: sometimes he obtained grants from the free towns for defending them against the rapacious knights in their vicinity. The policy of conciliating the towns then rising into importance, of which the solicitation of privileges for the merchants of Lübeck at London was the first indication, was steadily adhered to by Albrecht. He protected the citizens of Hamburg, Lübeck, &c., while in his territories; and conferred extensive privileges on many of his own towns. On the other hand he rather sought to place himself in opposition to the church. That two of his brothers were bishops (at Hildesheim and Verden) was only in so far of advantage to him that it relieved him from the necessity of maintaining them. With all the rest of the prelates in the north of Germany (and sometimes even with them) he was almost constantly engaged in hostilities. His first enemy, the Archbishop of Mayence, was his enemy to the last. Unable to gain any advantage over him by arms, this prelate had recourse to excommunication; but this Albrecht endured with an equanimity rare in that age. He paid great attention to the proceedings in the provincial law courts in his states, and often presided in person.

Rudolf I. intrusted Albrecht in 1277 with the management of the imperial domains in Nether Saxony. The duke's brother Johann dying about the same time, he obtained as guardian of his infant nephew the entire control in his portion of the duchy. The concentrated power thus placed in his hands the experience of ten years of skilful and statesmanlike government promised to enable him to turn to account. He did not however long survive this augmentation of his power: he died on the 15th of September 1279, in the forty-third year of his age, before he could accomplish any of the great undertakings which were expected from him, leaving his sons by a third wife, Heinrich and Albrecht, heirs to his territories. (*Versuch einer pragmatischen Geschichte des durchlauchtigsten Hauses Braunschweig und Lüneburg*, Braunschweig, 1764, 8vo.; *Origines Guelficæ*, edidit C. L. Scheidius, Hanoveræ, 1753, fol. iv. 6—18; Rymer's *Fœdera*, vols. i. and ii.) W. W.

ALBRECHT the Corpulent (der feiste, pinguis) of Brunswick, the second son of Albrecht the Great, is the common ancestor of the reigning house of Brunswick, and its junior branch the royal house of Hanover. His mother acted in his name from the death of his father, 1279 till 1282, when Albrecht, having been knighted by Magnus, king of Sweden, appears to have assumed the management of his own affairs. In 1286 Albrecht formed a compact with his elder brother Heinrich, to the effect that the territories which both had acquired by marriage should be held in common like those which had devolved to them by right of inheritance; that the ecclesiastical fiefs should be administered in common, and neither should grant a temporal fief to any vassal without the consent of the other; that neither should alienate any lands, or appoint stewards or similar officers, without the other's consent; that neither should engage in hostilities without the other's consent; and that both should take care to live so economically as to prevent the lands of the duchy from being burdened with debt. These amicable relations between the brothers did not last long. In 1288 Albrecht and a younger brother, Wilhelm, embraced the party of Sigfried, bishop of Hildesheim,

who was at war with Heinrich, and besieged their brother in the town of Helmstädt. These hostilities terminated in a compromise. In 1291 the three brothers were in arms against the bishop, but their alliance was not very cordial: Albrecht and Wilhelm concluded a separate peace, and Heinrich was obliged to follow their example. Wilhelm died in 1292. Albrecht, on what grounds it does not appear, laid claim to be his sole heir, and Heinrich's opposition again led to a war between them. The period at which these hostilities terminated and the final arrangement of the brothers respecting the contested succession are unknown. Albrecht was expensive in his habits, and notwithstanding the compact of 1286, he sold more lands and privileges than he acquired. It was to his necessities much more than to his liberality or talent as a ruler that many important improvements made in the laws of the duchy and their administration in his day were owing. Helmstädt and Brunswick obtained important extensions of their liberties in return for sums advanced to their needy master; and in 1293 the judicial organisation of his territories was materially improved by an ordinance published at Münden, apparently in return for pecuniary assistance from the Landstände. Albrecht the Corpulent died in 1318, leaving by his wife Rixa a large family, of which the three brothers Otho, Magnus, and Ernst succeeded to his lands and dignities. Albrecht became bishop of Halberstadt, and Heinrich bishop of Hildesheim. (*Versuch einer pragmatischen Geschichte des durchlauchtigsten Hauses Braunschweig und Lüneburg.* Braunschweig, 1764, 8vo.) W. W.

ALBRECHT II. of BRUNSWICK was great grandson of Albrecht the Great. The portion of the ducal possessions which fell to the share of his grandfather Heinrich the Wonderful (Mirabilis) had, after being divided between his father Ernst and uncle Heinrich, been reunited in the person of the former, on the death of the latter's sons without issue. The united territory was governed in common by Ernst, Albrecht II., and three brothers of the latter, the two elder of whom died before him. The surviving brother, Friedrich, being the youngest of the family, took little concern in public affairs till after the death of Albrecht, and hence Albrecht is generally regarded as sole regent of the branch of the Brunswick family known by the designation of Braunschweig-Grubenhagen from 1361 to 1384. He has the reputation of having been an admirer of historical writings: his character as a ruler is less favourable. From his castle Salz der Helden he made predatory inroads into the territories of his neighbours like a common "Raub-ritter" of the time. Nor was he sufficiently master of that disreputable profession to gain by it. The margrave of Meissen reduced him in 1365, notwithstanding his castle was defended by a cannon said to have been the first ever fired in Lower Saxony, to such extremities, that he was glad to purchase peace by ceding some of his best towns. His necessities obliged him to pawn many lordships to neighbouring nobles, and to sell privileges to the burghers of the more powerful towns. It thus happened that he left his dukedom materially curtailed and burdened with debts to his successors. It may be worth notice that Albrecht and his brothers were the first to introduce the white horse, the family arms, in their privy seals. (*Versuch einer pragmatischen Geschichte des durchlauchtigsten Hauses Braunschweig und Lüneburg.* Braunschweig, 1764, 8vo.) W. W.

ALBRECHT III. of BRUNSWICK, grandson of Albrecht II., succeeded along with his two brothers, Ernst and Heinrich, to the uncontrolled exercise of their hereditary power on the death of their uncle and guardian, Otho, in 1439. The three brothers reigned conjointly till 1463, when, on the death of Heinrich, Ernst retired to a convent, and left Albrecht to govern alone in his own name and the name of Heinrich's son, a minor. In 1481 a division of the territory between Albrecht and his nephew took place. The former survived this transaction five years, dying in 1486. Albrecht III. without possessing distinguished talents was a respectable statesman; he is memorable chiefly for his efforts to improve the condition of the mining population of the Harz, and to render the working of the mines more productive. An Albrecht IV. of this family is mentioned by its historians, but he died before his father in 1456, and, although admitted according to the custom of the time and country to a share in the government, can scarcely be regarded as having been actually a reigning prince. (*Versuch einer pragmatischen Geschichte des durchlauchtigsten Hauses Braunschweig und Lüneburg.* Braunschweig, 1764, 8vo.) W. W.

ALBRECHT CASIMIR. [ALBERT.]

ALBRECHT, REV. CHRISTIAN, one of the pioneers of Christian missionary operations in the interior of South Africa, was a native of Suabia, in Germany, but the date of his birth we have not been able to ascertain. He was originally connected with the Netherlands Missionary Society, but became an agent of the London Missionary Society, by whom he was sent to South Africa. He arrived at Cape Town on the 19th of January, 1805, whence he proceeded in company with some other missionaries into the wild and desolate region of Namaqualand, to introduce the knowledge of Christianity to the savage tribes by whom it is inhabited. Some of the dangers and difficulties of this benevolent undertaking may be conceived from the memoir of AFRICANER, from which also may be seen the success which attended the efforts of the devoted men with whom

Albrecht was associated; but a much fuller account of both is given in the work referred to at the close of this article. Albrecht commenced his labours among the Namaquas on the 31st of January, 1806, and in May, 1810, he left his station at Warm Bath, north of the Great Orange river, and made a visit to the colony in company with his brother Abraham, who had accompanied him to Africa, and who shortly afterwards died from the effect of the climate, coupled with the hardships to which he had been exposed. While in the colony, Christian Albrecht married, at Cape Town, Miss Burgman, a lady of Dutch family, who entered zealously into all her husband's views. But a few months however had elapsed after their return to Warm Bath, when the missionaries were compelled by a threatened attack from Africaner and his followers to fly from that station. They and the natives under their instruction, after suffering many privations, and being compelled for some time to shelter themselves in holes dug in the ground, at length took refuge in the colony, whence Albrecht and his wife again returned early in 1812. Albrecht's wife died in that year at Silver Fountain, on the border of the colony, but her husband returned into Namaqualand, and assisted in the re-establishment of the mission at Pella, south of the Great Orange river, where about five hundred of the former congregation at Warm Bath were collected. Ill health obliged Albrecht once more to return to Cape Town, where he died suddenly on the 25th of July, 1815, "leaving behind him," as observed by Mr. Moffat, "a bright testimony of zeal, love, and self-denial, seldom equalled." (Moffat's *Missionary Labours and Scenes in Southern Africa*, chaps. v. and vi.; *Communication from the London Missionary Society.*) J. T. S.

ALBRECHT of FREISING. [ALBERT.]

ALBRECHT OF HALBERSTADT, a German poet who lived in the early part of the thirteenth century. Concerning his life we know nothing, except that in the year 1212 he was staying with the landgrave Hermann of Thuringia in his castle of Zechenbach.

Albrecht is chiefly known to us as a translator of the poetical works of other nations into German, and his productions are classed among those of the German Minnesingers. The following works of his are extant: — 1. "Tschionadulander," that is, the history of Titurel and the guardians of the holy graal (properly called sang real, the real blood of Jesus Christ) which Joseph of Arimathea is said to have brought to England. The emerald vessel in which it was supposed to have been contained was brought in 1100 from Palestine to Genoa; and this circumstance gave rise to various poetical works of the kind in Southern Europe. That of Albrecht is a free translation of a French romance by a writer of the name of Kyot or Gujot: Albrecht was assisted in his task by his contemporary, the celebrated poet Wolfram von Eschenbach. Manuscripts of this work exist in the libraries of Dresden, Hanover, and the Vatican. There is also a printed edition of it, published in 1477 without place, in folio, which is extremely scarce. [WOLFRAM VON ESCHENBACH.] 2. "Gamuret" is a translation of a similar romance by the same French writer. Albrecht only translated the first part of it; the remainder is translated by Wolfram von Eschenbach. The whole is contained in the folio volume of 1477 mentioned above. 3. A metrical translation of "Ovid's Metamorphoses," which Albrecht undertook in 1210 at the request of Landgrave Hermann. In a strict sense it can scarcely be called a translation, inasmuch as Albrecht has omitted several parts, added and altered others, and also inserted several moral reflections of his own. It was first printed under the title "Metamorphoseon Libri XV., verdeutscht durch Albertum von Halberstadt um das Jahr 1210, auf Befehl Hermann's, Landgrafen in Thüringen, und gedruckt zu Mayntz, 1545, fol." This is the oldest German translation of Ovid; the language of Albrecht, however, was considered too harsh by the writers of the sixteenth century, and Georg Wickram of Colmar, without possessing any knowledge of Latin, undertook to remodel Albrecht's translation, and to make it more readable. This altered edition appeared at Mainz in 1551, fol., and was reprinted at Frankfurt in 1564 and 1580, in 4to. This edition of Wickram was subsequently again remodelled by an anonymous [illegible] at Frankfurt in [illegible] 1609, 1625, 1631, and [illegible] *Magazin der Deutsche[illegible]* Koch, *Kompendium [illegible] Geschichte*, i. 35. 97.; [illegible] *Lexikon Deutscher [illegible]* 611, &c.; Gervinus, *[illegible] Literatur der Deutsch[illegible]*

ALBRECHT of [illegible] BERT.]

ALBRECHT of [illegible] of BAVARIA.]

ALBRECHT, JOHANN [illegible] ERNST, was born [illegible] Hanover, and studied [illegible] After having finished [illegible] his degree as doctor of [illegible] to Reval as private [illegible] Mannteufel. After staying a few years with the count he lived successively at Erfurt, Leipzig, and Dresden, and occupied himself chiefly with novel-writing. Afterwards he set up as a bookseller at Prague; but not succeeding in business, he undertook the management of the theatre at Altona, where in his later years he resumed the practice of his medical profession, and died in the year 1816.

Albrecht was one of the most prolific German novelists of the last century, but none of his works rise above mediocrity, although some of them were much read. There is a class of German readers who devour even the worst novels, whether they are the productions of German writers, or translations from foreign languages, and even writers of doubtful merit are thus raised to a temporary popularity by the great demand for novels. Nearly all the works of Albrecht have fallen into complete oblivion. The following list contains those which had at the time the greatest popularity:—1. "Waller und Natalie," 2d edition, Leipzig, 1782, 3 vols. 2. "Liebe ist ein wunderlich Ding," Hamburg, 1787, 2 vols. 3. "Faust der Zweite," Stettin, 1782, 2 vols. 4. "Sophie Berg," Leipzig, 1782, 2 vols. 5. "Laura di Sola," Hamburg, 1782, 2 vols. 6. "Therese von Edelwald," Frankfurt, 1784, 2 vols. 7. "Lauretta Pisena," 2d edition, Leipzig, 1795, 2 vols. 8. "Dreierlei Wirkungen," Leipzig, 1782–90, 8 vols. 9. "Die Familie Eboli," Dresden, 1791, 4 vols. 10. "Dramatische Werke," Dresden, 1790. 11. "Die Familie Medicis," Leipzig, 1795, 2 vols. 12. "Sammlung neuer Schauspiele," Hamburg, 1804. 13. "Maria de Lucca," Altona, 1801. 14. "Ulrika della Marka," Hamburg, 1802, 2 vols. 15. "Die Kreuzfahrerinnen," Leipzig, 1804. (Wolff, *Encyclopaedie der Deutschen Nationalliteratur*, i. 40.) L. S.

ALBRECHT, JOHANN LORENZ, poet laureate, also cantor and musical director in [illegible], a in Thuringia, [illegible]32. He studied [illegible], the organist of [illegible]rds theology at [illegible] musical appointment [illegible] death 1773. His [illegible] elementary, criti[illegible]rber, *Lexicon der* [illegible] E. T.

ALBRECHT, JOHANN LÜDER, a lec[illegible] He was a native of [illegible] respectable merchant, [illegible] studied in the university [illegible] to 1750: in 1751, [illegible] bachelor, in 1752 [illegible] on law from the [illegible] degree of doctor till his death on the 8th of January, 1767, but does not appear to have obtained an appointment as professor. He deserves a place here, not for his legal eminence, but as being one of the earliest writers in Germany to direct attention to the means of extending the commercial industry of his native country. He published — 1. "Disputatio de vera Jurisdictionis veteris indole ejusque usu hodierno." Leipzig, 1752, 4to. 2. "Der Englische Kaufmann oder Grundsätze der Englischen Handlung, aus dem Französischen übersetzt; nebst einer Vorrede von den Mitteln, wie Deutschland, durch die Handlung reich werden könne." Leipzig, 1764, 8vo. This is the publication in which he points out the possibility of enriching Germany by increasing its trade. (Adelung, *Supplement to* Jöcher's *Allgemeines Gelehrten-Lexicon.*) W. W.

ALBRECHT, JOHANN SEBASTIAN, was born at Coburg on the 4th of June, 1695, where his father was a tradesman. He studied at Jena and also at Leyden, and travelled through Holland and Germany during the period of his studentship. He took his degree of doctor of medicine at Jena in 1718. On his return to Coburg he commenced with diligence the practice of his profession. In 1730 he was elected a member of the Academy of Natural History of Coburg, and in 1734 he was appointed professor of natural philosophy in the gymnasium of the same place. In 1737 he was made the district physician of Coburg. During his studies at Jena he presented two theses, the one on asthma, the other on the action of lead, which were printed at Jena in 1707 and 1718. In 1742 he published a work on a disease prevailing amongst horned cattle, entitled "Kurzgefasster Unterricht von der in der Nähe hin und her sich einschleichenden Hornviehseuche und wider dieselbe dienende Mittel," 4to. Coburg. His other publications are on various departments of natural history, which he cultivated with much zeal. In 1734 he published a work on fossils, "Programma quo recentiorum plerorumque Physicorum Sententia Fossilia quædam figurata universalis Diluvii esse Testimonia ex antiquioribus Ingeniorum Monumentis adstruit et affirmat," 4to. Coburg. In 1747 he edited an edition of the botanical works of Jungius, under the title "Joachimi Jungii Opuscula Botanico-Physica, omnia collecta, recognita et revisa, novisque Annotatiunculis illustrata cura J. S. Albrecht, M.D. Coburgi."

Albrecht devoted much attention to the observation of those departures from normal growth in the animal and vegetable kingdom called monsters. Several papers on this subject, although he did not understand the real nature of these abnormal growths, will be found in vols. v. vi. vii. viii. of the "Acta Physico-Medica Academiæ Cæsareæ Naturæ Curiosorum." He died at Coburg in the year 1774. (Adelung's *Supplement to* Jöcher's *Allgem. Gelehrten-Lexicon.*) E. L.

ALBRECHT, JOHANN WILHELM, born at Erfurt in 1703, was the son of J. Andreas Albrecht, a member of the senate of that city. Having completed his preliminary education at Erfurt and Gotha, he commenced the study of medicine at Jena in 1722. He afterwards went to Wittenberg, and still further to advance his knowledge of anatomy and operative surgery, he visited Strassburg, and spent six months in Paris. In 1727 he returned to Erfurt and received his doctor's degree, his inaugural dissertation

being "De Morbis Epidemicis." In 1729 he was appointed extraordinary professor of medicine in the university of the same place, and gave lectures on various medical subjects, as well as demonstrations in anatomy. In 1734 he was invited to Göttingen, and made professor of anatomy, surgery, and botany, in the university which had been recently established there. He was the first regularly appointed professor in the medical department of this university, and was succeeded in his office by Haller. In addition to his lectures on several medical subjects, he likewise gave instruction in mathematics, and by too great assiduity in the performance of his duties hastened his death, which occurred at Göttingen in 1736. His works are as follow:—1. "Observationes anatomicæ circa duo Cadavera masculina. Erford." 1730, 4to. 2. "Tractatus physicus de Tempestate. Erford." 1731, 8vo. He denies that the weather is influenced by the course of the stars, and exposes the folly of those physicians who pretend that they can determine the proper period for bleeding and other treatment by the position of the stars and the phases of the moon. There are also added observations on the lymphatics of the stomach. 3. "Tractatus physicus de Effectibus Musices in Corpus animatum. Lips." 1734, 8vo. In this he gives a discourse on the nature of sound and the structure of the ear. He shows the power which music possesses of inducing and curing diseases, and states that it has often proved very beneficial even in cases of the plague. He applies to it the term "Musica Medicatrix." 4. "De vitandis Erroribus in Doctrina medica. Got." 1734, 4to. 5. "De vitandis Erroribus in Medicina mechanica. Got." 1735, 4to. 6. "Dissertatio de Spiritu Vini, ejusque Usu et Abusu. Got." 1735, 4to. 7. "De Loco quodam Hippocratis de Natura, quæ nulla præcedente Disciplina, quæ Opus sit in Homine perficit, male explicato. Got." 1735, 4to. 8. "Paræsenis ad Artis medicæ Cultores. Got." 1735, 4to. This contains several anatomical Observations. He also wrote in the "Commercium Literarium" three papers:—"De Camphoræ Usu in Purpura et Inflammationibus internis, 1735;" "De Vulnere Capitis, cum læso Cerebro, Trepannatione Sanato;" "De Vi Corticis Peruviani in sistendis Gangrena et Sphacelo a Causa Interna natis, 1736." It is necessary to distinguish him from JOHANN PETER ALBRECHT, a native of Hildesheim, who in 1673 published a dissertation "De Lue Venerea," and wrote several other papers: and also from Johann Melchior Albrecht, a pupil of Haller, at whose suggestion he wrote "Experimenta quædam in vivis Animalibus præcipue circa Tussis Organa exploranda instituta." Göttingen, 1751, 4to. (John Matth. Gesner, *Biographia Academica Gottingensis*, Hal. 1768, tom. i.; Haller, *Bibliotheca Anatomica*, tom. ii.) G. M. H.

ALBRECHT of MAGDEBURG. [ALBERT.]

ALBRECHT I. of MECKLENBURG was born in 1319. He is called Albrecht II. by the genealogical writers of his country, it being their custom to enumerate every member of a noble family; but he is the first who attained to princely rank as a duke of the Roman empire. He was still a minor when his father Henry IV. of Mecklenburg died in 1329. He took upon himself, with the consent of his guardians, the government of his hereditary territories in 1335. He survived till 1379, and, except during the last five years of that long period, his brother Johann, the eighth of that name in the Mecklenburg family, was associated with him in the government. Albrecht carried on several wars with varying success against his neighbours the dukes of Pomerania, for the possession of the isle of Rügen, but was obliged to relinquish it to them. In July, 1348, the Mecklenburg territory was created a dukedom of the empire by Charles IV., who conferred upon Albrecht, his brother, and their heirs, the title of dukes of Mecklenburg and princes of the Vandals. In 1354, Albrecht, at the solicitation of the Hanse Towns, undertook an expedition against the piratical nobles of Schwerin and Ratzeburg, in which he obtained a complete victory. In 1359, the last count of Schwerin having died without heirs, Albrecht, who had claims to the succession, purchased the rights of his competitors, and annexing the lands to his duchy, assumed the title of count of Schwerin in addition to his previous titles. Albrecht was ambitious of extending his territory, but he was also careful to preserve order and justice within it. His dying injunctions to his sons were, to keep the roads within their dominions secure for merchants, and to preserve a good intelligence with the great commercial towns. Albrecht I. died on the 19th of February, 1379, leaving by his wife Euphemia, three sons and two daughters. (Matthias Joannes Beehr, *Rerum Mecleburgicarum Libri Octo.* Lipsiæ, 1741, fol.) W. W.

ALBRECHT II. of MECKLENBURG, son of Albrecht I., is the third of that name in the family tree, the second who was a duke and prince of the Roman empire. The year of his birth is unknown. He was elected king of Sweden, while his father was still alive, in 1363, by the states-general, who had declared Magnus Eriksen and his son Hako incapable of governing.

The beginning of Albrecht's reign was disturbed by the hostile efforts of the adherents of the old dynasty. In the first battle Magnus was taken prisoner, and Hako, severely wounded, fled into Norway. Waldemar, king of Denmark, showing a disposition to assist the fugitive prince, Albrecht, in order to win him to his party, made haste to conclude a treaty by which he ceded to

Denmark some of the most valuable of the Swedish provinces. Albrecht was about the same time persuaded by his father to repay assistance he had received from him by the cession of a part of the Swedish territory. The irritation created among the Swedes by these arrangements encouraged Hako in 1371 to invade Sweden with a body of Norwegian troops. Albrecht was obliged to purchase the support of the clergy and the nobles by conferring privileges upon them, which deprived the crown of almost all its power. By this means, however, he secured their co-operation against the immediate danger which threatened him. Hako was obliged to conclude a peace with the prince who had supplanted his family, and to rest contented with having obtained the liberation of his father and the settlement of an annual pension upon him.

Nothing worthy of commemoration occurred till 1382. Albrecht was during the interval exciting additional discontents in the minds of his subjects by his breach of the promises made to them in the hour of danger, and by his preference of foreign favourites. In the course of that year Hako died, and Albrecht, relieved from his apprehensions of so formidable a rival, undertook to recover the provinces ceded to Denmark by force of arms. His extravagance had emptied his treasury, and the states-general, aware of its impoverished condition, were as much averse to the attempt to recover the provinces as they had been to the giving of them up. Albrecht commenced the war regardless of their opposition, and having obtained an accession to his private funds by the death of his brothers Heinrich, who died childless in 1383, and Magnus, who died in 1384 or 1385, leaving only one son and two daughters, minors, he carried on hostilities with some advantages till 1387.

Oluf, king of Denmark, died in 1387, and the bold and ambitious Margareta, who succeeded him, lent an unwonted energy to the counsels of Denmark. It was soon evident that her object was to unite Denmark, Norway, and Sweden under one crown. Albrecht now found himself engaged in a conflict with a princess who was far his superior in genius, and supported, in addition to this superiority, not only by the Danes and Norwegians, but by no inconsiderable portion of the Swedes. He was defeated in the battle of Falköpping, on the 21st of September, 1388, and lost at once his crown and his liberty.

He was detained a prisoner by Margareta, whom he had irritated by his taunts, till 1395. In that year his nephew Johann, duke of Mecklenburg, brought about a convention between Albrecht and the Queen of Denmark, in virtue of which he was, upon being restored to liberty, to pay to her 60,000 marks of silver, or in case he could not raise the money, give up his claims to Sweden. Nine of the Hanse Towns became security for his fulfilling the terms of the treaty, and for that purpose their troops occupied Stockholm. Albrecht was released from confinement, but it was not till 1405 that, feeling his utter weakness, he testified his acquiescence in the arrangement made for him, and retired into a convent. He died in 1412. (Matthias Joannes Beehr, *Rerum Mecleburgicarum Libri Octo.* Lipsiæ, 1741, fol.; Sartorius, *Geschichte des Hanseatischen Bundes.* Göttingen, 1802, et seq. 8vo.)

W. W.

ALBRECHT III. of MECKLENBURG, son of Albrecht II., who was for a time king of Sweden, is called by genealogists Albrecht V.: the Albrecht intervening between them was an elder brother, who bore for a short time the empty title of king of Denmark, and died before his father. The year in which Albrecht III. was born is not mentioned by the family historians, but the dispute between his mother and his cousin Johann XIII. of Mecklenburg, for the office of guardian, shews that he was a minor at the time of his father's death in 1412. He was declared of age in 1414, and concluded in the same year a treaty with his cousin, by which they divided the lands of the duchy between them, both continuing to exercise the ducal prerogative, and retaining equal authority over the Hanse Towns, Wismar and Rostock. From this time till the death of Johann in 1422, the two princes, except for a short interval, have only one history. The interval alluded to is that during which Albrecht assumed (for none of the Swedes appear at any time to have recognised his right) the title of king of Sweden. This was in the year 1416-7. Albrecht was besieged in Schleswig by Eric VIII., and obliged to purchase personal safety by resigning all claim to the crown. In 1416, Johann and Albrecht took an active part in restoring the authority of the senates of Lübeck and some other Hanseatic towns, which were for a time subverted by democratic insurrections. In 1419 the same princes founded the university of Rostock. A war broke out in the same year between them and Frederick I., elector of Brandenburg, which lasted till 1421. Johann, dying in 1422, left the care of his infant children to his cousin, who did not long survive him. Albrecht died at Tangermünde in 1423, in the midst of the festivities preceding his marriage with a daughter of Frederick I. of Brandenburg, for the purpose of consummating which he had visited that town. On his deathbed he recommended his nephews to the protection of his good towns Rostock and Wismar. (Matthias Joannes Beehr, *Rerum Mecleburgicarum Libri Octo.* Lipsiæ, 1741, fol.)

W. W.

ALBRECHT IV. of MECKLENBURGH (according to the genealogists Albrecht VII.; their Albrecht VI. was a son of Johann,

duke of Mecklenburg, of the Stargard line) along with his brothers Magnus III. and Balthasar II. succeeded their father Heinrich X. in 1477. During the next six years the names of all three brothers, Albrecht's standing first, are inserted in the charters and other state papers of the duchy: Magnus was, however, the real governor. Albrecht died without issue in 1483, in the forty-fifth year of his age. (Matthias Joannes Beehr, *Rerum Mecleburgicarum Libri Octo.* Lipsiæ, 1741, fol.) W. W.

ALBRECHT V. of MECKLENBURGH (called by the genealogists Albrecht VIII.) governed the duchy in conjunction with his elder brother Heinrich, from the death of their father in 1503 till 1547. Their brother Eric, who was nominally their colleague for a few years (he died in 1508), took scarcely any part in public affairs.

From 1503 to 1521 uninterrupted harmony appears to have prevailed between the brothers. Even during this period, however, the marked difference between their characters showed itself. Albrecht distinguished himself at tournaments; Heinrich barely acquitted himself respectably. Albrecht was a frequent visiter of the imperial court; Heinrich only attended it when escape was impossible. Heinrich, as the elder brother, exercised the chief authority in their territories; and as yet Albrecht offered no opposition to this arrangement, although the pacific and even timid policy of his brother must have often galled his more daring and ambitious spirit.

Albrecht married, in 1521, Anna the daughter of Joachim I., elector of Brandenburg; and from the time of his contracting this alliance he began to evince discontent with the subordinate part he had hitherto played. In 1523 he undertook a journey to Spain, for the purpose of obtaining from the Emperor Charles V. an injunction to his brother to make a division of their hereditary territories. Heinrich expressed no open discontent at the step taken by his brother; but the Landstände opposed the project of a partition, and it was allowed to fall to the ground. In 1525 a family compact was concluded by the brothers allotting certain domains for the sustenance of each, and recognising their common authority over the principal lands of the dukedom.

Charles V. had not granted the desires of Duke Albrecht without demanding some service from him in return. The emperor exacted a pledge from the duke that he would lend his aid to re-establish Christian II. of Denmark, whose subjects had deposed him. Charles promised to indemnify Albrecht for any outlay he might incur in this undertaking.

The Lutheran doctrines were about this time making rapid progress in Mecklenburg, as in every other of the German states. The political and fanatical insurrections which subsequently terrified many of the princes of Germany had not yet occurred. The question was regarded, in a great measure, as a mere monkish controversy. Neither of the brothers took a decided part. At first they favoured the reform preachers, so far as to protect them from violence. In 1524 Albrecht's own chaplain preached in favour of Luther. In 1526 both brothers signed a proclamation against the innovations in religious matters issued by the Archduke of Austria, the Elector of Brandenburg, and some other princes of the empire. In 1530 they attended the diet, at which the confession of Augsburg was presented, and kept aloof from the Protestants.

Albrecht's ambition led him ultimately to embrace the Roman Catholic party. In 1527 he gave refuge in his states to the catholic clergy whom Gustavus Vasa had banished from Sweden, extending this protection to them more in their character of political partisans of Christian II. than of religious confessors. But in 1531 the honours heaped upon him during a visit to the imperial court rendered him a willing agent of the imperial policy. In 1532 Christian was taken prisoner, and the Swedes of his party, hopeless of obtaining his release, began to cast their eyes upon Albrecht of Mecklenburg (one of whose ancestors of the same name had already worn the Swedish crown) as his successor. Albrecht lent a willing ear to the proposal, and thus entered the field as the head of the Swedish Roman Catholics against the king who had introduced the Reformation into that kingdom. His brother's protestant tendencies, and the succour he anticipated from him, served however to neutralise his religious zeal.

In 1535 Albrecht, as ally of Christian II., undertook an expedition into Denmark. He occupied Copenhagen; was besieged there by Christian III.; and Charles V., who was then engaged in his African expedition, lending no ear to his prayers for assistance, he was forced to surrender. The state of Albrecht's finances forbade his renewing the struggle. The emperor at his request issued a mandate to the Landstände of Mecklenburg to contribute to the expenses of the war; but the injunction was evaded on the plea that the money was required to guard against an invasion which the Swedes were threatening. Albrecht was equally unsuccessful in his solicitations that the emperor would keep his promise to repay the expenses he had incurred in the Danish wars: he left the claim at his death as a legacy to his sons.

From 1536 to 1546 nothing of moment occurs in the history of Albrecht. Feeling in that year the infirmities of age growing upon him, he attended the diet at Ratisbonne for the purpose of commending his sons to the protection of the emperor. He procured commissions for the two eldest in

the army which the Elector of Brandenburg was bringing to attack the Elector of Saxony and Philip, landgrave of Hesse. He was, notwithstanding his ailments, persuaded to take upon himself the command of the army raised by the emperor in Westphalia to invade Pomerania. Albrecht and his sons became in this manner prominent warriors in the catholic ranks, his brother Heinrich having some years before embraced the protestant religion. The painful spectacle of brother arrayed in arms against brother was averted by the death of Albrecht, which happened on the 10th of January, 1547; and might perhaps have been prevented, even if he had survived, by his brother's want of resolution. (Matthias Joannes Beehr, *Rerum Mecleburgicarum Libri Octo.* Lipsiæ, 1741, fol.) W. W.

ALBRECHT, margrave of MEISSEN, (son and successor of Otho the Rich,) called "the Proud" by some writers, reigned from 1190 to 1195. During the life of Otho, Albrecht, irritated by his attempts to transfer the inheritance to his younger brother Dietrich, kept him for some time a prisoner, and, obliged to release him by the emperor's commands, still carried on a war against him. Albrecht, after his father's death, took forcible possession of a large sum of money, which he had deposited for security under our Lady's altar in the monastery of Alten Zelle. Dietrich, to whom his father had left the territory of Weissenfels, laid claim to a share of the treasure, and on receiving a denial, formed an alliance with some of the neighbouring prelates who were inimical to Albrecht. Their united forces proved inadequate to keep the field against the margrave; and Dietrich, being obliged to seek additional assistance, was reduced to the necessity of marrying, in 1193, Yutta, daughter of Hermann, landgrave of Thüringen, who, according to the chroniclers, was "very ugly," in order to obtain the support of her father. An attack, made upon the lands of Weissenfels in January, 1195, was repelled by Hermann and Dietrich. About the same time that he experienced this defeat, the margrave learned that the Emperor Heinrich VI. was concerting measures to deprive him of the rich mines which were wrought within his territory: the otherwise unprosperous state of his affairs led Albrecht to endeavour to avert this storm by making his peace at court. With this view he undertook a journey to Italy, where the emperor then was, but returned without effecting his purpose. He died at Meissen on the 21st of June, 1195, while engaged in his preparations to resist the Imperial troops concentrating on his frontier. His death, and that of his wife, which took place only thirty days later, have been attributed to poison, some writers imputing the crime to the emperor, and others to the monks of Alten Zelle. Our accounts of Albrecht, as well those that are favourable to him as those that are otherwise, are derived from writers infected with the spirit of party, and little reliance is to be placed upon them. Enough however appears to indicate a bold and reckless spirit and stormy career. (*Entwurff einer Historie derer Pfalzsgraffen zu Sachsen.* Erfurt, 1740, 4to.; Ersch und Gruber, *Allgemeine Encyclopädie*, voc. "Albrecht der Stolze.") W. W.

ALBRECHT I., elector of SAXONY, was the second elector of the Anhalt family. His father Bernhard succeeded to the electorate in 1180, on the deposition of Heinrich the Lion. Albrecht commanded the German forces in the war of 1227, which terminated in regaining the part of the empire north of the Elbe which had been usurped by the Danes. He concluded a long but not very memorable life in 1260. He married Helena, daughter of Otho the Child, duke of Brunswick, who survived him thirteen years. (Heinrich, *Deutsche Reichs-geschichte.* Jena, 1789, 8vo.; Menckenius, *Scriptores Rerum Germanicarum, præcipue Saxonicarum.* Lipsiæ, 1728-30, fol.) W. W.

ALBRECHT II., elector of SAXONY, was the second son of Albrecht I., after whose death his sons Johann and Albrecht exercised the electoral privilege in common, but arranged a partition of the territory by a family compact, in virtue of which the family separated into two branches. Johann was the ancestor of the Sachsen-Lauenburg line, Albrecht of that of Sachsen-Wittenberg. Though the brothers exercised the electoral rights in common, their descendants became too numerous to continue the arrangement. The electoral dignity was adjudged to the descendants of the younger brother, on the plea that it was inseparable from the possession of the Wittenberg territory. Albrecht II. died in 1297. During his lifetime he must have been regarded as a powerful prince, for Rudolf of Hapsburg at the time of his election to the empire deemed the support of the Elector of Saxony cheaply purchased with the hand of his daughter. This princess survived her husband, and died in 1323. (Heinrich, *Deutsche Reichs-geschichte.* Jena, 1789, 8vo.; Menckenius, *Scriptores Rerum Germanicarum præcipue Saxonicarum.* Lipsiæ, 1728-30, fol.) W. W.

ALBRECHT III., elector of SAXONY, son of the Elector Wenzeslaus by a princess of Padua. Albrecht succeeded his brother Rudolf in 1419, and died without male heirs in 1422. He was the last elector of the Anhalt family, and was succeeded by Friedrich the Warlike, margrave of Meissen. (*Entwurff einer Historie derer Pfalszgraffen zu Sachsen.* Erfurt, 1740, 4to.; Menckenius, *Scriptores Rerum Germanicarum, præcipue Saxonicarum.* Lipsiæ, 1728-30, fol.) W. W.

ALBRECHT the Courageous (Animosus), duke of SAXONY, a younger son of the Elector

Friedrich the Mild, was born on the 17th of July, 1443. He was kidnapped in 1455, along with his elder brother Ernst, by Kunz von Kaufingen, but rescued somewhere among the Erzgebirge. [ERNST, ELECTOR OF SAXONY.] He spent a good part of his early life at the court of the Emperor Friedrich III., his mother's brother; and the attachment he then formed to the house of Austria induced him to dedicate to its service many of the best years of his life.

Albrecht married in 1464 Zedena, daughter of Georg von Podiebrad, king of Bohemia. His father died in the same year, and was succeeded in the hereditary territory of Meissen and part of Thüringen by his sons Ernst and Albrecht, who governed them jointly till 1485, Ernst exercising as elector exclusive authority in the territory of Wittenberg, to which the electoral dignity was attached. In 1482 Wilhelm III. of Thüringen, their uncle, died without nearer heirs, and some dispute regarding their respective rights in the inheritance led to a division of their possessions in 1485. The elder brother divided the lands and left the choice of either portion to Albrecht: he chose Meissen. Albrecht thus became the founder of the Albertine line of the Saxon family, (the present royal family of Saxony), as his brother became the founder of the Ernestine line, of which the ducal families of Saxony are branches.

The principal events in the life of Albrecht during the joint government of the brothers were these:—In 1466 they conquered Plauen. In 1471 Albrecht, on the invitation of some of the Bohemian barons, advanced at the head of a strong force to Prague, in expectation of obtaining the crown; but the election falling in favour of Wladislaus, a Polish prince, he returned disappointed. In 1472 the brothers purchased a number of lordships in Silesia and elsewhere: this they were enabled to do by the abundant produce of their silver mines. In 1475 Albrecht commanded the Saxon contingent in the army of Friedrich III. in the war against Charles the Bold of Burgundy. In 1476 he made a pilgrimage to the Holy Land, an account of which, with a careful enumeration of the ample indulgences he earned thereby, compiled apparently by one of his attendant priests, has been preserved by Menckenius. In the war between the emperor and Matthias Corvinus, king of Hungary, Albrecht in his brother's absence discharged the office of imperial standard-bearer.

The brothers had their residence in Dresden from the time of their father's death till 1480; Albrecht for the next five years resided at Tharand; after the treaty of partition in 1485 he made Dresden his capital. His frequent absence from home on the emperor's service provoked complaints from the Landstände, which led in 1488 to his transferring the government of the duchy to his eldest son Georg.

Albrecht received in 1487 the command of an army against Matthias, king of Hungary, and was so successful in checking his incursions that this prince declared he was more afraid of Duke Albrecht alone than the whole imperial army. Maximilian (afterwards the first emperor of that name) employed Albrecht in 1488 to quell the disturbances in the Netherlands. His exploits on this occasion procured for him from the Lanzknechts under his command the title of the German Roland, and were the occasion of his being appointed by Maximilian, after that prince had ascended the imperial throne, hereditary governor-general of Friesland (July, 1498). The inhabitants of Friesland revolted during his absence, and besieged his son Heinrich in Franeker. Albrecht relieved him, and died not long after, on the 12th of September, 1500.

Notwithstanding the treasures the duke derived from his silver mines, his latter days were embarrassed by accumulated debts. The great expense he incurred in the service of the house of Austria in two wars in Hungary, and two in the Netherlands, were never repaid him except by empty dignities, or emptier promises of succession to certain territories on the extinction of the reigning families. The annoyance resulting from his pecuniary embarrassments is supposed to have hastened his death. Yet he retained to the last a devotion to the Austrian interest (perhaps more properly to the prerogative of the emperor) which was inherited by his descendants.

Notwithstanding this lavishing of treasure, and his almost continual absence from Dresden, he was not inattentive to his duchy, nor did he neglect arrangements for consolidating and strengthening his family dominions. In 1486, he established a permanent executive council (Landesregierung) at Dresden; in 1488, a supreme court of justice, with appellate jurisdiction, at Leipzig; in 1499, with consent of the emperor and his sons, he concluded a family compact by which his younger son Heinrich renounced his claims to the Saxon possessions on being nominated his father's successor in Friesland, and Georg and his heirs, the eldest son always succeeding to the undivided dukedom, were invested with the hereditary territories. This was the foundation of what is now, though sorely curtailed in extent, called the kingdom of Saxony. (Menckenius, *Scriptores Rerum Germanicarum præcipue Saxonicarum*. Lipsiæ, 1728-30, fol.; Hasse, in Ersch und Gruber's *Encyclopädie*, voc. "Albrecht der Beherzte.")

W. W.

ALBRECHT, SOPHIE, was born in 1757 at Erfurt, where her father, J. P. Baumer, was professor of medicine and philosophy. After his death, in 1771, when

she was only fourteen years of age, she married Johann Friedrich Ernst Albrecht, who, when a student, had lived in the house of her father, and had thus become acquainted with her. In 1783, with the consent of her husband, she joined a company of actors who were then performing at Mainz, under the management of Grossman, and in 1785 she joined Bondini's company at Dresden. Subsequently she returned to her husband at Altona. After his death in 1816, she retired to a suburb of Hamburg, where she spent the remainder of her life in very straitened circumstances, and died in 1837.

The poems both lyric and dramatic of Sophie Albrecht are, with very few exceptions, of an inferior kind, although she certainly possessed deep feeling and poetic power. These qualifications and her reputation as an actress procured her the favour of the public. She was a woman of very superior talent to her husband, and would probably have produced something better if she had not paid so much deference to his judgment. Her best poems are those of the descriptive and sentimental class: her prose works have, on the whole, less merit than her poems. Her poems and some prose essays were published at three different times, and form three volumes. The first bears the title "Gedichte und Schauspiele," Erfurt, 1781, 8vo.; the second, "Gedichte und prosaische Aufsätze," Erfurt, 1785, 8vo.; the third, with the same title as the second, appeared at Dresden, 1721, 8vo. Her best novels are — 1. "Aramena, eine Syrische Geschichte," 3 vols. Berlin, 1782–86. This novel is based upon an old German story written by Anton Ulrich, duke of Brunswick. 2. "Graumännchen, oder die Burg Rabenbühl, eine Geistergeschichte altdeutschen Ursprungs," Hamburg and Altona, 1799, 8vo. 3. Legenden aus den Zeiten der Wunder und Erscheinungen," Hamburg, 1800, 8vo. 4. "Ida von Duba, das Mädchen im Walde," &c., Altona, 1805, 8vo. Many of her poetical productions are also contained in periodical publications, and others have been set to music and are still popular. (An interesting description of her extraordinary but amiable character is given in Giesecke's *Handbuch für Dichter und Literatoren*, i. 13, &c.; Meusel, *Gelehrtes Deutschland*, i. 47. ix. 18. xiii. 15.; Jördens, *Lexikon Deutscher Dichter und Prosaisten*, vi. 549, &c.; Wolff, *Encyclopaedie der Deutschen Nationalliteratur*, i. 40, &c.) L. S.

ALBRECHT the Degenerate (Degener), landgrave of THÜRINGEN, son of Heinrich, surnamed the Hammer, margrave of Meissen, was born in 1240. Great pains were taken with his education. In 1254, while yet a mere boy, he was married to Margareta, daughter of the Emperor Friedrich II. In 1262 margrave Heinrich made a division of his territories, by which Thüringen and the Saxon palatinate were allotted to Albrecht, Landsberg and some minor lordships to his younger brother Dietrich. In consequence of this arrangement Albrecht was called, till the death of his father in 1288, landgrave of Thüringen, and under this title he is more frequently mentioned in history than under that of margrave of Meissen.

Albrecht distinguished himself early by valour and military skill in the war of succession in which his father was involved for his lands in Thüringen; and in 1268 he added to his reputation in a crusade against the unconverted Prussians. As a prince his character was respectable, till he was blinded by an unlawful passion for Kunigunde of Eisenberg. At the suggestion of this woman, by whom he had an illegitimate son (Apitz), he attempted to have his wife, who had brought him three sons, murdered in the Wartburg, in June, 1270. She escaped in consequence of the relenting of the men employed to murder her, and took refuge in a convent, where she died in the month of August following. Dietrich, Albrecht's brother, took her children under his protection. Albrecht stood at this time in hostile relations both to his brother and father: the latter had been obliged in May, 1270, to provide for his security by extorting from his son a solemn oath that he would neither attack his territories nor plot against his life. Albrecht married his mistress Kunigunde in 1272.

Albrecht obtained, soon after, the legitimation of Apitz, by an imperial rescript, with the view of making him his heir in Thüringen. He was compelled to settle the lands of Pleissen on Heinrich, the eldest son of his first wife, and the Saxon palatinate on the second, Friedrich with the bitten cheek. Albrecht's discontent with this compulsory arrangement led to a war between him and his brother Dietrich in 1275, in which the former was victorious. A hollow truce ensued, during which the brothers engaged as allies of Ottokar of Bohemia in his war against Rudolf I., which terminated in 1277.

The restoration of peace to the empire was the signal for the renewal of the domestic broils of the family of Thüringen. Albrecht undertook to compel by force of arms his legitimate sons to cede their right to Thüringen in favour of his legitimised bastard. In 1281 he drove Heinrich out of Pleissen. In 1283 he made Friedrich a prisoner, and treated him with great cruelty in the Wartburg. Diezmann, his third son by Margareta, appears to have kept on good terms with his father, for in 1283 he was in possession of the territory which had been taken from Heinrich.

In 1284 Albrecht's brother Dietrich died, and was succeeded by his son Friedrich the Stammerer: Heinrich, margrave of Meissen, died in 1290. Albrecht and Friedrich the

Stammerer took possession of Meissen, Dresden and the adjoining territory excepted, which had been bequeathed by Heinrich to his third son, Friedrich the Little. This arrangement gave rise to a new family feud, in which Friedrich the Stammerer and his uncle Albrecht were allied against the sons of the latter. Diezmann, Albrecht's third son, wrested the Nether Lausitz from Friedrich the Stammerer in 1288 ; and in the same year Friedrich with the bitten cheek took his own father prisoner. When Albrecht, at the intercession of the Thüringian nobles, recovered his freedom in January, 1291, he gave vent to his hatred of his sons by selling all his rights in Meissen to his son Friedrich the Stammerer. On the death of this prince, in August, 1291, the sons of Albrecht seized his inheritance without consulting their father. Albrecht revenged himself by selling more of his domains. The Emperor Adolphus of Nassau purchased his rights in Thüringen and Meissen, and in his attempt to occupy them was engaged in a war against Friedrich with the bitten cheek and Diezmann, who kept possession both against Adolphus and his successor the Emperor Albert I. till after Diezmann's death in 1307. The emperor was tired of the fruitless strife ; Apitz was dead, and even the inveterate Albrecht began to feel the aimlessness of his struggles. The Landgravine Elizabeth, whom Albrecht had married in 1290, brought about a reconciliation between him and his surviving son. Friedrich was left in possession of Meissen, and in addition to this his father relinquished Thüringen to him, in return for an annual stipend. Albrecht, after concluding this arrangement, retired to Erfurt, where he died in 1314. (Menckenius, *Scriptores Rerum Germanicarum præcipue Saxonicarum*, Lipsiæ, 1728-30, fol.) W. W.

ALBRECHTSBERGER, JOHANN GEORG, was born at Kloster-Neuburg, near Vienna, February 3. 1736. The curate of St. Martin's Church, Leopold Pittner, having remarked his early love of music, undertook to give him instruction in thorough bass and organ-playing. The organ which the curate procured for his young pupil is still preserved as a precious relic. His attention to his musical studies was unremitted. On his little clavichord, placed across his bed, he used to play himself to sleep, and his first morning duties were regularly devoted to it. In order to prosecute his studies, he entered the college of the Benedictine abbey at Mölk, where he completed the usual course of classical education, and afterwards filled the situation of organist there for twelve years. It was the custom of the choir of this church to perform little dramatic compositions during the carnival, at one of which the Emperor Joseph II. chanced to be present, who, struck with young Albrechtsberger's singing, gave him a ducat. He now applied himself diligently to the study of the great Italian and German masters, especially Pergolesi, Caldara, the Bachs, Handel, Fux, and Graun. After a few years the emperor again visited Mölk, and heard him on the organ with such satisfaction, that he promised him the situation of his principal organist whenever it should become vacant. Some time afterward he went to Raab as organist, then to Mariataferl, and finally to Vienna as kapellmeister in the choir of the Carmelites. Here he became acquainted with Mann, then chief organist of the imperial chapel, with Reuter, and with Haydn. In 1772 the emperor fulfilled his promise by appointing Albrechtsberger to the situation which the death of Mann rendered vacant, and in 1792 he succeeded Leopold Hoffmann as kapell-meister at the cathedral of St. Stephen. Here his public career began. He addressed himself diligently to composition, and became known as one of the most accomplished instructors of his time. What he enabled others to do by imparting that power which is the result of knowledge, and without which even genius can only grope its doubtful way, the works of some of the most eminent composers of his time testify. A little while before his death, he composed a Te Deum, which he intended for performance at the conclusion of the peace of Vienna, and the return of the emperor to his capital ; but he did not live to accomplish his design. A few days before his end, he requested his wife to retain the score until the occurrence of some important event in the imperial family, and then to present it as the last effort of a grateful and faithful subject to his prince. On the marriage of the Emperor Leopold with her Royal Highness Caroline Augusta of Bavaria, it was presented to him by one of Albrechtsberger's daughters, and received, as it deserved, with cordial kindness, and requited with more than empty thanks. The infirmities of age neither ruffled his temper, nor blunted the love of his art ; and on the 7th March, 1809, he died, as he had lived, in the faith, and with the resignation of a Christian. His mortal remains rest in the same burial-ground with those of Mozart ; and a few months afterwards those of their common friend Haydn were deposited in the same spot. Albrechtsberger had out of fifteen children but one surviving son and two daughters. Among his pupils the most eminent were Beethoven, Hummel, Moscheles, Eybler, Seyfried, F. Schneider, and Weigl. His published works consist chiefly of fugues for the organ, as well as for stringed instruments, and elementary treatises. His celebrated " Treatise on Harmony, Thorough Bass, and Composition " has been translated into English and published by Cocks. The Chevalier de Seyfried collected and published a complete edition of Albrechtsberger's theoretical works, which, he justly says, " form a

truly classical and complete system, which neither the lapse of time nor the caprice of fashion can change or destroy." Similar testimony to their excellence is thus given by an erudite English musician: — "The theoretical works of Albrechtsberger are among the most enlarged and scientific disquisitions that have appeared; their author having not only the mind of a practical and experienced musician, but also the power of communicating clearly and philosophically the principles on which he combined and wrote." Of this laborious and learned writer's unpublished compositions more than 250, chiefly masses, litanies, motets, and offertories, are preserved in the library of Prince Nicholas von Esterhazy-Galantha. (Seyfried, *Memoir of Albrechtsberger.*) E. T.

ALBRET, ALAIN, lord of, was great grandson of Charles of Albret, constable of France, killed at Agincourt, A.D. 1415 [ALBRET, CHARLES, LORD OF], and grandson of Charles second lord of Albret of that name, a warrior of some distinction in the English wars of Charles VII. Alain was born about A.D. 1443, and succeeded his grandfather in the lordship A.D. 1471, and afterwards acquired the county of Dreux. He married Françoise of Blois, daughter of the Count of Penthièvre, and by virtue of this marriage claimed for his children the right of succession to the duchy of Brittany, which the house of Blois had long disputed with that of Montfort, then in possession of the duchy. He joined the league of the French princes and nobles against Anne of Beaujeu, regent during the minority of her brother, Charles VIII. (A.D. 1486), but submitted upon the approach of the regent's army. An offer from François II. duke of Brittany and his confederates, of the hand of Anne, eldest daughter of François, and heiress to the duchy, induced Alain, who was now a widower, to join the malcontent party again. He assembled a body of three thousand or four thousand men, and began his march toward Brittany, which the French had invaded; but was compelled to capitulate (A.D. 1487) at Nontron, in Perigord, to the forces which the regent had ordered to oppose him. He engaged to renounce his alliance, and to give hostages for his fidelity, but broke through his engagement, and appeared in Brittany with a force equal to his former army, which he had brought by sea from Fontarabia. The Duke of Brittany, who had been in the mean time somewhat relieved from the pressure of the French army, delayed the marriage, which was indeed most unsuitable, Anne being a mere child of ten or twelve years old, and Alain forty-five, with a large family by his first wife, and rough and forbidding in person, manners, and disposition. Violent jealousies ensued; and Alain was charged with the design of murdering the Duke of Orléans, who was one of those concerned in delaying the marriage. He escaped from the battle of St. Aubin de Cormier, in which the Bretons and their allies were defeated by the French (A.D. 1488), and remained in the duchy, hoping to obtain the hand of Anne from those who on the death of Duke François succeeded to the management of affairs. He went to Spain to solicit the aid of Ferdinand and Isabella in behalf of the Bretons and their confederates; some Spanish auxiliaries were sent to Brittany, but neither their arrival nor the countenance of the King of England, Henry VII., enabled Alain to succeed in his suit. When Anne was espoused by procuration (A.D. 1490) to Maximilian, archduke of Austria, Alain, enraged at his disappointment, made his peace with the King of France, now out of his minority; and, in consideration of a full pardon and a sum of money, beside other advantages, delivered up to the French the city and castle of Nantes, which he had surprised. In 1503 Alain was placed by Louis XII. at the head of an army destined to invade Spain, on the side of Biscay; but he attempted nothing of importance, and his army gradually wasted away under the difficulties of a mountainous country and failing supplies. Jealousy of the marshal of Gié, his colleague, and the apprehension of exciting Ferdinand of Spain to attack Navarre, the queen of which had married Alain's son, are supposed to have restrained Alain from more vigorous operations. He died at Castel Jaloux, in Guienne, A.D. 1522. (Simonde de Sismondi, *Histoire des Français;* Mézeray, *Histoire de France;* Lobineau, Morice, and Daru, *Histoire de Bretagne; L'Art de vérifier les Dates.*) J. C. M.

ALBRET, CHARLES, lord of, constable of France in the fifteenth century. He was son of Arnaud Amanieu, lord of Albret in the Landes of Gascogne, and of Marguerite, daughter of Pierre (Peter) I., duke of Bourbon. A sister of Marguerite had married Charles V. of France, so that Charles d'Albret was cousin-german to the king, Charles VI. He held the lordship of Albret, the viscounty of Tartas, and the office of great chamberlain, in all which he succeeded his father; and in 1407 or 1408 the county of Dreux was given him by Charles VI., in acquittance of a sum of money which had been due to his father. The county of Lucca in Italy was also granted him by the same king in payment of another sum, but the Lord of Albret never was able to realise any benefit from this grant. In 1402 he was appointed constable of France; and in the same year officiated as one of the sponsors of Prince Charles, afterwards Charles VII. From A.D. 1403 to A.D. 1406 he was engaged in carrying on war with the English in Limousin and Guienne; he attempted in vain, by a correspondence with some of the townsmen, to gain possession of Bordeaux, then in

the power of the English, but he succeeded in taking several smaller fortresses. In 1407, at the time of the murder of the Duke of Orléans, he was at Paris, and subsequently took part with the Orléans or Armagnac party against the Bourguignon or Burgundian faction; in consequence of which (A. D. 1411) he was declared by the Burgundians (in whose power Charles VI. then was) to be deposed from his office, and the Count of St. Pol was chosen in his room. He was again recognised as constable by an edict after the treaty of Bourges (A. D. 1412), but a subsequent edict confirmed the title of St. Pol. On the flight of the Duke of Bourgogne or Burgundy from Paris and the restoration of the supremacy of the Armagnacs (A. D. 1413) he was fully restored. He took part in the subsequent hostilities against the Duke of Burgundy, and was present at the siege of Soissons, A. D. 1414. On the apprehension of the invasion of France by Henry V. of England, the constable was appointed to command the French army, with power equal to that of the king himself. He commanded at the disastrous battle of Agincourt or Azincourt, 25th of October, 1415, when he fell with a great number of the chief nobility of France in a defeat which was mainly owing to his incapacity and presumption. (Juvenal des Ursins, *Histoire de Charles VI.*; Monstrelet, *Chroniques*; Mézeray, *Histoire de France*; Simonde de Sismondi, *Histoire des Français*; *L'Art de vérifier les Dates.*) J. C. M.

ALBRET, HENRI OF. [HENRI II. king of Navarre.]

ALBRET, JEAN OF, son of Alain, lord of Albret and of Françoise of Blois, was born about A. D. 1469. [ALBRET, ALAIN, LORD OF.] In 1484 he married Catherine, queen of Navarre and countess of Foix, and was united with her in the government of their states. [CATHERINE, queen of Navarre.] He showed little ability or vigour; and when Navarre was occupied by Ferdinand the Catholic, king of Spain, he retired, after a faint attempt at resistance, to the French side of the Pyrenees. On the death of Ferdinand he attempted to recover Navarre, but his troops having been defeated, and he having failed to take St. Jean Pied du Port (A. D. 1516), he gave up the enterprise. On this occasion his wife said to him, "If nature had made you Catherine and me Jean, we should still have had the sovereignty of Navarre." Jean of Albret died at Pau the same year. (*L'Art de vérifier les Dates*; Mézeray, *Histoire de France*; Anquetil, *Histoire de France.*) J. C. M.

ALBRET, JEANNE OF. [JEANNE, queen of Navarre.]

ALBRIC (called also Albricus, Albricius, Albericus, or Alfricus), an English philosopher and physician, of whose personal history little is known. He was born in London, and is conjectured by Leland (*Comment. de Scriptor. Britan.* cap. 289.) to have lived in the reigns of John and Henry III. at the beginning of the thirteenth century; though Moreri, Chaufepié, and other authorities suppose him to have belonged to the eleventh. He studied first in the universities of Oxford and Cambridge, and afterwards travelled in foreign parts in order to make still further progress in learning. He is said to have been a great philosopher, an able physician, to have been well acquainted with polite literature, and to have had also a great talent for science. Several of his works are still in existence in different English libraries, but none of them (as far as the writer is aware) have ever been published. (Bale, *Scriptor. Illustr. Magn. Britann.*; Moreri, *Dict. Hist.*; Chaufepié, *Nouv. Dict. Hist. et Crit.*; Fabricius, *Biblioth. Med. et Inf. Latin*; *Biogr. Univers.*) W. A. G.

ALBRICCI, ORA'ZIO. [MOCCHI, FRANCESCO.]

ALBRI'CI, VINCENZO, a Roman composer and organist, was for a time in the service of Christina, queen of Sweden. About the year 1660 he was residing at Stralsund, whence he went to Dresden, having been appointed by John George II. his vice-kapellmeister, where he enjoyed a high degree of musical reputation and influence. When, on the death of this prince, his large musical establishment was broken up and dismissed, Albrici, in 1680, accepted the situation of organist in St. Thomas's Church at Leipzig. Here he remained but a short time, having yielded to the entreaties of his son that he would not officiate in a Lutheran church. His next residence was Prague, whither he went in 1682, and held the appointment of organist of one of the churches in that city till his death. Notwithstanding the terms of respect and admiration with which Albrici is spoken of by his contemporaries, it does not appear that his published compositions were many. Some of them doubtless exist in the libraries of Dresden and Prague, and Breitkopf's collection of manuscript compositions (1761) contained the following pieces: — 1. "Te Deum," for two choirs, with instrumental accompaniments. 2. "Kyrie," for voices. 3. "Mass," for voices. 4. "Symbolum Nicænum," for voices and instruments. 5. "The 150th Psalm," for voices and instruments. (Gerber, *Lexicon der Tonkünstler.*) E. T.

ALBRION, DOMINGO DE, a Spanish sculptor, who, together with Nicolas Larraut, executed towards the close of the sixteenth century the statues of Aaron and Melchisedek in the chapel of the sacrament in the cathedral of Tarragona. Ponz praises these statues for their correctness of design and the tasteful simplicity of their draperies. (Ponz, *Viage de España*; Bermudez, *Diccionario Historico, &c.*) R. N. W.

ALBRI'ZZI, or ALBERI'CI, ENRI'CO, an Italian historical painter, born in the neighbourhood of Bergamo in 1714. He studied under Ferdinando Cairo, at Brescia, where many of his best pictures are preserved; the church De' Miracoli contains several. He died in 1775. (Averoldo, *Scelte Pitture di Brescia*; Tassi, *Vite de' Pittori, &c. Bergamaschi.*) R. N. W.

ALBRI'ZZI, ISABELLA TEOTO'KI, born at Corfu about 1760, was the daughter of Count Teotoki, who belonged to one of the first families in the Ionian islands. She married, at Venice, the patrician Giuseppe Albrizzi, who was one of the state inquisitors, but a man of a very different character from what people are apt to suppose an inquisitor to be. Isabella was fond of literature and of the arts, and her house at Venice was much frequented by men of distinction, both natives and foreigners. She has been called by Byron, in a note to his Marino Faliero, the Venetian De Stael; but Ippolito Pindemonte pays her a different and more delicate compliment when he styles her, in one of his epistles, "the wise Isabella." A woman of learning, wit, and fashionable accomplishments, she was no less distinguished for her domestic worth, and the care she bestowed upon her family. She travelled at various times about Italy and France, and she became acquainted with Alfieri, Cesarotti, Cicognara, Spallanzani, Mustoxidi, Foscolo, Rosini, Canova, Visconti, Denon, D'Hancarville, Cuvier, Millin, Humboldt, and Madame de Genlis. She wrote several works, which are characterised by delicacy of taste and sound criticism. 1. "*I* Ritratti," 8vo. Brescia, 1807, has been often reprinted. In this work she delineates in brief but happy touches the moral and intellectual character of several of her distinguished contemporaries; among others, Alfieri, Cesarotti, Pindemonte, Foscolo, and D'Hancarville. 2. "Vita di Vittoria Colonna;" an Italian historical character of the sixteenth century. 3. "Opere di Scultura e di Plastica di Antonio Canova," 4 vols. 8vo. Pisa, 1831. This is one of the best works on the productions of the great modern Italian sculptor. She also wrote a funeral eulogium on Giustina Renier Michiel, a Venetian contemporary lady, author of an interesting work on the origin of the Venetian national festivals. Countess Albrizzi died at Venice in 1835. (Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII. e dei Contemporanei.*) A. V.

ALBUCASIS. [ABU-L-KASIM.]

ALBUMAZAR, a corruption from Abú Ma'shar, is the "kunya" or appellative of a celebrated Arabian astronomer named Ja'far Ibn Mohammed Ibn 'Omar Al-balkhí, who was born at Balkh, in Khorásán, about A. H. 260 (A. D. 776-7). Albumazar, who followed the profession of the law, is said to have been at first a decided enemy to philosophy and the study of the natural sciences, which he considered as incompatible with true religion. However in the forty-seventh year of his age he began to study mathematics and astronomy, and became in time one of the most renowned astrologers of his age, although he cannot be denied the merit of having also made some important astronomical observations. The astronomical tables known by his name "Zíj Abú Ma'shar," were made from his own observations. He wrote the following works:—1. "Kitábu-l-mudakhel 'ila ahkámi-n-nojúm" ("The Book of Introduction to the Science of the Laws of the Stars, or Astrology"). A copy of this work is in the Bodleian library. (*Nicoll's Cat.* No. 272.) It is divided into eight "makalát" (discourses), each of which is subdivided into a certain number of "fossúl" or chapters. It was translated into Latin, and printed at Augsburg under this title, "Introductorium in Astronomiam Albumasaris abalachi octo continens Libros partiales. Augustæ Vindelicorum 7 idus Februarii, 1489, 4to.;" afterwards reprinted at Venice in 1506. 2. "Kitábu-l-kiránát fí ahkámi-n-nojúm" ("The Book of Conjunctions: on the Laws of the Stars"), which was likewise translated into Latin and printed. 3. "Albumasar, de magnis Conjunctionibus; ac eorum Profectionibus: Octo continens Tractatus;" printed by Erhard Ratdolt, Augsburg, 1489, 4to., with the same woodcuts as in the former work. In the colophon it is stated that the work was revised by Johannes Angelus (Magistri Iohannis Angeli Viri peritissimi diligenti Correctione). It was reprinted at Venice in 1515, 4to. Abú Ma'shar is said to have written a treatise on astrology, entitled "Olúf" ("Thousands of Years"), in which, among other strange propositions, he maintains that the world was created when the seven planets were in conjunction in the first degree of Aries, and will end when they shall assemble in the last degree. We have still by him another treatise on the same subject, which was also translated into Latin, and published for the first time at Venice by Giovanni Battista Sessa, without date: Albumasar "Flores Astrologie;" reprinted at Augsburg by Erhard Ratdolt, in 1488, under the title of "Flores Albumasaris."

Albumazar was a contemporary with the celebrated Arabian philosopher Al-kindí, but he proved his bitterest enemy, and never ceased to persecute him as long as he lived. He died at Wásit in A. H. 272 (A. D. 885), at a very advanced age, since he is reported to have been upwards of one hundred years old. His life and a list of his writings, amounting to about fifty, chiefly on astrology, were given in Arabic and Latin by Casiri, from an anonymous biographical work in the Escurial "Arabica Philosophorum Bibliotheca." Some of his works are

preserved in that library, Nos. 913. 932. 971. (Casiri, *Bib. Arab. Hisp. Esc.* i. 350.; Abú-l-faraj, *Hist. Dyn.* p. 161.; Delambre, *Hist. de l'Astron. au moyen Age*, Paris, 1819; Ibn Khallekán, *Biog. Dict.* transl. by De Slane, i. 325.; D'Herbelot, *Bib. Or.* voc. "Abu-Maaschar.") P. de G.

AL-BU'NÍ (Abú-l-'abbás Ahmed Ibn Abí-l-hasan 'Ali Ibn Yúsuf), a Mohammedan divine, who wrote chiefly on the art of divination and the construction of talismans. He was a native of Búnah, now Bona, the Hippo Regia of the Romans, but resided mostly at Fez or Telemsán, in which latter city he filled the office of mokri or reader of the Korán in the mosque. According to Hájí Khalfah (*Lex. Bibl.* sub. voc. "Shems"), Al-búní died in A. H. 625 (A. D. 1227–8). He wrote several works, of which the following are best known: — 1. "Shemsu-l-ma'arif" ("Sol Scientiarum"), being a mystical treatise on the names and attributes of God; copies of which may be found in the Escurial library, No. 920., as well as in the library of the British Museum. 2. "Al-lama'tu-n-núrániyyah-fí-l-aurádi-r-rabbániyyah" ("Rays of Light: on the Manner of addressing the Lord in Prayer"), of which there is a copy in the royal library at Paris, No. 687. 3. A commentary upon his own "Shemsu-l-ma'arif" which is in the Escurial library, No. 941., and several more. (Al-makkarí, *Moham. Dyn.* i. 406.; D'Herbelot, *Bib. Or.* sub. voc. "Albouni, Bouni;" Hájí Khalfah, *Lex. Bibl.* voc. "Shems, Latáyef," &c.) P. de G.

ALBUQUERQUE, ALFONSO DE, (or, as the Portuguese write his name, AFFONSO D'ALBOQUERQUE,) surnamed "the Great," and "O Marte Portuguez" (the Portuguese Mars), owing to his great exploits, was born in A. D. 1453, at a country villa near the town of Alhandra, about twenty miles from Lisbon, and not at Melinda in Africa, as generally stated. He was the second son of Gonsalvo d'Alboquerque, lord of Villaverde, who was descended of a bastard branch of the royal family of Portugal. In his youth he was page to Alfonso V. of Portugal, and joined the expedition which that king led, in 1480, to the assistance of Ferdinand, king of Naples, then at war with the Turks, as well as that sent to the relief of the fort of Gracaza at the mouth of the river Lúk (Luco), near Larache, in 1489. He was next appointed equerry (estribeiro) to King John II. In 1503 he accompanied his cousin (or, as some call him, uncle) Don Francisco d'Alboquerque to the East Indies, and distinguished himself by his courage and good conduct. The object of the expedition was to assist the King of Cochin, who had been attacked by the Zamorin of Calicut, his implacable enemy. Unable to resist his adversary, the King of Cochin had been compelled to abandon his dominions; but, on the arrival of the Portuguese, the balance of victory was quickly changed. The forces of the Zamorin were immediately driven from Cochin, and the fugitive prince was reinstated in his kingdom. In return for their important services the King of Cochin granted the two Albuquerques permission to build a fort, which may be considered as the foundation of the Portuguese empire in the East Indies.

After this exploit the two Albuquerques, leaving behind them a squadron of three ships, and one hundred and fifty men in the fort at Cochin, set sail for Europe with a very rich cargo. Francisco and the ships under his command were never heard of more; but Alfonso arrived at Lisbon July 16. 1504. He was favourably received by the king, who sent him out to India again, in 1506, in command of a squadron composing part of a fleet of sixteen ships under Tristan Da Cunha. For a time the two commanders carried on a successful warfare against the Moorish cities on the eastern coast of Africa, until Da Cunha, sailing for the Indies, left Albuquerque in command of the Arabian seas. No sooner was he left to himself than he determined upon undertaking something more glorious and profitable than the piratical warfare in which he had been engaged, and he formed the design of attacking the small island of Ormuz, at the mouth of the Persian Gulf, which was at that time one of the great emporiums of the East. He appeared in sight of Ormuz. Sept. 25. 1507, after reducing on his voyage there most of the chief trading towns between the Red Sea and the Persian Gulf. His message to the king, whose territory he invaded, was in these terms: "I come not to bring war, but peace: peace, however, is not to be obtained unless by paying tribute to the king my master, who is so great a lord that it is better to be his vassal than to command empires." Seyfu-d-din (or Ceifadin, as the Portuguese authors write his name), was at that time king of Ormuz, but the government was really in the hands of a eunuch, named Koji-Attár, who advised him to reject the demands of Albuquerque and to prepare for the attack. After the shipping and part of the town had been burnt, Koji-Attár admitted the Portuguese into the town; but as soon as he saw the handful of men to whom he had surrendered, he took up arms again and compelled Albuquerque to evacuate the place. Albuquerque sailed for the island of Socotra, off Cape Guardafui.

In 1508 Albuquerque received from Lisbon a secret commission authorising him to supersede Don Francisco d'Almeida, viceroy of the Indies. He accordingly set sail for the coast of Malabar, and arrived at Cananor. Having communicated his orders to Almeida, who was already prejudiced against him by the report of some officers who had served under him at Ormuz, Almeida declined

to surrender the government, and finally threw him into prison at Cochin, where he remained three months. The arrival of the great marshal of Portugal with a numerous fleet restored Albuquerque to liberty. Almeida set sail for Portugal, but he was killed in the Bay of Saldanha, in Southern Africa, in an affray with the natives [ALMEIDA, FRANCISCO D']; and Albuquerque was appointed general and commander-in-chief of the Portuguese possessions in India.

The first measure of Albuquerque's government was to attack Calicut. The marshal, having entreated Albuquerque to employ him in this service, obtained the command of a squadron. Jealousy of Albuquerque, whose division had first effected a landing, induced the marshal to venture too far into the city in hopes of gaining possession of the Zamorin's palace, in which he succeeded; but the Indians having rallied, he was surrounded and slain with most of his men. Albuquerque, in attempting to rescue him, was desperately wounded, and the Portuguese were obliged to return to their ships. Albuquerque next turned his arms against Goa, one of the most important commercial cities of India, which he took, but was unable to hold. That city belonged to the Sultan of the Deccan, and was governed by an Arab named Ildekhán, who, like most governors on that coast, paid little obedience to his sovereign. He was absent from Goa when the Portuguese attacked it, but he lost no time in collecting a large force and marching against the Portuguese; and after a series of well-conducted attacks regained possession of his city, and compelled Albuquerque to shut himself up in the citadel. After an obstinate defence, which lasted several months, the Portuguese evacuated the citadel and took to their ships, August 15. 1510. In the course of the year Albuquerque, having received strong reinforcements from Lisbon, attacked Goa a second time, the garrison of which made a most obstinate resistance, but were at length overpowered and put to the sword (Nov. 25. 1510). Albuquerque erected a fort and coined silver and copper money at Goa, which he designed to make the capital of the Portuguese dominions in the East. In 1559 it became the seat of the government, and of an archbishop and primate of the Indies.

Albuquerque's next exploit was still more brilliant. A detachment of the fleet, which had been sent out the preceding year, was specially ordered to proceed to Malacca under the command of Diogo de Vasconcellos, to revenge the death of several Portuguese who had been murdered by the natives in 1509. But either from jealousy of that commander, or from a wish to monopolise every opportunity of acquiring fame in India, Albuquerque forbid Vasconcellos to sail to his

destination under pain of death; and when that general actually set sail for Malacca, he was stopped by a superior force, imprisoned, and sent back to Portugal, and three of his officers were put to death. Vasconcellos once removed, Albuquerque himself undertook the expedition to Malacca, and sailed from Cochin in May, 1511, with an armament of nineteen ships and fourteen hundred fighting men. On arriving off the coast of Sumatra he received friendly messages from some of the kings of that island; but the Arab rulers of Malacca, having united their forces, prepared for resistance. They however were defeated, the city was taken, and immediately peopled by Malayans and other natives of the East. Immense wealth was obtained on this occasion. The fifth of the spoil reserved for the King of Portugal is said to have been bought on the spot by merchants for 200,000 gold cruzadoes; and if we believe the Portuguese writers, three thousand pieces of cannon were taken. After building a church and a fort at Malacca, despatching friendly embassies to the kings of Siam, Pegu, and other neighbouring princes, and leaving a strong garrison in Malacca, Albuquerque set sail for the coast of Malabar; but on his passage there, near the coast of Sumatra, he encountered a violent storm which destroyed the greater part of his fleet. His own vessel struck on a rock and was dashed to pieces. As he was putting off from the wreck in the long-boat he saw one of the crew fall from the ship's mast into the sea, upon which he plunged in after him and saved him from certain death.

Albuquerque reached Cochin with the scattered remains of his fleet at the end of February, 1512. No sooner had he landed than he determined to proceed to the relief of Goa, which in his absence was hard pressed by Idekhán; but finding his army greatly reduced in numbers by the casualties of war and shipwreck and the garrison which he had left at Malacca, he was obliged to wait for reinforcements from Portugal. At last, on September 3. 1512, he set sail for Goa. Ildekhán and the Zamorin of Calicut, thinking all further resistance hopeless, sued for peace, and the Portuguese empire in India was more firmly established than ever.

In 1513 Albuquerque received orders from Lisbon to prosecute the war in the Red Sea. Seeing India quiet, he sailed with the whole of the Portuguese fleet to attack Aden, a considerable commercial town of Arabia. His force, which was much larger than usual, amounted to one thousand Portuguese, and four hundred Malabar soldiers commanded by Portuguese officers; he was nevertheless repulsed by the inhabitants, and compelled to put to sea. Albuquerque then entered the Red Sea with the first European fleet that had sailed in its waters; but having experienced much hardship and danger on his

voyage, he returned without achieving anything of importance.

Albuquerque's last enterprise was a second attempt upon Ormuz. Ever since his failure at that place he had suffered his beard to grow, having made a vow never to shave it until he had taken Ormuz. His power being now increased, he proceeded to accomplish his design. The King of Ormuz, a weak and spiritless prince, made no resistance; he admitted the Portuguese into the citadel, surrendered all his artillery, and allowed the flag of Portugal to be placed on his own palace. He moreover assigned the Portuguese a large and commodious house for their factory. Soon after the accomplishment of his favourite design, Albuquerque felt himself indisposed, and was obliged to return to Goa. At the mouth of the Persian Gulf Albuquerque met a Portuguese vessel bearing despatches from Lisbon, and was informed by the captain that Suarez had been appointed governor of India, and that Pereira and Vasconcellos had been promoted to high offices. "What!" exclaimed Albuquerque in utter astonishment, "Suarez governor! Pereira and Vasconcellos, whom I sent to Portugal as criminals, intrusted with high command! To the grave, miserable old man! to the grave: it is high time!" His illness, aggravated by vexation, proved fatal. He died December 16. 1515, in his sixty-third year. His body was conveyed to Goa, and buried in the church of our Lady, which he had built; but about the close of the sixteenth century his bones were transported to Portugal.

Albuquerque has undoubted claims to the epithet "grande," which the gratitude of his countrymen has affixed to his name; and the affairs of the Portuguese in India were raised by him to the highest state of prosperity. But it must be borne in mind that he had to contend with people who were far inferior to him in all the muniments of war. The Portuguese historians represent him as scrupulously honest and just, though severe; but, on the other hand, where territory was to be gained for his country, or fame for himself, he was stopped by no consideration of right and wrong. His character is well exemplified in a scheme which he is said to have proposed to the Emperor of Ethiopia for destroying the commerce of Egypt, and converting that fruitful land into a barren desert, by turning the course of the Nile. Albuquerque left a son, also named Alfonso, who wrote a history of his father's campaigns under the following title: "Comentarios do grande Affonso Dalboquerque Capitão Geral e Governador da India," &c. Lisbon, 1557, fol., and ib. 1576, fol. (Barbosa Machado, *Biblioth. Lusit. Hist.* i. 23.; Barros, *Decada Segunda*; Faria, *Asia Portug.* vol. i. part ii. cap. 10.; Ribadeneyra, *Hist. de la India Oriental*, lib. ii. cap. 9.; Maffei, *Hist. Ind.* lib. v.; Lafiteau, *Hist. des Decouvertes, &c. des Portugais, &c.* p. 520.; Mariz, *Dialogos de varia Historia*, Coimbra, 1584.) P. de G.

ALBUQUERQUE, ANDRE', a Portuguese general, descended from the great Affonso Albuquerque, was appointed viceroy of India in 1591. During his government he took by storm the fortress del Morro, otherwise called Peña de Chaul, one of the strongest places in India; gained a signal victory over a petty king of those parts named Masico; and defeated the King of Acheen, in Sumatra, in a naval engagement. He was replaced in 1597 by Dom Francisco de Gama. Another ANDRE' DE ALBUQUERQUE, who is said to have been a nephew of the preceding, was general of the Portuguese cavalry during the war between Portugal and Spain, and was killed at the battle of Elvas in 1659. (Lafiteau, *Histoire des Découvertes et Conquêtes des Portugais dans le Nouveau-Monde*, Paris, 1733, 2 vols. 4to., and Moreri's Spanish Translation.) P. de G.

ALBUQUERQUE, BRAS AFFONSO, son of the great Affonso de Albuquerque, was born at Alhandra in 1500. His Christian name was at first Bras; but when his father made himself known by his exploits, he was persuaded by King Manoel of Portugal to change it into Alfonso. Albuquerque followed at first the profession of arms, and had the command of a vessel of war. He was afterwards appointed "Veedor" or manager of the royal patrimony, in which capacity he distinguished himself by his zeal and his integrity. Having been promoted to the office of president of the senate, he performed great services during the dreadful plague which ravaged Lisbon in 1563, and by his wise regulations succeeded in arresting the progress of the epidemic disease. He died at Lisbon in 1580. He wrote several works, among which the following are the most important:—1. "Comentarios do Grande Affonso Dalboquerque Capitão geral, e Governador da India, &c." Lisbon, 1557, fol., afterwards reprinted in 1576. This contains an account of his father's campaigns, and was translated into French by Jean Marnef, Paris, 1579, 4to.; "Tratado da Antiquidade, Nobreza, e Descendencia da Familia dos Albuquerques." This is a genealogical history of his own family. It was never printed, but it is quoted by P. Anto. Caet. Sousa in his "Apparat. à Hist. Gene. da Casa Real Portug," p. 38. § 17. In the "Cancionero" by Resende (Lisbon, 1516) are some poems attributed to Albuquerque. (Barbosa Machado, *Bib. Lusit.* i. 26.; N. Antonius, *Bibliotheca Hispana nova*, i.) P. de G.

ALBUQUERQUE, DUARTE COELHO DE, marquis of Basto and count of Pernambuco in Brazil, made his first campaign in that country under his uncle, Mathias de Albuquerque. Having been appointed governor of San Salvador conjointly with a

Portuguese officer named Bagnuolo, he defended that city when it was besieged by the Dutch in 1638. When the revolution broke out which separated Spain from Portugal, and the whole of Brazil fell into the hands of the Portuguese, Albuquerque retired to Madrid, and was rewarded by Philip IV., who appointed him gentleman of his bedchamber. He died at Madrid in 1658. Albuquerque wrote an account of the war of Brazil with the Dutch from 1630 to 1639: "Memorias diarias de la Guerra del Brazil por Discurso de nuevo Años empezando desde el MDCXXX." Madrid, 1654, 4to. (Southey, *Hist. of Brazil*, i. 447.) P. de G.

ALBUQUERQUE, JUAN ALFONSO DE, a favourite of Peter (the Cruel) of Castile, was descended from the royal family of Portugal. He was one of the courtiers of Alfonso XI., by whom he was appointed tutor to his son and heir, Peter. Instead, however, of instilling into the mind of his pupil sentiments of virtue, Albuquerque fostered rather than checked his vicious propensities, and thought only of securing his favour. Accordingly, when in 1350 Peter succeeded his father Alfonso, — who died of the plague before Gibraltar, — he raised Albuquerque to the post of great chancellor of Castile, and intrusted the entire management of affairs into his hands, whilst he launched himself in the career of vice and dissipation. Intimately allied with the queen-mother, a woman of designing temper and revengeful disposition, Albuquerque made common cause with her, and they mutually assisted each other in their plans. One of their first acts was to prevail upon the young king to order the execution of Leonor de Guzman, a lady of considerable influence at court, who had been Alfonso's mistress. Upon the death of her royal paramour, Leonor, dreading the resentment of the queen-mother, had retired to the city of Medina Sidonia, which formed part of her apanage. Through the perfidious persuasion however of Albuquerque, who pledged his word that she had nothing to fear from the king, she proceeded to Seville; but no sooner had she entered that city than she was arrested by Peter's order, and placed under a guard in the Alcazar. From Seville she was soon removed to Carmona, and thence to Talavera, where she was despatched by poison. Albuquerque's next victim was Garcilasso de la Vega, Adelantado mayor * of Castile, a nobleman who had rendered himself obnoxious by presuming to advise the king to dismiss his unprincipled favourite. Garcilasso was accused of conspiring against Peter, was summoned to his presence, and put to death before his eyes. Soon after his accession, Peter had become deeply attached to a lady of rank, named Doña Maria de Padilla; and so great was his infatuation, that although early in 1353 he had been prevailed upon to marry Blanche de Bourbon, the daughter of Pierre de Bourbon, he deserted that princess two days after her marriage; and notwithstanding the just remonstrances of John of Valois, king of France, who was her near relative, he continued to live with Maria as before. Perceiving that Doña Maria, who was an ambitious and designing woman, had prevailed upon Peter to confer the most lucrative offices upon her own relatives, and that he himself was daily losing his master's favour, Albuquerque decided, if possible, to avert the blow, and he accordingly represented to the king the propriety of dismissing her from court, and quieting the anger of the French by showing a little more attention to his wife Blanche. But it was too late. No sooner had the favourite given his counsel, than, unable to control his passion, Peter banished him from court, and deprived him of all his honours and emoluments. Albuquerque retired to his estates, where he long meditated revenge. At last, profiting by the rising of some Castilian noblemen who had been ill-treated by the king, he took up arms and joined them. Being, however, defeated by the royal forces, he was obliged to take refuge in Portugal, by whose king, (John I.), he was kindly received. Peter tried in vain to secure the person of Albuquerque. He sent an embassy to Lisbon to demand the surrender of his favourite, and threatened the Portuguese king with his vengeance. His threats, however, were disregarded; and Albuquerque again joined the revolted barons. He was carrying on the war with great vigour and success, when he died suddenly in 1354, not without suspicion of having been poisoned by a Jewish physician named Paul, whom Peter had bribed. (Mariana, *Hist. Gen. de España*, lib. iii. cap. 16.) P. de G.

ALBUQUERQUE, MATHI'AS DE, a Portuguese general officer descended from the same family, served against the Dutch in Brazil. Having distinguished himself by his bravery as well as by his talent in the art of fortification, he was in 1628 intrusted with the government of the province of Pernambuco, and soon after with the command of all the Portuguese forces until the arrival of Don Fadrique de Toledo. Being recalled to Europe in 1635, Albuquerque took an active part in the revolution which separated Portugal from Spain. Having succeeded Count d'Obidos in the command of a division of the Portuguese army, he took Almendral, Alconchel, Villanueva del Fresno, and other fortified places in Estremadura; and in 1644 gained the important victory of Campo Mayor, where the Spaniards under Torrecusa were completely defeated. As a reward for his services on this occasion

* The office of the Adelantado mayor, one of the most important in Castile, was hereditary. Its duties consisted in guarding the frontiers against the Moors.

John IV. made Mathias count of Allegrete, and raised him to the dignity of grandee of Portugal. The campaign of 1645 promised fair to be as prosperous as that of the previous year, or 1644. Albuquerque commenced by the taking of Telena; but having soon after quarrelled with Vasconcellos, another Portuguese general acting in concert with him, he achieved nothing, asked for permission to leave the service, which he obtained, and repaired to Lisbon, where he died in 1646. (Southey, *Hist. of Brazil*, i. 440.; Laclède, *Hist. Gen. de Portugal.*)

P. de G.

ALBUS OVI'DIUS JUVENTI'NUS. [OVIDIUS.]

ALBU'TIUS, a physician at Rome, who may be mentioned to give an idea of the wealth acquired by some of the medical men in that city about the beginning of the Christian æra. He is said by Pliny (*Hist. Nat.* xxix. 5. ed. Tauchn.) to have gained two hundred and fifty thousand sesterces per annum, i. e. (reckoning with Hussey, "Ancient Weights and Money, &c." the mille nummi or sestertium to be worth, after the reign of Augustus, 7*l.* 16*s.* 3*d.*), about one thousand nine hundred and fifty-three pounds, two shillings, and sixpence. W. A. G.

ALBU'TIUS, CAIUS, surnamed SILUS, or, according to Jerome (*Ap. Euseb. Chronicon, Olymp.* 193. 3., B.C. 6.) Silo, a Roman orator, born at Novaria in Cisalpine Gaul, where he held for some time the office of ædile. On one occasion, as he was deciding a cause, the parties against whom he was giving judgment dragged him by his feet from the tribunal. He immediately left the city and went to Rome, where he was received into the house of the orator Lucius Munatius Plancus, under whom he studied rhetoric so successfully that he soon became able to put his master to silence. He then set up a school of his own, where he was accustomed to declaim in every different style, he occasionally pleaded causes, but at length retired from the forum altogether, in consequence of two events recorded by Suetonius. The first of these was the loss of a cause by an imprudent challenge to the defendant, who was accused of impiety towards his parents, "to swear by the ashes of his father and mother, which lay unburied;" the second was the danger he incurred by an invocation to Brutus, whose statue stood in the court at Mediolanum (Milan), where he was speaking.

At an advanced age, being troubled with a painful disease, he retired to Novaria, and having called together the people, and explained to them in a set speech the reasons of his determination to end his life, he starved himself to death. (Suetonius, *De Claris Rhetoribus*, c. 6.; Seneca, *Controvers.* iii. Procem.) P. S.

ALBU'TIUS, or ALBU'CIUS, TITUS, a Roman, who lived in the latter half of the second and the beginning of the first century before Christ. He went to Athens in his youth, where he became perfect in the Epicurean philosophy, and where also he acquired so much of Greek tastes and manners that he took less pride in his Roman birth than in his Grecian education, and thereby incurred the ridicule of his contemporaries, especially of Lucilius the satiric poet, who put an attack upon him into the mouth of Q. Mucius Scævola the augur. During his government of Sardinia as proprætor (B.C. 105) he gained certain insignificant successes over some robbers, for which he held a kind of triumph in the province, and requested a "supplicatio" at Rome, which was refused by the senate. On his return to Rome (B.C. 103) he was accused of maladministration (repetundæ) by C. Julius Cæsar; Cn. Pompeius Strabo, who had offered himself as accuser, not being allowed to undertake the office, because he had been quæstor to Albutius. Cæsar undertook the case at the request of the Sardinians. Albutius was condemned, and went into exile to Athens, where he applied himself with great equanimity to the study of philosophy, the consolations of which, Cicero remarks, he would not have needed if he had kept to the principles of Epicurus by not meddling with public affairs.

Albutius left behind him some orations, of which Cicero speaks slightingly. He is known to have failed in his prosecution of Q. Mucius Scævola the augur, for maladministration (repetundæ) in his government of the province of Asia.

Varro (*De Re Rustica*, iii. 2. §. 17.) mentions a Lucius Albutius as a learned man, who wrote satires in the manner of Lucilius; and some suppose him to be the same person with Titus Albutius the philosopher. This supposition requires us to assume that the name is wrongly given in Varro. (Ernesti, *Clavis Ciceroniana*; and Orelli's *Onomasticon Tullianum*, art. "Albutius.") P. S.

ALCAÇO'BA (or ALCAZOVA) SOTOMAYOR, SIMON, a Portuguese nobleman who in 1522 entered the service of Charles V. He had acquired, even at that time, the reputation of an able navigator and learned geographer. His earlier history, and the reason why he left his native country to enter a foreign service, are unknown. Charles was, when he engaged Alcaçoba, equipping a fleet in consequence of a report that some French vessels had been despatched to the West Indies. Alcaçoba's appointments indicate the high opinion entertained of him: he was nominated to the command of a ship, and placed in the royal household, with an annual salary of fifty thousand maravedis, and other fifty thousand for his equipment.

In 1524, when the kings of Portugal and Spain nominated each a certain number of

arbiters to settle the line of demarcation between their possessions in the eastern Archipelago, Alcaçoba was one of those nominated by Charles V. The Portuguese arbiters however refused to act along with him and another of the Spanish party, on the ground that they were Portuguese subjects, and had entered the Spanish service without licence from their sovereign. Herrera says "Alcaçoba denied this" (whether that he was a Portuguese subject, or that he had not permission to enter a foreign service, does not clearly appear): but Charles, unwilling to give umbrage to the Portuguese, appointed another in his stead.

The Portuguese and Spanish kings having been unable to come to an understanding respecting their claims in the Moluccas, Alcaçoba was appointed, in 1527, to the command of a fleet destined to protect the Spanish interests in those regions. He was immediately despatched to Coruña to hasten the equipment of his squadron, but does not appear to have got ready for sea when, in 1529, the cession of the Moluccas by Spain to Portugal caused it to be put out of commission.

Thus thrown out of employment, Alcaçoba volunteered in the same year his services to discover and subdue, at his own expense, two hundred leagues of coast on the South Sea, from Chinchu, the termination of the grant to Francis Pizarro, in a southern direction towards the Straits of Magalhaens. The agreement was concluded on the same day with that of Pizarro, but was not carried into effect. In 1534 another contract was entered into by the king and Alcaçoba, by which the latter undertook to sail through the Straits of Magalhaens, and discover and settle at his own cost two hundred leagues on the coast of Peru from the Adelantado of Diego de Almagro southwards.

Alcaçoba sailed from Gomera on the 8th of October, 1534, in two good ships well victualled, and carrying 250 seamen and soldiers, and reached the coast of Patagonia on the 17th of January 1535. Having encountered rough weather in attempting to pass the Straits of Magalhaens, he returned and landed his men at Puerto de Lobes; but after advancing a short way inland, was obliged, in consequence of bad health, to resign the active command to his lieutenant, Rodrigo de Isla, and return to the ships. A part of the troops under Rodrigo having mutinied on account of the hardships they encountered, made their way back to the ships, murdered Alcaçoba, the pilot, and two or three others, and threw their bodies into the sea. A son of Alcaçoba who accompanied him on the voyage escaped narrowly. The mutineers quarrelled soon after among themselves: Roderigo de Isla availed himself of the dispute to re-establish his authority, and after putting the ringleaders to death, abandoned the enterprise and sailed for the Spanish settlements to the north. (Antonio de Herrera, *Historia General de los Hechos de los Castellanos en las Islas y Tierra Firme del Mar Oceano*, Madrid, 1730, fol.) W. W.

ALCADI'NUS, an eminent physician of Syracuse, whose father's name was Gersinus, and who studied philosophy and medicine at Salerno, and afterwards taught these sciences himself at the same place. He was physician to the emperors Henry VI. (A. D. 1190—1198) and Frederick II. (A. D. 1212—1250) during their residence in the kingdom of Naples, and died at the age of fifty-two. It was at the command of Frederick II. that he composed a poem, "De Balneis Puteolanis" ("On the Baths of Pozzuoli,") in elegiac verse. Of this poem, however, eighteen strophes, or epigrams as they are called, are ascribed to a certain Eustasius or Eustatius de Matera, who is said to have lived under Charles II. of Naples (A. D. 1285—1309), and to have written a work, "De Natura et Temperie Hominis" ("On the Nature and Temperament of Man"). A manuscript at Naples, written on parchment in the thirteenth century, and beautifully illuminated, contains thirty-four of these epigrams, and is merely entitled "De Balneis prope Neapolim." Two manuscripts in the Vatican library, (one of the fourteenth century on parchment, the other of the fifteenth on paper,) both mention Eustatius as the author, and say nothing about Alcadinus; while on the other hand a manuscript at Naples of the seventeenth century on paper ascribes the work partly to Alcadinus and partly to Eustatius. A paper manuscript of the end of the fifteenth or the beginning of the sixteenth century, in the university library at Marburg in Hesse Cassel, contains thirty epigrams without making any mention of the author's name. Jo. Elysius, in the beginning of the sixteenth century, (*Collectio de Balneis*, Venet. fol. 1553, p. 212.), mentions Alcadinus as the author of thirty-one epigrams, each consisting of twelve lines, on the baths of Pozzuoli, and adds that the same person composed rather earlier a work on the triumphs of Henry VI., and another on the actions of Frederick II., to which the epilogue of the poem "De Balneis Puteolanis" alludes. Jo. Franc. Lombardus, who wrote somewhat later, but in the former half of the sixteenth century (*De Balneis.... Puteol.... Synopsis*), portions out the poem, and ascribes to Alcadinus the prologue and epilogue and seventeen epigrams; to Eustatius he attributes the remaining nineteen epigrams. As the poem is not very often met with, the epilogue mentioned above will serve as a specimen of the versification of the age.

"Suscipe, sol mundi, tibi *quem transmitto libellum*,
De tribus ad dominum tertius iste venit.
Primus habet partes civilis in arte triumphi,
(or, *Patrios civili in arce triumphos*,)
Mira Federici gesta secundus habet.

Tam loca, quam vires, quam nomina pene sepulta,
Tertius orbatas (or *Euboicas*) iste reformat aquas.
Cæsaris ad laudem tres scripsimus ecce libellos,
Firmius est verbum quod stat in ore trium.
Si vacat, annales veterum lege, Cæsar, avorum,
Pauper in Augusto nemo poëta fuit;
Euboici vatis, Cæsar, reminiscere vestri,
Ut possit nati scribere facta tui."

The poem was first published at Naples, 1505, 4to., by Sigism. Mayr, under the name of Eustatius de Matera. (Paciaudi, *De Sacris Christian. Balneis*, ed. 2. Rom. 1658, 4to., cap. 6. p. 50.) It was published a second time at Venice, 1587, 4to., under the same name; and a third time at Naples, 1596, 4to., and ascribed to Alcadinus. It is also to be found in several collections; for instance, in Jo. Franc. Lombardi "Eorum quæ de Balneis aliisque Miraculis Puteolanis scripta sunt Synopsis," Naples, 1547, 4to., ed. Matth. Cancer, and Venice, 1566, 4to., impens. Anelli Sanviti; also in "Italia Illustrata Varior.," Frankfort, 1600, fol.; and in Grævii et Burmanni "Thesaurus Antiquitatum et Historiarum Italiæ," tom. ix. p. 4. In the "Collectio de Balneis," Venice, 1553, fol., ap. Juntas, p. 203—208.; and in Jul. Cæs. Capacii "De Balneis Liber, ubi Aquarum, quæ Neapoli, Puteolis, Bajis, Pithecusis extant, Virtutes, &c.," Naples, 1604, 4to. ap. Constant. Vitalem. (Choulant, *Handbuch der Bücherkunde für die ältere Medicin*, Leipzig, 1841.)

W. A. G.

ALCÆUS (Ἀλκαῖος) of Mitylene, the earliest of the Æolian lyric poets. The most active and eventful part of his life falls between about 615 and 602 B. C., and his own history is closely connected with the political occurrences in his native island during that time. Alcæus belonged to one of the noble families of Mitylene, which were engaged in a struggle with the democratical party. Men of influence placed themselves at the head of their respective parties: the leader of the nobles was Melanchrus, who involved his country in a civil war. The party hostile to him was headed by two brothers of Alcæus, Cicis and Antimenidas, in conjunction with Pittacus. About the year B. C. 612 a battle was fought in which Melanchrus was slain. Alcæus does not appear to have joined his brothers in their contest against Melanchrus, who is even mentioned with great praise by the poet, undoubtedly because he acted on behalf of the nobles, who had in Alcæus a vehement and passionate partisan. Some years after these events, during a war between Athens and Mitylene, which was carried on in Asia for the possession of the maritime town of Sigeum in Troas, Alcæus served in the Mitylenean army under the command of Pittacus. The islanders were defeated, although Pittacus slew Phrynon, the most gallant Athenian, in single combat, B. C. 606. The spirit that breathed in the poems of Alcæus procured him the character of a man of courage; yet he fled in battle, and lost his armour, which the Athenians took and dedicated in the temple of Athena (Minerva) at Sigeum. Alcæus does not appear to have returned to Mitylene immediately after the close of this war. The struggle between the two parties in Mitylene now became fiercer, as we may infer from the fact that a number of persons successively placed themselves at the head of the popular party to defend its rights against the oligarchs. These leaders of the people, who are sometimes called tyrants, and sometimes æsymnetæ were Myrsilus, Megalagyrus, the Cleanactids, and others, the last of whom was the wise Pittacus. During these struggles Alcæus endeavoured by his poetry to rouse his party to a resolute resistance. The popular party however gained the upper hand, and the oligarchs were expelled from the island. Pittacus, who was invested with the office of æsymnetes from 590 to 580 B. C., thwarted all the attempts of the nobles, and especially of Alcæus and his brother Antimenidas, to recover their estates and to effect their return. The poet continued to attack the popular party with the greatest bitterness in his poems; but at last, seeing that all hopes were lost, he went abroad and visited distant countries, and among others Egypt, while his brother Antimenidas traversed a great part of Asia, and served with distinction in the army of the Babylonians. Alcæus is said to have at last become reconciled to Pittacus. The year and place of his death are unknown.

The poems of Alcæus were chiefly addressed to particular friends, and at first they seem not to have been much known beyond the island of Lesbos, partly because they were written in the Æolic dialect, and partly perhaps because they had only a local and temporary interest. But subsequently they were considered by all the Greeks as masterpieces; and among the nine lyric poets in the Alexandrian canon, Alcæus occupied, according to some authorities the first, and according to others the second place. Aristophanes and Aristarchus prepared the first correct editions, in which the poems were divided into at least ten books, and great care was taken to insure the correct representation of the metre. It is not known how the poems were arranged in these editions, except that the hymns formed the commencement. Besides these hymns, the poems of Alcæus consisted of odes, patriotic war songs, erotic and symposiac songs, and epigrams. All were characterized by strong passion and enthusiasm. With Alcæus, as with most poets of the Æolic school, poetry was the outpouring of his deepest emotions, excited by the occurrences of the time in which he lived. Independent of their high poetical merits, the loss of the poems of Alcæus is much to be regretted, as they

would have enabled us to gain a clearer insight into the public and private life of the Æolians. The metrical structure of the poems of Alcæus was generally lively, and they appear, like the odes of Horace, to have consisted of strophes of the same metre (monostrophic poems). One particular kind of strophe which is frequently used by Horace is called the Alcaic, and is said to have been invented by Alcæus.

The number of fragments of Alcæus still extant is considerable, and from them, as well as from the frequent imitations of Horace, we are able to form a pretty correct idea of their general character. The first collection of these fragments was made by Henry Stephens, in his Fragments of the nine principal Lyric Poets, Paris, 1560, 8vo. Another collection worth noticing is that by F. Stange, Halle, 1810, in 8vo. A more complete collection was made by C. J. Blomfield, in the "Museum Criticum," 1814, vol. i., whence they have been incorporated in Gaisford's "Poetæ Græci Minores." The most recent collection is that by A. Matthiæ, Leipzig, 1827, 8vo., to which additions and supplements have been made by Welcker, Seidler, Osann, and Bergk, in several philological journals of Germany. There were many ancient treatises on the poems of Alcæus, but they are all lost.

The most important among the modern essays on Alcæus are — Plehn, *Lesbiacorum Liber*, p. 169—175.; Bode, *Geschichte der Lyrischen Dichtkunst der Hellenen*, ii. 378, &c.; Müller, *History of the Lit. of Ancient Greece*, i. 166, &c. There is a spirited translation, or rather imitation, of one of the fragments of Alcæus by Sir W. Jones. L. S.

ALCÆUS (Ἀλκαῖος), a native of Messenia, was the author of a number of epigrams still extant in the "Anthologia Græca." Some of the epigrams bear the simple name of Alcæus, while in others the epithet "Messenius" is added, so that in many cases it is uncertain which Alcæus is meant. It is generally supposed that the Messenian poet was a contemporary of Philip III. of Macedon, and that he is the poet mentioned by Plutarch (*Flamininus*, 9.), though others think that he was the Epicurean philosopher, who together with other philosophers of the same school was expelled from Rome in B. C. 174. (Ælian, *Var. Hist.* ix. 12.; Fabricius, *Biblioth. Græca*, iv. 459.) L. S.

ALCÆUS (Ἀλκαῖος), the son of Miccus, a Mitylenean, who afterwards removed to Athens. According to Suidas he wrote ten comedies which belonged to the class called the old Attic comedy. He was a contemporary of Aristophanes, for in the year B. C. 388 he contended with one of his comedies, "Pasiphaë," for the prize with the second Plutus of Aristophanes, but he only gained the fifth prize, as has been inferred from a very obscure passage in Suidas. The title of this comedy, as well as those of four others, "Endymion," "Ganymede," "Callisto," and "The Holy Marriage" (*ἱερὸς γάμος*), all of which represented mythological subjects, seem to indicate that Alcæus belonged to the period of transition from the old to the middle Attic comedy, and that in many of his plays he followed the principles of the latter school. Besides the five comedies mentioned above we know the titles of three others, "The Adulterous Sisters" (*ἀδελφαὶ μοιχευόμεναι*), the "Comodotragœdus," and "Palæstra," which is the name of a courtezan. A few fragments of the comedies are still extant in Athenæus and the grammarians. (Casaubon, *On Athenæus*, iii. 206.; Fabricius, *Biblioth. Græc.* ii. 282. and 405.; Bode, *Geschichte der Dramat. Dichtkunst der Hellenen*, ii. 386.)

Suidas also mentions an Athenian Alcæus, a tragic poet, whom some call the earliest of the tragic writers in Greece. Macrobius (*Saturnal.* v. 20.) quotes a passage from a tragedy called "Caelum," which he ascribes to Alcæus. Beyond this nothing is known about him. L. S.

ALCALA' Y HERRE'RA, ALFONSO DE, a Spanish poet of the sixteenth century, was born at Lisbon, September 12. 1599, but was originally from Toledo. He is said to have been by profession a merchant, but he devoted all his leisure hours to the cultivation of literature. He wrote — 1. "Jardin anagramatico de divinas Flores Lusitanas, Espanholas, e Latinas, em o qual se contaô 683 Anagramas, e seis Hymnos Chronologicos." Lisbon, 1654, 4to. ("The Garden of divine Flowers, Portuguese, Spanish, and Latin, containing Six hundred and eighty-three Anagrams and Six chronological Hymns") 2. "Corona y Ramillete de Flores salutiferas, Antidoto del Alma, &c." Lisbon, 1677, 8vo.; a collection of Spanish poems on sacred subjects. 3. "Novo Modo curioso, Tratado, e Artificio de escrever, assim ao divino como ao humano, &c." (or "A new Treatise on the Art of writing on mundane, as well as divine, Subjects"). Lisbon, 1679, 8vo. 4. "Meditaçoens de Santa Brigida traduzidas de Latin em Portugez" ("The Meditations of St. Bridget, translated from the Latin into Portuguese"). Lisbon, 1678, 4to.; and several other works, chiefly Portuguese, the list of which may be seen in Barbosa and Nicolas Antonio. But the work by which Alcala is best known is a collection of novels entitled "Varios Effectos de Amor en cinco Novelas exemplares y nuevo Artificio para escrivir Prosa y Verso sin una de las Letras vocales" ("Several Effects of Love exhibited in five exemplary Novels, or a new Art of writing Prose without one of the Vowels"); printed at Lisbon, 1641, 8vo., and ib. 1671. The first novel, entitled "Los dos Soles de Toledo ("The two Suns of Toledo"), is written without *a*; "La Carroça de las Damas"

("The Carriage of the Ladies"), which is the second, without *e*; and so respectively the other three, called "La Perla de Portugal" ("The Pearl of Portugal"), "La Peregrina Hermitaña" ("The fair Pilgrim and Hermit"), "La Serrana de Cintra" ("The country Girl of Cintra"). The last edition of these novels contains, besides, a long letter written without the letter *a*. This idle whim is not original; the same having been practised by Tryphiodorus, whom Addison so pleasantly ridicules as one of the lipogrammatists or letter-droppers of antiquity. In the eighteenth century a Spaniard named Juan Martinez de Moya followed in the track of Alcala, and wrote a novel entitled "Meritos disponen Premios" ("Good Deeds call for a Reward") without the letter *a*. Alcala y Herrera is erroneously called Alcala y Henares in the "Biographie Universelle." (Barbosa Machado, *Biblioth. Lusit.* i. 27.; Nicolaus Antonius, *Bibliotheca Hispana Nova*, i. 9.) P. de G.

ALCALA', PEDRO DE, an Hieronymite monk belonging to the congregation of Alcala de Henares in the province of Guadalajara, accompanied Ferdinand and Isabella to the conquest of Granada. On the taking of that city in 1492 he was attached to the new church, and being well versed in the Arabic language, was employed as a missionary to preach the gospel to the Moorish population of Granada. Alcala wrote an Arabic grammar in Spanish, the first published in any vernacular language in Europe, "Arte para ligeramente saber la Lengua Arabiga," together with a Spanish and Arabic dictionary, "El Vocabulista Arabigo en Letra Castellana," in which the Arabic words are given in Roman letters. There are two editions of it, one of 1501, the other of 1505, both in 4to. This work is considered a great bibliographical curiosity, and is greatly sought after on account of its extreme rarity. It was the second book printed at Granada, the first, "Vita Christi," bearing the date of 1495. (N. Antonius, *Bib. Hisp. Nov.* ii.; Schnurrer, *Bibl. Arab.* p. 16.) P. de G.

ALCA'MENES (Ἀλκαμένης), an Agid, was the tenth king of Sparta, Aristodemus included. He ascended the throne B. C. 779, and reigned thirty-eight years. In his reign the town of Helos was finally subdued, and according to Pausanias he commanded in the first expedition of the first Messenian war (B. C. 743). Without any previous declaration of war, his troops marched in the dead of the night against Amphea, a border town of Messenia. The gates were open as in the time of peace, and entering without resistance, they massacred the inhabitants in their beds and at their altars. Before the fifth year of this war Alcamenes was dead. (Pausanias, iv. 5. 3.; Eusebius, *Chron.* i. 166.; Clinton, *Fast. Hell. Appen.* 6. i.) R. W—n.

ALCA'MENES (Ἀλκαμένης), one of the most eminent in the list of ancient sculptors, was a native of Athens, and a scholar of Phidias. He lived in the fifth century before the Christian æra. Alcamenes is distinguished for his works in marble, in bronze, and also in the mixed materials so much in use in that time. His most celebrated production was a statue of Venus, always referred to by ancient writers as the Ἀφροδίτη ἐν τοῖς Κήποις, or Venus of the Gardens; a work of such extraordinary excellence, that it was said Phidias himself had assisted in finishing it. Alcamenes and Agoracritus [AGORACRITUS] executed two statues of Venus, which were submitted to the judgment of the Athenians. That by Alcamenes obtained the majority of votes; not, we are told, from the superiority of the work, but because the Athenians chose to give the preference to their own countryman. Agoracritus was a native of Paros. It has been a question whether the Venus "ἐν Κήποις" was the chosen statue. A strong argument against this being the case is found in the circumstance of the Venus of the Gardens being always mentioned with unqualified commendation; while the statue made in competition with Agoracritus is admitted to have gained its distinction merely or chiefly from the accident of the artist being a fellow-citizen of his judges. The Garden Venus was admired especially for the extreme beauty of the bust or neck, the arms, and the hands. Pausanias mentions several works by Alcamenes; among them a statue of Dionysus, of ivory and gold, at Athens; a statue of Mars in the temple of that god; two of Minerva; and a colossal statue of Hercules. One of the statues of Minerva is said to have been executed in competition with his master, Phidias. Alcamenes, according to this account, was surpassed by Phidias from not having calculated at first the effect his work would have when elevated to the height from which it was intended ultimately to be viewed. But the story is very improbable, and deserves little attention. Two statues, one of Procne, meditating her plot against her child, and one of Itys, are also mentioned. They were at Athens. Pausanias speaks of a statue of Hecate by Alcamenes which was in the Acropolis at Athens, and observes that Alcamenes was the first artist who represented this goddess in her triple or tripartite form. Alcamenes also executed the sculptures in the posterior pediment of the temple of the Olympian Jupiter: they illustrated the battle of the Lapithæ and Centaurs. The subjects are given at length in the description of Pausanias, who also remarks in this place that Alcamenes enjoyed a reputation second only to Phidias. To these works may be added a statue of an Athlete, in bronze, distinguished by the epithet of "encrinomenos," and a statue of Æsculapius at Mantinea. Cicero (*N. D.* i. 30.)

and Valerius Maximus (viii. 11.) speak in terms of great praise of a statue at Athens, by Alcamenes, of Vulcan. The sculptor had indicated the lameness of the god, but had managed it in so masterly a manner that no positive deformity was discernible by which the general excellence of the work was impaired. (Pausanias, lib. i. ii. v. viii.; Pliny, *Hist. Nat.* xxxiv. 8. xxxvi. 5.; Lucian, *De Imagg.*) R. W. jun.

ALCA'MO, CIULLO D', a Sicilian, supposed to be the earliest writer of Italian poetry, and to have lived towards the end of the twelfth century. The proper form of his Christian name is Vincenzo, the augmentative form of which is Vincenciullo, and Ciullo is a Sicilian form of abridgment. He is called of Alcamo, from a castle of that name about twenty miles from Palermo. The only production of this writer still extant is a "Canzone" or "Cantilena," reprinted by Allacci and afterwards by Crescimbeni in his "Comentarj intorno alla sua Istoria della volgar Poesia." In this poem occur these lines: —

"Se tanto avere donassimi quanto a lo Saladino,
E per ajunta quanta lo Soldano."

"If thou shouldst give me as much wealth as Saladin has, and in addition what the Soldan has."

From these words it was inferred by some writers, and among others Allacci, better known in England as Leo Allatius, that Ciullo d' Alcamo must have written the poem between the year 1187, in which the name of Saladin became famous in the West from his taking Jerusalem, and 1193, in which his career was closed. Crescimbeni was of opinion that this evidence was not satisfactory, as even in our own days it is common to make use of the name of Crœsus in a similar way, as an example of enormous wealth, although he has been dead some thousands of years. Tiraboschi observes that Crescimbeni's argument would be sound if the poet had merely said "the wealth of Saladin," but since the expression he uses is "as much wealth as Saladin has," he is inclined to restore to him his honours as the father of Italian poetry, which are entirely based on the inference drawn from these lines. The poem itself is written in imitation of the Provençal poets, and it is agreed on all hands to be utterly unworthy of notice, except from its antiquity. The earliest mention of it is by Dante, who quotes a line of it in his "Convito," as an example of ruggedness and inelegance. (Crescimbeni, *L' Istoria della volgar Poesia*, and *Comentarj intorno alla sua Historia*, vol. i. p. 99, &c., ii. parte ii. 7—11., where the canzone is given entire; Tiraboschi, *Storia della Letteratura Italiana*, edition of 1777, iv. 308.; Mazzuchelli, *Scrittori d' Italia*, i. 352.) T. W.

ALCANDRIN or ARKANDUM. These are the corruptions of the name of some Arabic writer, whose work on astrology "De Veritatibus et Predictionibus Astrologicis, was published in Latin at Paris in 1542, by R. Roussat, a writer on anatomy. It was several times translated into French. There are one or two old English astrological works which go by this name. (Lalande, *Bibl. Astron.*) A. De M.

ALCA'NTARA, DIE'GO DE, a Spanish architect contemporary with the celebrated Juan de Herrera, and employed by him in preparing his designs for the Escurial in 1572. In consequence of the ability he showed on that occasion, and in other matters intrusted to him by Herrera, he was appointed to succeed Geronimo Gili, in 1575, as surveyor of the works at the royal villa or palace of Aranjuez; and in 1584 at the cathedral of Toledo, as he previously had been of the Alcazar in that city. He also superintended the building of the church and convent belonging to the order of San Jago at Ucles (1583). It does not however appear that he was employed as the sole architect of any building, or that any was executed entirely from his designs, notwithstanding the very high terms in which he was recommended by Herrera to Philip II. for his superior ability as an architect. But as he died (at Toledo, April 11th, 1587) at an early age "siendo mozo," it is said, although he must have been between thirty and forty, it is probable that had he lived a few years longer, he would have had opportunities put in his way, from which, whatever talent he showed, his want of experience at first, and the necessity of accepting engagements under others, had till then excluded him. That he had acquired the favour and good will of Philip, may be taken for granted, as that king bestowed on his widow and three children an annual bounty of forty fanegas of wheat. He is also said by Bermudez to have practised sculpture with much success, though none of his works in it are specified by that writer. (Llaguno, *Noticias de los Arquitectos y Arquitectura de España*; Bermudez, *Diccionario de los Professores*, &c.) W. H. L.

ALCA'NTARA, SAN PEDRO DE, a zealot of the fifteenth century, and founder of a monastic order, a brief notice of whose extraordinary mode of life will illustrate the state of religious asceticism at that period in Spain. He was born in 1499, at Alcantara, in the border province of Estremadura, and entered the order of Saint Francis, of which, in 1538 and 1542, he was provincial. His extreme love of solitude induced him to withdraw to the mountain of Arrabida on the coast of Portugal, near Cape Espichel, where he established the order alluded to, which was approved in 1554 by Pope Julius III. Saint Theresa, his countrywoman, a voluminous and eloquent writer, gives the following account of a visit which she made him: — "He told me," says she, "if I re-

member right, that for the space of forty years he had only slept an hour and a half during each twenty-four hours, and that this partial victory over sleep was the greatest of all his penitential labours, his only means of success being either to kneel or stand continually; when he did repose, it was seated, and with his head leaning against a piece of wood fixed in the wall; he could not lie along if he so would, for his cell was, as is well known, only four feet and a half in length. During all these years he never covered his head with his cowl, even in the hottest sun or heaviest rain. He walked barefoot; his covering was a vest of hair-cloth, as tight as could be borne, and over it a loose habit of the same material. He told me that in very cold weather he put it off and left open the door and window of his cell, in order that by afterwards closing them and wrapping himself up he might content his body the more with good shelter and repose. He usually took food only once in three days: an exclamation at this moved him to inquire whereat I wondered, for to those who inured themselves to it, he said, it was not only possible but light. A companion of his assured me that he went sometimes eight days without eating; this would be while he was in prayer, for he had long periods of inspiration and great extacies; of which I was once a witness. His poverty was extreme, and in his youth he had suffered terrible mortifications: he told me that he had passed three years in a convent of his order, and not known a single brother but by his voice, for he had never once lifted his eyes from the ground, and whatever road he had occasion to go, it was only by following the footsteps of the other friars that he could pursue it. He never looked at women, and he cared nothing whether he could see or were blind. But he was very old," says the good lady saint, "when I talked with him; and so spare indeed that he looked like a figure made up of the roots of trees. With all his sanctity," she concludes, "he was very affable, but of few words, except in answering questions, and then his speech was very savoury, for he had a delicate understanding." He died on the 18th of October, 1562, and was canonised by Pope Clement IX. About two leagues from the port of Setubal (frequently called St. Ubes), and at the southern base of the verdant Sierra de Arrabida, still exists the famous sanctuary and convent of San Pedro de Alcantara. Brotherhoods of the order (Frailes Alcantarinos) are found in various parts of the Peninsula. (*Obras y cartas de Santa Teresa de Jesus*, 6 vols. 4to. Madrid, 1793; Miñano, *Diccionario Geografico*, &c., article "Setubal," Madrid, 1826.; *Dictionnaire Universel Historique, &c. neuvième édition par une Société de Savans*, tome xiv. Paris, 1810.)

W. C. W.

ALCA'ZAR, ANDREAS, (Alcaçar, or Valcacer,) was born at Guadalajara, and was chief professor of surgery in the university of Salamanca, where he published, in 1575, a work entitled "Chirurgiæ Libri Sex, in quibus multa Antiquorum et Recentiorum subobscura Loca hactenus non declarata, interpretantur." It treats of wounds of the head, thorax, and abdomen, of wounds and other affections of the nerves, of the morbus Gallicus, and of the prevention and cure of the plague. The greater part of that which relates to wounds is taken from the works of Galen and Guy de Chauliac. In the first book, which was printed separately with the title "De Vulneribus Capitis," Salamanca, 1582, Alcazar describes and gives drawings of a trepan which he invented. Its centre-pin could be lifted up without taking the saw from the head, so that the boring could be completed in one operation; and there was a cylinder round the saw which could be lifted up or let down so as to adapt the same saw to bones of different thickness. The former of these improvements is retained to the present time.

The most interesting of the six books is that on syphilis, for the treatment of which Alcazar was in his day much renowned, though his method seems to have been only that which was generally used. He maintained (lib. vi. p. 171.) that the disease was of ancient origin, and that its great outbreak in Europe at the end of the fifteenth century was due to the soldiers of the armies of Alfonso V., king of Aragon, and of John, son of René, duke of Anjou, being supplied with human flesh for food in the scarcity which prevailed during the war between those princes about the year 1456; a story which he took from Leonardo Fioravanti, who, if he did not invent it, certainly received it on very bad authority. [FIORAVANTI, LEONARDO.] Astruc has given a complete analysis of this book. (Astruc, *De Morbis Venereis, Libri novem*, p. 792. ed. 1740, 4to.; N. Antonius, *Bibliotheca Hispana Nova*.)

J. P.

ALCA'ZAR, BALTASAR DE, a Spanish poet who lived at Seville about the beginning of the seventeenth century. He was the author of several short poems, called by the Spaniards "redondillas." No collection was ever made of them, but Pedro de Espinosa, a native of Antequera, published several "letrillas" and "madrigales" in his collection entitled "Flores de Españoles ilustres," Valladolid, 1614, 4to. Quintana, in his "Tesoro del Parnaso Español" (Paris, 1840, 4to.) has likewise published one of Alcazar's best redondillas.

P. de G.

ALCA'ZAR, LUIS DE, a Spanish Jesuit, descended from noble and rich parents, was born at Seville in 1554. At the age of seven years he swallowed a silver medal, which being stopped in the larynx put his life in the utmost danger. He was almost

suffocated, when by a sudden effort the medal was disengaged and was thrown out by coughing. The physicians having declared his death unavoidable, his delivery was regarded by his parents and by himself as a miracle, and it was attributed to the direct interference of God. Young Alcazar secretly formed the design of devoting himself entirely to his Saviour, and he carried it into execution, notwithstanding the grief of his parents, whose only son he was. In 1569 he entered the society of Jesuits, and after having taken orders, he first taught the philosophy of Aristotle, and afterwards divinity, at Cordova and at Seville. Combining great learning with an amiable character and uncommon generosity and charity, he was universally beloved in his native town, Seville, where he lived the greater part of his life. At his death, which took place on the 16th of June, 1613, all Seville was in mourning, and a great number of citizens were present at his funeral. Alcazar, whose name is also written Alcasar and Alcaçar, laboured principally to explain the Apocalypse; his opinions are very ingenious, and show a great deal of solid learning. His works are—1. "Vestigatio Arcani Sensus in Apocalypsi. Accessit Opusculum de Sacris Ponderibus et Mensuris. Antwerpiæ, 1604, fol.; 1619, fol. Lugduni, 1626, fol." 2. "In eas Veteris Testamenti Partes quas respicit Apocalypsis, nempe Cantica Canticorum, Psalmos complures, multa Danielis, aliorumque Librorum capita, Libri V. Accessit de Malis Medicis Opusculum. Lugduni, 1631, fol." (N. Antonius, *Bibliotheca Hispana Nova*, ii. 18.; Alegambe, *Biblioth. Script. Soc. Jes.* sub voc. "Ludovicus Alcazar.")

W. P.

ALCAZAR. [Paret y Alcazar.]

ALCA'ZAR Y PEMPICILEON, DON LUIS DE GONGORA, a Spanish noble, lived in the seventeenth century, and is the author of a work on the grandeur of the republic of Genoa: "Real Grandeza de la Serenisima Republica de Genova escrita en Lengua Española." Madrid, 1665. This work has been translated into Italian by Carlos Esperon, D. D. Genoa, 1669, fol. (N. Antonius, *Bibliotheca Hispana Nova*, ii. 37.)

W. P.

ALCAZOVA. [Alcaçoba.]

ALCEDO, ANTONIO DE. Less is known than could be desired of the life of this deserving geographer. He was a native of Spanish America; he published his "Dictionary of American Geography" at Madrid, 1786, after having been twenty years engaged in compiling it; he was at the time of its publication a colonel in the royal guard, and states in his preface that his studies had been often interrupted by his military avocations. This brief account comprehends almost everything that is known of him. Alcedo mentions in his preface that it was his intention, instead of quoting his authorities at the end of each article, to give in the last volume short sketches of the lives and writings of each, in the manner of Nicolas Antonio, arranged in alphabetical order. It is much to be regretted that he did not keep his word, for even notices as meagre as those of Antonio would have been a material addition to the deficient biography of Spain. Alcedo mentions that some of his accounts of places were drawn from personal observation, but more obtained from the library of printed and manuscript works relative to America and oral communications of a distinguished person who had filled for forty years high offices in the Indies. He also states that he had access to official documents, and had received valuable information from Don Juan Manuel Moscoso, bishop of Cuzco, Don Joseph de Ugarte, the Franciscan Pedro Gonzalez de Agueros, the Capuchin Francisco de Ajefrin, and others. The work is compiled with a good deal of critical accuracy, and fills a gap in the history as well as the geography of Spanish America. Thomson mentions that the jealousy of the Spanish government occasioned the suppression of the work; "that the copies which escaped were very few;" that "a very small number of copies, not exceeding five or six, exist in this kingdom;" and that "the late endeavours to procure any from the Continent have always been unsuccessful, even when attempted by *official pursuit*, and at *unlimited* expense." There are two copies of the Spanish Alcedo (1786) in the library of the British Museum. The book is entitled "Diccionario Geographico-Historico de las Indias occidentales o America: es a saber de los Reynos del Peru, Nueva España, Tierra Firme, Chile, y Nuevo Reyno de Granada. Escrito por el Coronel D. Antonio de Alcedo, Capitan de reales Guardias Españolas. Madrid, 1786, 4to. Tomi V." It has been translated into English by Mr. G. A. Thompson, whose translation (with considerable additions from more recent authors) was published in London in five volumes in 1812-15. An Atlas to Alcedo was published in 1816 by A. Arrowsmith. (Alcedo's *Preface to his Dictionary*, and Thompson's *Preface to his Translation*.)

W. W.

A'LCETAS (Ἀλκέτας), a brother of Perdiccas, one of the favourites and generals of Alexander the Great. In the wars that followed the death of Alexander, Alcetas seconded the ambitious views of his brother, Perdiccas, and co-operated with him against Ptolemy, Antipater, and Antigonus. When Perdiccas invaded Egypt to attack Ptolemy (B. C. 321), he joined Alcetas with Eumenes in the command of Asia Minor. On the death of Perdiccas (B. C. 321), Alcetas and Eumenes were condemned to death by the Macedonians in Egypt, and Antigonus was intrusted with the prosecution of the war against them. Alcetas

retired to Pisidia, where he had hoped to find a permanent refuge, and to become master of the district. With this view he had made every effort to conciliate the good will and affection of the Pisidians, and with their assistance, and in concert with Attalus, the admiral of Perdiccas, he endeavoured to make head against Antigonus. He was however defeated, and obliged to take refuge in Termessus, a very strong city in Pisidia. Here he and his Pisidian friends held out for some time, till at last the old men of the city, who were in the interest of Antigonus, engaged to deliver Alcetas up, if Antigonus would draw the younger citizens (the friends of Alcetas) out of the town by a feigned attack. This was done, and the old men then fell upon Alcetas, who, to avoid being taken, slew himself. (Diodorus, xviii. c. 45, 46.; Thirlwall, *History of Greece*, vii. 233.)

R. W—n.

A'LCETAS (Ἀλκέτας), the son of Tharypus, king of EPIRUS about B. C. 370, was an ally of Jason, the celebrated Tagus of Thessaly, and also of Athens. In B. C. 373, together with that prince, he appeared at Athens to intercede for Timotheus the Athenian general, when accused before the Athenian people of negligence in the discharge of his duty. Through their joint influence Timotheus was acquitted. Till the death of this Alcetas the states of Epirus were governed by one king: on his decease his two sons, Neoptolemus and Arybbas or Arymbas, agreed to divide the kingdom equally between them. (Demosthenes, *Timoth.*; Clinton, *Fasti Hellen.* ii. 110.; Pausanias, i. 11. 3.; Thirlwall, *Hist. of Greece*, v. 61.)

R. W—n.

A'LCETAS (Ἀλκέτας), king of EPIRUS, was the son of Arybbas, or Arymbas, and the grandson of the Alcetas mentioned above. His temper was so ungovernable that his father banished him, so that his younger brother Æacides succeeded to the throne. On the death of Æacides, the Epirots appointed Alcetas as his successor, but he committed such outrages that his subjects put him to death, together with his two sons. He was for some time (about B. C. 315) engaged in hostilities with Cassander, the son of Antipater, which however ended in an alliance being made between them. He was succeeded by Pyrrhus, who invaded Italy B. C. 280. (Pausanias, i. 11. 5.; Diodorus, xix. c. 88.; Thirlwall, *Hist. of Greece*, vii. 316.)

R. W—n.

A'LCETAS (Ἀλκέτας), the eighth king of MACEDONIA, according to Eusebius, and the fourth from Perdiccas. He reigned twenty-eight or twenty-nine years, and flourished about B. C. 580. (Clinton, *Fasti Hellen.* ii. 221.)

R. W—n.

ALCHABI'TIUS, an Arabian astrologer, whose real name was 'Abdu-l-'azíz. He lived in the reign and at the court of Seyfu-d-daulah (Abú-l-hasan 'Ali), sultan of Aleppo, of the dynasty of Hamadán, about the middle of the tenth century of our æra. His works were known among the Arabs of Spain, by whom they were communicated to the Christians. As early as the twelfth century, Joannes Hispalensis translated into Latin a treatise by him on judicial astrology, which was printed for the first time at Venice, in 1481, by John and Gregory de Forlivio, with a commentary by John of Saxony. "Libellus Ysagogicus Abdilazi (id est Servi gloriosi Dei: qui dicitur Alchabitius ad Magisterum) (sic) Judiciorum Astrorum: interpretatus a Ioanne Hispalensi, scriptumque in eundem a Johanne Saxonie editum utili Serie connexum," 4to. Reprinted at Venice by Erhard Ratdolt, 1482, 4to.; at Venice, 1502, 4to.; and lastly, at Leyden, without date. This last edition contains also a short treatise by Petrus Turrelli, "De cognoscendis Infirmitatibus." (Delambre, *Hist. de l'Astron. au Moyen Age*, p. 168—171.)

P. de G.

ALCHADE'B, R. ISAAC BEN SOLOMON BEN ZADDIK THE LEVITE (ר׳ יצחק בן שלמה בן צדיק הלוי אלחדיב), a Spanish rabbi who lived and wrote during the latter part of the fifteenth century. Wolff calls him "Alcadeph" (אלחדעף), but upon what authority he does not say. Alchadeb, or rather Chadeb, both in Hebrew and Arabic, means the hunchback; al is the Arabic article; whence we infer that this soubriquet had been bestowed on some one of his ancestors during the dominion of the Moors in Spain. He was a celebrated astronomer; his works are — 1. "Orach Selulah" ("The Paved Way") (*Prov.* xv. 19.), which treats of the calendar, the Hebrew festivals, and other matters connected with the sacred year, and the division of time among the Jews; it is among the manuscripts in the library of the Vatican, on paper, and was written A. M. 5242 (A. D. 1482). 2. "Leshon Hazahab" ("The Wedge of Gold") (*Josh.* vii. 21.), which treats of the various weights and measures mentioned in Scripture and their names: it was printed at Venice, in 4to., according to Buxtorf and De Rossi, but probably without date, as no year is given. 3. "Maasse Chosheb" ("The Work of the Artist") (*Exod.* xxi. 1.), which is a work on arithmetic. All these three works were among the manuscripts of R. Oppenheimer's library, and should consequently be in the Bodleian library at Oxford: the "Orach Selulah" was also in the royal library at Paris, and in De Rossi's collection, who possessed no less than three manuscript copies. 4. "Keli Chemdah" ("The precious Instrument"), which treats of the planetary system, also of the construction of the artificial globe, and of the astrolabe: this work is among the paper manuscripts of the Vatican library. Wolff also mentions a manuscript which was

in the library of the Oratory at Paris, which explained the construction of some mathematical instrument, which both he and De Rossi are of opinion is the "Keli Chemdah" of Alchadeb. 5. Bartolocci, under "Isaac ben Tzadik Alcharib (אלחריב), or (as he says others call him) Alchadeb," says this author wrote "Derec Selulah" ("The Paved Way"), a title taken from (*Jer.* xviii. 15.), the negative particle "lo" (not) being omitted, which, he says, are astronomical tables, written against the tables of R. Immanuel Bar Jacob Baal Hackenaphaim: they are among the paper manuscripts in the Vatican, and were written A. M. 5242 (A. D. 1482). This is not the same work as the "Orach Selulah," though by the same author. Bartolocci has given this author three times over, yet he evidently considers them all as the same person, for he attributes the "Orach Selulah" to them all three. (Bartoloccius, *Biblioth. Mag. Rabb.* iii. 890. 920. 925.; Wolfius, *Biblioth. Hebr.* i. 648. iii. 553.; De Rossi, *Dizion. Storic. degli Aut. Ebr.* i. 45.) C. P. H.

ALCHER, a Cistertian monk of the abbey of Clairvaux in the twelfth century, is the author of a treatise entitled "De Anima," or otherwise, "De Spiritu et Anima." This treatise is published among the works of Hugo de S. Victore, where it forms the second dissertation "De Anima," and among the works of Augustin, (tom. iii. of the Cologne edition, 1616), to both of which writers, as well as to others, it has been incorrectly attributed. It is also published in the eighth part of Tissier's "Bibliotheca Cisterciensium." The following treatises, found in most editions of Augustin's works, have been ascribed to Alcher:—"De diligendo Deo;" "De Meditationibus;" "De Contritione Cordis;" "Manuale;" and "Soliloquium." (Adelung, *Supplement to* Jöcher's *Allgemeines Gelehrten-Lexicon.*) A. T. P.

ALCHFRED. [ALFRED.]

ALCHFRID, otherwise AHLFRID, or EALFRID, or ALUCHFRID, or ALUCFRID, son of Oswio, king of Northumbria, has usually been assumed to be the same person with Aldfrid, or Alfred, the illegitimate son (or *supposed* son) of Oswio, who became king of Northumbria in 685, upon the death of Oswio's son and successor Egfrid. Dr. Lingard, however, appears to have shown that they were two distinct persons, and that this is clearly the account given by Bede, the only original authority. On this view, all that is known of Alchfrid will fall to be related under the name of his father Oswio, during whose reign he acted a conspicuous part, and with whom he was associated in the regal authority, but after whose death he is no more heard of. (Bede, *Eccles. Hist.* iii.; Eddius, *Vitæ S. Wilfridi*, in Gale, *XV Scriptores*, fol. Oxon. 1691, p. 46, &c.; Lingard's *Hist. of Eng.* i.) G. L. C.

ALCHINDUS, or ALKINDUS (Abú Júsuf Ya'kúb Ibn Is'hák Ibn As-sabbáh Al-kindí), an Arabian astrologer and physician, was born at Basrah about the close of the eighth century of our æra. He descended in a direct line from Amru-l-kays, chief of the Arabian tribe of Kindah, and hence his patronymic Al-kindí, which the Latin writers of the middle ages corrupted into Alchindus. His father, Is'hák, had been Sáhibu-sh-shortah, or captain in the guards under the khalifate of Al-muhdi, and that of his son Hárún Ar-rashíd. When still young, Alkindí repaired to Baghdád, then the court of Al-mámun, and devoted himself to the study of the mathematical and philosophical sciences, which that enlightened monarch was then fostering in his states. He soon became so learned in them, as to deserve from his contemporaries the surname of filosúf (the philosopher). Al-kindí wrote upwards of two hundred different works on philosophy, logic, music, geometry, arithmetic, astronomy, medicine, &c., a list of which, classed under different heads, may be seen in the "Arabica Philosophorum Bibliotheca," published by Casiri, with a Latin translation.

The following were translated into Latin during the middle ages: — 1. "De Temporum Mutationibus, sive de Imbribus," which was edited by Joannes Hieronymus à Scalingiis, Paris, 1540, fol., and seems to be an extract from a larger astronomical work by Al-kindí. Another Latin translation of this work had already appeared at Venice. "Alkindus-Sophar Astrorum Indices, de Pluviis et Ventis ac Aeris Mutatione." Venice, 1507, 4to. 2. "De Rerum Gradibus." Argentorati (Strassburg), 1531, fol. with the "Tacuini Sanitatis," by Elluchasem el Imithar (Abú-l-hasan Mokhtar?) Medici de Baldath, and the treatise "De Virtutibus Medicinarum et Ciborum," by Alben Gnefit (Ibn Wáfid?). 3. "De Medicinarum compositarum Gradibus investigandis Libellus" (the subject of which is the same with that treated in the above); Venice, 1584, 8vo.; besides former editions of Venice, 1561 and 1603. He also wrote "De Ratione sex Quantitatum; de Quinque Essentiis; de Motu Diurno; de Vegetalibus; de Theoriâ Magicarum Artium;" which last work gave him the reputation of being a magician, as happened with the best natural philosophers of the middle ages. Ibn Khaldún in his "Historical Prolegomena" (*Brit. Mus.* No. 9574. fol. 189.) says, that Alkindí wrote for the Khalif Al-mámún a book entitled "Sefr," in which he predicted the rise and fall of empires, the change of dynasties, and other remarkable events. "The work," adds that author, "was kept with the greatest care among the treasures of the khalifs; but on the taking of Baghdád by the Tartars under Holagu, it perished together with other invaluable treasures of literature."

(Casiri, *Bib. Arab. Hisp. Esc.* i. 353.; Abú-l-faraj, *Hist. Dyn.* 179.) P. de G.

ALCIA'TI, A'NDREA, a celebrated lawyer in Milan, was born at Alzato in the Milanese, on the 8th of May, 1492. He was an only son; his parents were noble, and his father Ambrogio had held the office of decurion in Milan, and had been sent on one occasion ambassador to Venice.

After studying the classics in Milan under Giano Parrasio, he was sent in his fifteenth year to study law at the university of Pavia, where his teacher was Giasone Maino: he afterwards went to Bologna, where he placed himself under Carlo Ruino. In 1513, while still a student, Alciati published a commentary on the last three books of the Codex of Justinian: he boasts in his preface that he wrote it in the space of fifteen days. He obtained the degree of doctor in 1514, and, returning to Milan, practised as an advocate for the next three years, and was, although he had not attained the legal age, admitted a member of the Collegio de' Giureconsulti. The reputation acquired as a practising lawyer, he increased by his publications. His Paradoxes ("Paradoxorum Juris Civilis Libri sex)," were published in 1517, and were followed in 1518 by a work which he entitled "Prætermissorum Libri duo," a kind of scrap-book.

He was appointed, towards the close of the same year, professor of civil law in the university of Avignon, where he remained till November, 1521. His first course of lectures was attended by seven hundred pupils, and Leo X. conferred on him the title of count palatine of the Lateran. This promising dawn was soon overcast: a pestilential disease broke out in Avignon and frightened away the students; the municipal rulers wished to reduce his salary, and paid it irregularly, and Alciati returned to Milan.

In Milan he resumed the practice of the law with such success that he was promoted to a high office in the state, which however he soon resigned, alleging that the discharge of its duties interfered with his studies. He was an inhabitant of Milan in 1524, how much longer does not appear. He returned to Avignon, and was called thence to fill a chair of civil law in the university of Bourges in the spring of 1528.

He remained at Bourges from 1528 to 1532. As usual, he soon grew tired of his appointment, and intrigued for a professorship in Bologna. He was retained at Bourges however for the period mentioned, first by a pension of three hundred crowns, which was obtained for him from the King of France in 1530, and afterwards by flattering compliments from the king and dauphin, each of whom at different times attended one of his lectures.

About the end of 1532 Alciati returned to Italy, Francesco Sforza, duke of Milan, having conferred upon him the appointment of professor in Pavia, an annual salary of fifteen hundred crowns, and the honorary title of senator. He continued professor in Pavia till 1537, when that district having become the theatre of war, he was obliged to suspend his lectures. Alciati's history during the remaining eighteen years of his life is little more than an enumeration of his frequent and fickle changes from one university to another. He lectured on law four years in Bologna, two in Pavia, four in Ferrara, and three in Pavia. He died at Pavia in 1550, according to some on the 12th of January, according to others on the 14th of February.

The frequency with which Alciati transferred his services from one university to another marks a fickle character, but his success in obtaining new appointments as soon as he threw up the old implies the existence of a respect for his talents. This was not owing to the justice or depth of his legal knowledge, for his works are of the character that might have been anticipated from the precocious boy who boasted that he could compose a commentary on three books of the Codex in fifteen days. His deficiency in legal attainments was detected both by the university jurists and the practising lawyers of his day: his admirers and supporters were the men in high station who wished to shine as patrons of literature. His recommendation to them was a certain superficial readiness and brilliancy. His conversational smartness, carried into the professor's chair, earned him the encomiums even of Erasmus; but time has not confirmed even the belles-lettres reputation of Alciati.

The works of Alciati are more numerous than valuable, yet have been often reprinted. His law publications, his "Annotations on Tacitus," his "Emblems," and some tracts on antiquarian and philological subjects, are collected in six volumes folio, published at Lyon in 1560. This collection has been several times reprinted. The most important of the juridical works are commentaries on the Digest, on some titles of the Codex, and some tables of the Decretals: "Paradoxorum Juris civilis Libri VI.;" "De Verborum Obligationibus;" "De Appellationibus;" "De Verborum et Rerum Significatione;" "De Verborum Significatione Libri IV.;" "Tractatus de Præsumptionibus;" "De singulari Certamine;" "De Magistratibus, civilibusque et militaribus Officiis Liber;" "Dispunctionum Juris Libri IV.;" "Parergorum Juris s. obiter Dictorum Libri XII." His nephew and heir, Francesco Alciati, afterwards cardinal, caused a selection of his uncle's legal opinions to be published: this appears to be the book entitled "Responsa nunquam ante hac edita," published at Lyon in 1561, and frequently reprinted. Zilettus has included several of Alciati's dissertations in his great collection of

law tracts. The literary work of Alciati which has been most generally praised and most frequently reprinted is his "Emblemata," short moral allegories in Latin verse, of which the English reader may form a conception by imagining Quarles's Emblems stripped of their Calvinistic theology. He published a selection of Latin epigrams, "Epigrammata selecta ex Anthologiâ Latinâ," and a glossary to Plautus, along with an essay on his metres, "De Plautinorum Carminum Ratione," annexed to the Basil octavo edition of Plautus in 1568. Alciati left in MS. a history of Milanese affairs, "Rerum Patriæ, seu Historiæ Mediolanensis Libri IV., published at Milan in octavo in 1625, and inserted in the second part of Grævius's Thesaurus. A number of his unpublished writings are preserved in various Italian libraries. (Mazzuchelli, *Scrittori d' Italia;* Andreæ Alciati *Jurisconsulti Mediolanensis Commentaria et Tractatus*, Lugduni, 1560, fol.; the *Life of Alciati* prefixed to the edition of his *Emblemata*, published by Claude Mignault in 1581.) W. W.

ALCIA'TI, FRANCESCO, born on the 1st of February, 1522, was nephew of Andrea, educated by him, and left heir of the money which his penurious disposition had led him to accumulate. After the death of his uncle he was appointed professor of civil law in the university of Pavia. In was his good fortune in this capacity to become tutor to St. Carlo Borromeo, who, fascinated by the elegant accomplishments of his preceptor, zealously promoted his interests at the papal court. Called to Rome by Pius IV., Francesco was appointed referendary to the pontiff, and apostolic nuncio to the king of Bohemia; and then in succession bishop of Aria, Clarmont, and Civitate near Benevento. The last-mentioned benefice was conferred upon him on the 5th of September, 1561, and he held it till a short time before his death. He was created cardinal, with the title of Santa Maria in Portico, on the 12th of March, 1565. He held at different times several honorary and also several lucrative appointments at court, among others that of confessor to Pius V. He died on the 19th of April, 1580, leaving his nephew, Cesare Alciati, his heir. He published nothing of his own, but a MS. collection of his private letters was preserved in the Ambrosian library at Milan, and a MS. collection of his legal opinions in the library of the Visconti. He published a collection of his uncle's legal opinions. (Mazzuchelli, *Scrittori d' Italia.*) W. W.

ALCIA'TI, GIOVANNI PA'OLO, is generally called a Milanese, but he says himself that his native country was Piedmont. He was rich, of good family, and had borne arms. With a view to form or freely profess his opinions on religion, he withdrew to Geneva, where he was admitted to the citizenship, and attached himself to the Italian Protestant refugees who from the year 1551 had formed a church in that place. In the year 1558 the minister and elders of this Italian church, remarking among its members differences of opinion respecting the doctrine of the Trinity, desired the council of Geneva to permit them to prepare a particular confession of faith to which every member of their church should be obliged to subscribe. This was levelled at the heretical opinions of V. Gentile, G. Blandrata, and Alciati. The proposal of the Italian consistory communicated by Calvin to the council was confirmed, and after a conference of three hours' duration between Calvin and such as had any doubts upon the articles of faith thus drawn up, they were signed on the 18th of May, 1558, by the Italian Protestants with the exception of six or seven individuals, who, however, were induced to sign some time afterwards through fear of being expelled from Geneva. Bayle quotes the authority of Calvin to show that, among others, Alciati signed the formulary of the Italian church at Geneva. But here a difficulty occurs as to the movements of Alciati. Beza (letter 81. and *Life of Calvin*) leaves it in doubt whether Alciati left Geneva before or after the trial of Gentile in September 1558 was concluded, and he attributes his leaving simply to the stings of conscience ("solo malæ conscientiæ vulnere adactus"). The notes in Spon's history of Geneva (edition of 1730) refer to a trial of Alciati, to his being deprived of his citizenship in the year 1559, and to his being banished for life from the city and territories of Geneva as a favourer of the opinions of Servetus. On the other hand, Peter Martyr, in a letter dated Zürich, 11th of July, 1558, informs Calvin that "Joannes Paulus Pedemontanus," by which name doubtless Alciati is meant, had been seen there, had been exhorted not to disturb the unity of the church, and to conform to the formulary of the Italian church at Geneva, but without effect, and that he had been persuaded by Bullinger to leave Zürich, and had withdrawn to Chiavenna. And yet, again, about the time at which Alciati is thus supposed to be withdrawing to Chiavenna, he must have been employed in obtaining the release of Gentile from prison in Gex, where he had retired in 1558, and had begun to spread opinions which had been condemned at Geneva.

Alciati and Blandrata at last went to Poland, and were admitted to communion with the Reformed churches there. After a time heretical opinions respecting the Trinity spread among these churches, though checked by letters from Calvin and by dissensions among the innovators themselves, which in 1565 occasioned the resolution of the diet of Petrikow, ordering them to separate from the Reformed churches, and to form a distinct congregation. Alciati retired to

Danzig, where, after some years' residence, he died. A small congregation of Socinians subsisted secretly for some time after in Danzig, but gradually died away. Its connection with Alciati is not ascertained, nor are the dates fixed of these late events in Alciati's life. The "Bibliotheca Anti-Trinitariorum" says that he wrote two letters to Gregorio Pauli in 1564 and 1565, dated from Husterilts, in which he maintained that Jesus Christ did not exist before he was born of the Virgin. The dissensions in Poland had been increased by Gentile, who was invited thither by Alciati and Blandrata, and he is represented by Beza (letter 81.) as characterising Alciat as a Mohammedan, and Blandrata as a Samosatenian. From the charge of Mohammedanism, repeated by more than one writer, Bayle has defended Alciati, and says "it is certain Alciati's heresy was the true Socinianism." Mosheim, while he says "it is not easy to determine the particular charge against Alciati," concludes that he "inclined to Arianism, and did not entertain such low ideas of the person and dignity of Jesus Christ as those that are adopted by the Socinians." This would seem probable from the evidence brought forward by Bayle himself. Nor does Mosheim allow that Alciati can properly be called a Servetian, as is usual with writers of the sixteenth century, because he differed from Servetus in general as well as upon his peculiar doctrines respecting the Trinity. (Bayle, *Dictionnaire Critique*, voc. "J. P. Alciat," "V. Gentilis," "G. Blandrata;" Mosheim, *Ecclesiastical History*, book iv. chap. iv. sections 6, 7, 8. and notes; Spon, *Histoire de Genève, rectifiée et augmentée*, 1730, notes p. 303, 304.)

A. T. P.

ALCIA'TI, GIOVANNI PA'OLO, a native of Milan and a Jesuit, who was professor of rhetoric in the society's college at Brera in the Milanese, about the year 1724. He published in that year a congratulatory address to the Dominican monks on the election of Benedict XIII., who was a member of their order. (Mazzuchelli, *Scrittori d' Italia.*)

W. W.

ALCIA'TI, MELCHIO'RE, was the son of Giovanni Paolo Alciati, a patrician of Milan, and Francesca de' Conti Balbini. He was professor of civil law at Pavia, and died, according to Sitoni in December, 1613, according to Piccinelli in 1618, at Torre de' Corvini, in the territory of that city. He published a treatise on the relative precedence of the great feudataries of the empire, doctors of common law, &c., entitled "De præcedentia inter feudatarium Cæsarei, Pontificiinque Juris doctorem, et feudatarium habentem annexatum Comitatus et Marchiæ dignitatem. Ticini apud Vianum," 1600, 4to. Four other juridical treatises are attributed to him; but the writers who mention them do not state the time and place of their publication, or give any clue to their tenor. The titles are — "De acquirenda Possessione;" "In Cæsareas Constitutiones Status Mediolani;" "De novi operis nuntiatione;" "De Ordine Graduum Status Mediolani." Some rhymes by Melchiore Alciati are to be found in a little volume entitled "Componimenti di diversi nel Dottorato di Leggi dell' Abate Francesco Sorbellone. In Pavia per gli Eredi de Girolamo Bartoli," 1599, 8vo. (Mazzuchelli, *Scrittori d' Italia.*)

W. W.

ALCIA'TI, TERENZIO, born at Rome in 1570, descended from a noble and rich family which was originally from Milan. In 1591 he entered the order of the Jesuits, and afterwards taught philosophy during five years, and divinity during seventeen years, at the Jesuits' college in Rome. He subsequently became studiorum præfectus at this college and held the office during thirteen years, whereupon he was appointed vice-præpositus of the House of Profession at Rome. Esteemed by the cardinals for his great learning, he was appointed censor by the Sancta Congregatio Sacri Officii; the Sancta Congregatio Rituum chose him their consultor, and he became director of the Pœnitentiariæ Vaticanæ. In the ninth general congregation of the Jesuits, Alciati was the deputy of the Roman province. The general of the Jesuits chose him to preside as vice-provincial over the assembly of the Jesuits of the province of Rome, but he died of apoplexy on the 12th of November, 1651, at the moment when he was going to discharge these functions. He is the author of several works on divinity, which are written in Italian, and which he published under the name of Eminius Tacitus. Alegambe gives the titles of them translated into Latin: "Vita P. Petri Fabri primi Sociorum S. P. N. Ignatii. Romæ, 1629, 8vo.:" this book is a translation of the Latin work of Nicolaus Orlandinus. "Oratio de Passione Dominus quam habuit ad Clementem VIII., Anno 1602. Romæ, 1641, 12mo." Alciati was commissioned by Pope Urban VIII. to refute Sarpi, the author of the "Istoria del Concilio Tridentino," but death prevented him from accomplishing this work. However, he had collected very valuable materials, of which Cardinal Pallavicini afterwards made use for his "Istoria del Concilio di Trento." (Alegambe, *Bibl. Script. Soc. Jes.* sub voc. "Terentius Alciatus;" Jöcher, *Allgem. Gelerhten-Lexicon*, sub voc. "Alciato.")

W. P.

A'LCIBIADES (Ἀλκιβιάδης), son of Cleinias, an Athenian remarkable for his ability as a soldier and statesman, for the great and varied influence which he exercised over the fortunes of Greece, and for the versatility and splendour of his talents, was born about B. C. 452-0, when Athens was rapidly rising to its highest power. In early youth he seemed marked out for distinction by the most brilliant endowments of person, of station, and of intellect. Though high an-

cestry conferred no direct political privileges, it was not indifferent in his own eyes, or those of his fellow-citizens, that he descended from the noblest families of Athens. By his father's side he traced his ancestry into the heroic ages, through Ajax up to Jupiter; and his mother Deinomache was one of the Alcmæonidæ. He inherited one of the largest fortunes of Athens, swelled by the savings of a long minority; and with his wife Hipparete, daughter of Hipponicus, he received ten talents, the largest dowry that had been given in Greece. His person was remarkable for beauty, an advantage which he abused to licentiousness. His powers of mind were extraordinary, and he enjoyed peculiar advantages in their cultivation; being the ward of Pericles, who was connected with him on the mother's side, and the favourite pupil and companion of Socrates. But his great qualities were alloyed by a frivolity of mind, shown in the importance which he attached to pre-eminence and display, and in a childish love of notoriety, which constantly led him into wanton and offensive excesses. And he is liable to the graver charge of an intense selfishness, which postponed truth, justice, and patriotism to self-aggrandizement, or to the gratification of a headstrong will. The advice which he is said to have given to Pericles when at a loss in what palatable shape to render his accounts to the state, may be taken as an index of his character: "It would be better to study how to avoid rendering them at all."

The life of Alcibiades by Plutarch begins with a long series of very amusing stories, to which we can only refer. At the age of eighteen, according to the Athenian law, he attained his majority. In B.C. 432 he served at the siege of Potidæa, in company with Socrates, who there saved his life in battle. On that occasion, the crown and suit of armour, the prize of the most distinguished combatant, was awarded to Alcibiades, at the instance of Socrates, to whom it appears to have been more justly due. Eight years later, at the battle of Delium, Alcibiades in his turn saved the life of the philosopher. Their intimacy has caused Alcibiades to fill a prominent place in the dialogues of Plato. They sought each other's society from widely different motives: "Socrates saw in him many elements of a noble character, which might be easily perverted; abilities which might greatly serve or fatally injure his country; a strength of will capable of the most arduous enterprises, and the more dangerous if it took a wrong direction; an ardent love of glory, which needed to be purified and enlightened; and he endeavoured to win all these advantages for truth, virtue, and the public good. It was one of the best tokens of a generous nature in Alcibiades that he could strongly relish the conversation of Socrates, and deeply admire his exalted

character, notwithstanding his repulsive exterior, and the wide difference of station and habits by which they were parted .... But their intimacy produced no lasting fruits. It was the immediate object of Socrates to moderate the confidence and self-complacency of Alcibiades, to raise his standard of excellence, to open his eyes to his own defects, and to convince him that he needed a long course of inward discipline before he could engage safely and usefully in the conduct of public affairs. But Alcibiades was impatient to enter on the brilliant career which lay before him. The mark towards which his wise monitor directed his aims, though he felt it to be the most truly glorious, was not only distant and hard to reach, but would probably have diverted him from the darling objects of his ambitious hopes. He feared to grow old at the feet of Socrates, charmed into a fine vision of ideal greatness, while the substance of power, honours, and pleasure slipped away from his grasp. He forced himself away from the siren philosophy which would have beguiled him into the thraldom of reason and conscience, that he might listen to the plainer counsels of those who exhorted him to seize the good which lay within his reach, to give his desires their widest range, to cultivate the arts by which they might be most surely and easily gratified, and to place unbounded confidence in his own genius and energy. Before he entirely withdrew from the society of Socrates, he had probably begun to seek it chiefly for the sake of that dialectic subtlety which Socrates possessed in an unrivalled degree, and which was an instrument of the highest value for his own purposes. His estrangement from his teacher's train of thinking and feeling manifested itself not so much in the objects of his ambition as in the methods by which he pursued them. It became more and more evident that he had lost not only all true loftiness of aim, but all the sincerity and openness of an upright soul; and the quality which in the end stamped his character was the singular flexibility with which he adapted himself to tastes and habits most foreign to his own, and assumed the exterior of those whose good will he desired to gain." (Thirlwall, *Hist. of Greece*, chap. xxiv.)

To keep himself before the eyes of the people suited both the temper and the policy of Alcibiades. Many of his eccentricities seem to have been directed to this end. He served, like all Greek citizens, in the army, and, as has been stated, with credit. He had a powerful and persuasive eloquence, which he used unscrupulously; "flattering the people in the mass," says Andocides, "and despitefully using any individual." He lavished his wealth, sometimes in idle frolic or prodigal magnificence, sometimes in a more serious and well-considered splendour. "He was not only liberal to profusion in the legal

and customary contributions with which at Athens the affluent charged themselves, as well to provide for certain parts of the naval service as to defray the expense of the public spectacles, but aspired to dazzle all Greece at the national games. . . . . He contended at Olympia with seven chariots in the same race, and won the first, second, and third, or fourth crown, — success unexampled as the competition. He afterwards feasted all the spectators: and the entertainment was not more remarkable for its profusion and for the multitude of the guests than for the new kind of homage paid to him by the subjects of Athens. The Ephesians pitched a splendid Persian tent for him; the Chians furnished provender for his horses; the Cyzicenes, victims for the sacrifice; the Lesbians, wine and other requisites for the banquet. . . . Reflecting men could not but ask whether any private fortune could support such an expenditure, and whether such honours were in harmony with a spirit of civic equality." (Thirlwall, *Ib.*) And such a doubt might well be increased by his light and fearless violations not only of individual rights and persons but of the majesty of the public tribunals and of religion. "At these things," says Plutarch, "the best citizens of Athens were much offended, and were afraid withal of his rashness and insolency:" and he goes on to quote a passage from Æschylus applied to Alcibiades by Aristophanes, to the effect that a lion's whelp should not be brought up in a city, but that whosoever rears one must let him have his own way.

The family of Alcibiades had been connected with Sparta by the respected tie of hereditary hospitality. That tie, which had been broken by his grandfather, Alcibiades wished to renew, and to constitute himself the head of the Spartan party. But the Spartan government, jealous probably of his temper and ignorant of his power, preferred to retain their connection with Nicias, the recognised leader of the aristocratic party; and thereon Alcibiades went over to the opposite extreme. His first public measure seems to have been a proposition for increasing the tribute paid by the Athenian allies, which was doubled in amount, he being one of the commissioners appointed to effect the change. This appears to have been before the peace between Athens and Sparta, B. C. 421. Soon after that peace he came forward as the advocate of the democratic party against the Spartan alliance; and by a clever and unscrupulous trick, in which he outwitted the Spartan ministers, obtained the enactment of a treaty of alliance with Argos, Elis, and Mantineia (B. C. 420). This meant little less than a declaration of hostilities against Sparta, and soon led to open war. In B. C. 419 Alcibiades was elected one of the board of generals (strategos); and he bore an active part in the complicated wars and negotiations carried on in Peloponnesus during the next three years, a period unmarked by any leading events in his personal history. He is however charged with having been a leading agent in procuring the atrocious decree by which the male citizens of Melos were put to death by the Athenians, their lands occupied by Athenian settlers, and their families enslaved; a transaction infamous in history under the name of the Melian massacre.

At this time Alcibiades and Nicias were the unquestioned leaders of the democratic and aristocratic, the war and peace parties: the latter desirous above all things to secure by a good understanding with Sparta that power and wealth which had grown up so wonderfully in some sixty years; the former eager to extend them, and open new prospects of conquest, gain, and glory to the young, the needy, and that large class of citizens who in one way or another were to be fed at the public expense. The only man who could be formidable to either was Hyperbolus, Cleon's successor as leader of the lowest class of citizens. He had the boldness to threaten Alcibiades with ostracism, but was himself banished under that strange law, through the co-operation of the two leaders, of whom Nicias hated him on political, as heartily as Alcibiades on personal, grounds. Soon after (B. C. 415) the cardinal event of the war came under discussion, the interference of Athens with the affairs of Sicily. That she did interfere was principally due to Alcibiades, whose arguments are presumed to be faithfully represented by Thucydides in the speech ascribed to him (vi. 16—18.). A powerful armament was voted, in the command of which he was joined with Nicias and Lamachus. But before it sailed, the general exultation was damped by a strange occurrence, never clearly explained. One morning most of the Hermæ (stone figures of Mercury placed in the streets as guardian images) were found defaced. This was a great sacrilege, and raised an extraordinary commotion. Inquiry was made; rewards were offered to witnesses and informers; and finally, a charge of profaning the Eleusinian mysteries, connected with the mutilation of the Hermæ and the existence of a plot against the democracy, was brought against Alcibiades. To the charge of profanation the excesses of his youth gave colour: the rest of it had not even plausibility. Alcibiades begged for a trial before he was sent out in so high a command. But his enemies had the ear of the people, and it was not their object to give him a fair hearing: it was therefore voted that he should proceed with the fleet, and return when summoned to answer the things laid to his charge. On reaching Sicily, those hopes of powerful support by which the expedition had been recommended were found to be futile. The

commanders differed in their views: finally, those of Alcibiades were adopted. But before his talents could tell, he was recalled to stand his trial; and trial, in the then temper of the people, he held equivalent to condemnation. He escaped on the voyage; and, not appearing, was pronounced accursed, and sentenced to death with confiscation of property.

Whether or not Alcibiades was capable of carrying to a prosperous issue the great hopes with which the Sicilian expedition was undertaken, his colleagues and successors proved unequal to the task. [NICIAS; DEMOSTHENES.] He threw his talents into the opposite scale, and appeared at Sparta as the avowed enemy of his country. (*Thucyd.* vi. 89—92.) By his advice, a Spartan was given to command the Syracusans, a very sparing yet effectual aid; and a permanent station was fortified and garrisoned by the Spartans at Decelcia, a town of Attica, about fifteen miles from Athens, to the great inconvenience and injury of that city. The total loss of the Sicilian armament (B. C. 413) gave new spirits both to the open enemies and the discontented allies of Athens. By the ready agency of Alcibiades, the islands and Ionia were urged into revolt; and a treaty was concluded between Sparta and Tissaphernes, satrap of Ionia, on terms more favourable to the Persian interests than to the honour of Greece (B. C. 412). But about this time the cordiality and unity of purpose of Alcibiades and the Spartans declined. By the annual change of magistrates, a party unfriendly to him came into office: and the king, Agis, hated him, believing him to have seduced his wife, Timœa. This, indeed, Alcibiades is said to have avowed, intimating that he was governed not so much by any preference for the lady as by ambition that his posterity should fill the throne of Sparta; and it is a remarkable but not solitary instance of the levity with which he would let the indulgence of a whim cross deep schemes of policy. In this and in other respects he strikingly resembles a man much inferior to himself, the second Duke of Buckingham. According to the secret and crafty policy of Sparta, the commander of the army in Asia was instructed to get rid of Alcibiades as a dangerous person. But he was warned of the danger, and took refuge with Tissaphernes, a Persian satrap.

Whatever party Alcibiades attached himself to, that party always seems to have taken a start from that moment. Such had been the case when he was driven from Athens; such was now the case when he was driven from Sparta. He soon estranged Tissaphernes from his new allies, made him reduce their pay, upon which the Spartan power of maintaining a fleet greatly depended, and led him to see that the policy of Persia was, not to substitute the ascendancy of Sparta on the coasts of Asia Minor for that of Athens, but to preserve the one to counterpoise the other. He fascinated Tissaphernes by his unrivalled talents of social intercourse; and the notoriety of his favour, and belief in his power, soon reached and made a deep impression in the Athenian armament then quartered at Samos. Of the rich Athenians a large proportion was disgusted by the length of the war, and by the pressure upon property which it occasioned. One heavy burden was the obligation of acting as trierarch, or captain of a ship, which involved a great expense for the equipment of the vessel, and was compulsory upon men of a certain fortune. An influential party in the Samian armament was therefore well disposed to embrace the advantages consequent on the restoration of Alcibiades, backed by the wealth of Persia: and that he coupled his restoration with the establishment of an oligarchy, professing that he could not feel secure so long as the government rested in the party which had banished him, was probably an additional inducement to further his plans. A deputation was sent to Athens headed by Pisander, who speedily obtained a decree by which he with ten others was authorised to negotiate with Tissaphernes and Alcibiades. But nothing was effected, in consequence of the excessive demands of Alcibiades, who appears to have resorted to that method of concealing the truth, that his influence was not sufficient to induce the satrap to break absolutely with the Peloponnesians. Meanwhile that revolution at Athens still proceeded which lodged (B. C. 411) the sovereign power in the council of Four Hundred. But the temper of the Samian armament was changed. Thrasybulus and Thrasyllus, officers of subordinate rank, but men of talent, had gained a commanding influence in the absence of the leading oligarchists. An oath to support the democracy was imposed upon persons suspected of favouring the new government; and Alcibiades was recalled by a vote of the soldier-citizens, who, in the abeyance of the constitution, claimed the sovereignty as vested in their assembly. His first action was an important benefit to his country, inasmuch as he prevented the army from returning to Athens to restore the constitution by civil war. And in the course of the same year which had witnessed the revolution, the Four Hundred were overthrown without the agency of the army; the sovereign power was vested in a selected body of five thousand citizens; and Alcibiades and other exiles were recalled.

His promises to bring the gold of Persia to relieve the Athenian exchequer proved vain: as Tissaphernes had deserted the Peloponnesian, so now he deserted the Athenian interest. But under the command of Alcibiades a succession of brilliant victories — at Cynossema and Abydos (B. C. 411); at Cyzicus (B. C. 410); in the two following years the acqui-

sition of Chalcedon and Byzantium; the renewal of Athenian supremacy throughout the Hellespont and Propontis, whereby the control of the Euxine, and a lucrative revenue derived from tolls levied on ships passing through the straits, were secured;—all these successes testified the ability with which the affairs of Athens were now conducted. Four years after his recall (B. C. 407), Alcibiades for the first time since his banishment returned to Athens: he was enthusiastically received; his property was restored; the records of the proceedings against him were sunk in the sea; the curse publicly laid on him was as solemnly revoked; and he was appointed commander-in-chief of the forces by land and sea. He signalised his abode in Athens, where he staid four months, by conducting the annual procession to celebrate the mysteries at Eleusis; a ceremony which had been discontinued since the occupation of Decelèia. Returning to the scene of war, his first action was an unsuccessful attempt on the island of Andros. Soon after, while the fleet was quartered at Notium, near Ephesus, a general engagement was brought on, in his absence and against his express orders, by the rashness of his lieutenant, Antiochus; when the Peloponnesian fleet, commanded by Lysander, gained the advantage. This, though attended with no material loss, was enough to disgust the Athenians, who seem to have considered Alcibiades' past successes only as giving them a claim on him for more brilliant exploits. It was urged that the wealth of the state was squandered upon himself and his favourites; and the luxurious indulgence of his habits gave plausibility to the charge. He was superseded, and thereon retired to his estates in the Thracian Chersonese, on which, in anticipation of such an event, he had built a castle, thinking it unsafe to return to Athens. Formerly, when he made his escape on being recalled from Sicily, he is reported to have replied to the question, whether he did not dare trust his country? "In everything else; but as to my life, not even my mother, lest by mistake she should put in a black ball for a white." The same mistrust influenced him now, and that it was a just one is shown by the proceedings which very shortly ensued upon the battle of Arginusæ.

Here ends the public life of Alcibiades. He held no further office; and the only thing recorded of him is that he endeavoured by his advice, being then resident on the spot, to prevent the final defeat of the Athenians at Ægos-potami, B. C. 405. After the capture of Athens and the establishment of the tyranny of the Thirty he was condemned to banishment. Not thinking himself safe in Thrace, he passed into Asia, and was honourably received by Pharnabazus. He was about to visit the court of Persia, or probably had begun his journey, apparently with the hope of gaining over Artaxerxes to help in the enfranchisement of Athens, when the house in which he slept was surrounded at night by a band of men, who set it on fire, and when he rushed out sword in hand, (for no one, says Plutarch, awaited his onset,) despatched him with missiles, B. C. 404. The authors of this deed are unknown. it is charged severally upon the jealousy of Pharnabazus, the fear and hatred of the Spartan government, and the revenge of a noble family, one of whose sisters he had seduced. Alcibiades left a son of the same name, of no repute or eminence, and a fortune which, contrary to public expectation, proved smaller than his patrimony. From the terms of the statement we may infer that his patrimony had not been greatly diminished, which is quite as surprising. (Thucydides; Xenophon, *Hellen.*; Plutarch, *Alcibiades*; Thirlwall's *Hist. of Greece*, vols. iii. and iv.) A. T. M.

ALCIBIADES, one of the Christian martyrs at Lyon, A. D. 177, concerning whom the following story is related by Eusebius (*Hist. Ecc.* v. c. 3.), from the epistle of the churches at Vienne and Lyon, which was written at the time. Alcibiades, being an ascetic, lived only upon bread and water. While the martyrs were in prison, one of them, named Attalus, declared that it had been revealed to him that Alcibiades did wrong in not using the creatures of God, and was therein an occasion of scandal to other Christians. Upon this Alcibiades partook of any kind of food indifferently, giving God thanks, according to that which is written, 1 Tim. iv. 3, 4. P. S.

ALCIDAMAS (Ἀλκιδάμας), a native of Elæa, a city of Æolis in Asia Minor. He was a pupil of Gorgias and a contemporary of Isocrates, whose life extended from B. C. 436 to B. C. 338. He wrote a treatise on Rhetoric, a panegyric on Death, and a few other works of which only the titles are preserved. There are extant under the name of Alcidamas two orations or rhetorical essays entitled respectively Ὀδυσσεὺς ἢ κατὰ Παλαμήδους προδοσίας, "Ulysses, or against Palamedes for treachery," and Περὶ τῶν τοὺς γραπτοὺς λόγους γραφόντων ἢ περὶ Σοφιστῶν, "On those who make written discourses, or on Sophists." The first is a frigid rhetorical effort, in which Ulysses is made to appear as the accuser of Palamedes, whose treachery to the Greek cause at the siege of Troy is the subject of the speech. The second is written in disparagement of those who delivered written discourses: it is said that such persons know nothing of rhetoric and philosophy. This oration contains many commonplace and trivial remarks mixed up with some that are sufficiently pertinent and true. The remarks in the seventh chapter on the great superiority of an extemporary speech over a written discourse pronounced from memory, are good. Tzetzes speaks of having read many orations

of Alcidamas; and he adds that Alcidamas found fault with Isocrates, a statement which may either be grounded on this oration on the Sophists, or may be derived from independent evidence. The laborious diligence of Isocrates and his practice of composing written discourses point him out as precisely one of the class against whom the oration is aimed. It is however doubtful if these orations are the genuine work of Alcidamas. Of the two the second has the more merit.

These two orations were first printed in the collection of Greek Orators by Aldus Manutius, Venice, 1513; they are also contained in Reiske's edition of the Greek Orators, 1774; and in Bekker's Attic Orators, 1823. They were translated into French by Auger, 1781, 8vo., and into German by Dilthey, 1827, 4to. (Fabricius, *Biblioth. Græc.* ii. 776.) G. L.

ALCI'MACHUS, a Greek painter of uncertain age. He probably lived about the time of Alexander the Great. He was celebrated for a picture of the victory of the famous Athenian Pancratiast Dioxippus, who, at the Olympic games, contended naked with a Macedonian completely armed, and vanquished him. (Pliny, *Hist. Nat.* xxxv. 13.) R. N. W.

ALCI'MENES (Ἀλκιμένης), a comic poet of Athens, who appears to have been a contemporary of Æschylus. Beyond this circumstance, which is inferred from the fact that Tynnichus, a younger contemporary of Æschylus, was a great admirer of the works of Alcimenes, nothing is known about him. The name of one of his plays has been made out by conjecture in the following manner. Among the works of the lyric poet Aleman, Suidas mentions one called "The Female Swimmers" (κολυμβῶσαι). This poem, which appears to have been a drama, is ascribed by Ptolemæus Hephæstion to Alemanes, which some writers consider to be a mistake for Alcmæon, that is, Alcman. But in the same page of Hephæstion, "the Female Swimmers" is ascribed to Alcimenes, which is therefore the name which, as some critics think, is to be substituted in the other passage for Alcmanes. This play, if it was one, must have had great merits, as Tynnichus is said to have been so fond of it that he would not part from it even at night. (Suidas, v. Ἀλκιμένης and Ἀλκμάν; Ptolemæus Hephæst. p. 30., ed. Roulez; Bode, *Geschichte der dramat. Dichtkunst der Hellenen*, ii. 171, &c.)

Suidas also mentions a tragic writer of the name of Alcimenes, whom he calls a native of Megara. (Meineke, *Historia Critica Comicorum Græcorum*, p. 481, &c.) L. S.

AL'CIMUS (Ἄλκιμος), called also Jacimus or Joachim (Ἰάκειμος), a high priest of the Jews in the time of Judas Maccabæus. He was of the race of the priests, but not entitled to the dignity of high priest. In the persecution of Antiochus Epiphanes he apostatized, and was afterwards made high priest by Demetrius Soter (B. C. 159). According to Josephus he had been already appointed to that office by Antiochus. He was established in his office by means of an army which Demetrius sent under Bacchides into Judæa, but he soon disgusted the Jews by his treacherous cruelty, in putting to death a large party of his opponents, who had gone to him under a promise of safe conduct. In a very short time the successes of Judas Maccabæus compelled Alcimus to leave Judæa. He went to Demetrius, and induced him to send another army against Judas under Nicanor, which was entirely defeated at Capharsalama. A third army, composed of the choicest troops of Syria, was sent into Judæa under Bacchides and Alcimus; Judas, who had merely a handful of men with him, was defeated and slain, and Alcimus was again established at Jerusalem, where he died very shortly afterwards, from a stroke of palsy which came upon him while he was in the act of pulling down the wall of the Temple, which divided the court of the Gentiles from the court of the Israelites (B. C. 159, 160.) (1 *Maccabees*, vii. ix.; Josephus, *Jewish Antiq.* xii. c. 9. § 7.) P. S.

A'LCIMUS ALE'THIUS, a Latin writer of the fourth century. He was a rhetorician, and taught at Burdigala, now Bordeaux, as we learn from Ausonius, who addressed him in a strain of the highest compliment in his "Commemoratio Professorum Burdigalensium." He is noticed also by Jerome, who, in his Chronicle ad Ann. Christi 360, mentions him as one of the first rhetoricians and teachers in Aquitania; and by C. Sidonius Apollinaris (*Epist.* lib. v. ep. 10.; lib. viii. ep. 11.) as having been a teacher of rhetoric at Nitiobriges (now Agen), and a man of nervous eloquence. His name written at length appears to have been Latinus Alcimus Avitus Alethius. The only remains of him are seven short poems, which, considering the age in which he lived, are remarkable for their elegance. They are given by Meyer in his "Anthologia veterum Latinorum Epigrammatum et Poematum," 2 vols. 8vo. Leipzig, 1835. From an expression of Ausonius that the writings of Alcimus conferred more honour on the Emperor Julian than the imperial dignity, and more honour on Sallust (prefect of Gaul) than the consulship, it has been supposed that he composed a history of his own time; but this conjecture rests on no solid foundation, and it is more likely that he had celebrated them in some rhetorical panegyrics. (Wernsdorf, *Poetæ Latini Minores*; Meyer, *Anthologia*.) J. C. M.

ALCI'NOUS (Ἀλκίνους), a Platonic philosopher whose period is uncertain. It seems most probable that he lived under the early Roman emperors. He wrote an introduction to the philosophy of Plato, under the title of

Ἐπιτομὴἢ διδασκαλικὼν τῶν Πλάτωνος δογμάτων, "An Epitome or Manual of the Doctrines of Plato:" in the editions the title is given with some variations. This introduction is sometimes described as perspicuous and elegant, but it has little value as an exposition of the Platonic doctrines. The Platonists of this period, such as Albinus, Alcinous, and Maximus Tyrius, lived at a time in which we must not expect to find a correct and complete exhibition of Plato's philosophy. The work of Alcinous is an instance of the practice of the later philosophers of ascribing to the founders of their schools the notions of those who came after them. Among other instances mentioned by Ritter, we find Alcinous attributing to Plato an acquaintance with all the forms of the syllogism, because he uses them; an inference which leads us to form a low opinion of the writer's philosophical talent. That somewhat of the spirit of Plato should pervade those who made his works their study, may be reasonably expected. Thus Alcinous declares that God cannot be known in and by himself, and that there is no mode of expression for his nature; we can only attempt by negations or analogies, or by ascending from the lower to the highest, to form for ourselves the illimitable idea of God.

Alcinous represents the Soul of the Universe (ἡ ψυχὴ τοῦ κόσμου) as always existing, and not created by God, who only fashions it and calls it into activity, that by the contemplation of him it may receive the forms and ideas of his thoughts. Thus the idea viewed with reference to God is the knowledge of him, with reference to man it is the first object of knowledge, with respect to matter (ὕλη) it is its measure, with respect to the world of sense it is an example or instance, and with respect to itself it is an essence (οὐσία). (Ritter, *Geschichte der Philosophie*, iv. 249, &c.)

Alcinous first appeared in the Latin version of Pietro Balbi which was published at Rome with Apuleius, 1469, fol. The Greek text was first printed in the Aldine edition of Apuleius, 1521, 8vo. The latest print of the Greek text is by J. F. Fischer, Leipzig, 1783, 8vo., in his edition of four dialogues of Plato: the text of Fischer is from the edition of Alcinous which is at the end of the second edition of Maximus Tyrius by D. Heinsius, Leyden, 1614, 8vo. It was translated into French by J. J. Combes-Dounous, Paris, 1800, 8vo.; and into English by Stanley in his History of Philosophy.

Another ALCINOUS, of whom nothing is known, is the author of some Latin epigrams which are printed in Burmann's Anthologia Latina. G. L.

ALCI'ONIO PIETRO. [ALCYONIUS.]

A'LCIPHRON (Ἀλκίφρων), a rhetorician or sophist, whose age can only be conjectured from his writings, which are among the few extant specimens of Greek epistolary composition. He appears to have been an imitator of Lucian, without, however, approaching the freedom and purity of his model; and if, as some have thought, he is himself imitated by Aristænetus, we have only to fix his date between the two, A. D. 150 and 350 (?). His epistles may be divided into four classes, Piscatory, Amatory, Parasitic, Rustic, and are chiefly valuable as exhibiting a picture of domestic manners. It is however doubtful if the letters represent the manners of the age of Alciphron; they are considered by some critics as merely a piece of patchwork made up of shreds of former writers. The style is deformed by a perpetual affectation of minute Atticisms, to which the good keeping of the characters is sacrificed: peasants and fishermen speak and write with the art of Demosthenes and Lysias. The utmost praise which can be conceded to him is that of a certain *naïveté* or point; he had thoroughly imbibed the spirit of the new comedy, and makes us pleasantly acquainted with the courtezans and parasites of Greece. The first edition of Alciphron, comprising only forty-four epistles, is in the collection of Aldus Manutius, Venice, 1499, 4to. They were edited by Bergler, Leipzig, 1715-1718, who added twenty-eight letters, and by Wagner, Leipzig, 1798. The letters of Alciphron were translated into French by the Abbé de Richard, with notes, Amsterdam and Paris, 1785, 3 vols. 12mo., and into English by Munro and Beloe, London, 1791. In 1801, Bast published an inedited epistle of Alciphron.

Alciphron, the philosopher of Magnesia on the Mæander, mentioned by Athenæus (i. 31. ed. Casaub.) is supposed to have been a distinct person, chiefly, it would seem, on the ground that it is difficult to suppose a philosopher to be author of such epistles. (Wagner, *Prefat. in Alciph. Epist.*; Fabricius, *Biblioth. Græc.* i. 588.) B. J.

ALCI'STHENE, a female of uncertain age and country, mentioned by Pliny as having attained distinction in painting; he notices particularly a picture of a "dancer" by her. (*Hist. Nat.* xxxv. 40.) R. N. W.

ALCMÆON (Ἀλκμαίων), a very celebrated natural philosopher of antiquity, was the son of Pirithus, and a native of Crotona. He was a pupil of Pythagoras, and must have lived therefore in the sixth century before Christ. According to Chalcidius (*Comment. in Plat. Tim.* p. 368. ed. Fabric.), he was the first person who dissected human bodies; but this fact is doubted by Le Clerc and Sprengel, among other reasons, because he was a Pythagorean, and therefore had an especial horror of dead bodies. He is therefore generally supposed to have confined his dissection to animals; but even this was a most important step, and a great improvement on the method of learning anatomy by the ca-

sual inspection of victims offered in sacrifice, the dressing of wounds, &c. He is supposed to have discovered the Eustachian Tube, as Aristotle mentions, in order to correct, his statement that goats breathe through their ears. (*Hist. Anim.* lib. i. cap. 9. §1. ed. Tauch.) This would seem to prove that he had observed the canal leading from the anterior and inner part of the tympanum to the fauces; and, if we suppose that in the animal which he dissected, the membrana tympani had been accidentally destroyed, we may easily account for his strange assertion. He supposed the reasoning portion of the soul to be situated in the brain, according to the doctrine of his master Pythagoras. He thought that the sense of hearing was caused by the vacuum in the ear, into which the external air penetrates, because all hollow bodies are sonorous; smell he attributed to respiration; and taste he supposed to be owing to the softness, moistness, and heat of the tongue. He considered that the first part of the body that was formed in the embryo was the head, as being the seat of the reason; and that the fœtus did not receive its nourishment by the mouth or by the umbilical cord, but that the whole surface of its body absorbed the nutritive juices like a sponge. He is also the earliest author who has left a theory concerning sleep, which takes place, according to him, when the blood retreats into the larger vessels, and ceases when this fluid again disperses itself over the whole body; when, however, there is a complete stagnation, death ensues. Nothing remains of his works except the titles of a few of them. He is said by Diogenes Laërtius (*De Vit. Philosoph.* lib. viii. c. 5.) to have been the earliest writer on natural philosophy (*φυσικὸς λόγος*), and by St. Isidorus Hispalensis (*Orig.* lib. i. c. 39.) to have invented fables (*fabulæ*). (Le Clerc, *Hist. de la Médecine*; Fabricius, *Bibliotheca Græca*, xiii. 48. ed. vet.; Sprengel, *Hist. de la Médecine*; C. G. Kühn, *De Philosoph. ante Hippocr. Medicinæ Cultor.* in Ackermann's *Opuscula ad Historiam Medicinæ pertinentia*, Norimb. 1797, 8vo., and in Kühn's *Opuscula Academica Medica et Philologica*, Lips. 1827, 1828, 2 vols. 8vo.) W. A. G.

ALCMÆO'NIDÆ (Ἀλκμαιωνίδαι), one of the most illustrious among the Eupatrid (noble) families of Athens. It traced its pedigree to Alcmæon, who, being expelled by the Dorians from the Messenian Pylus, migrated to Athens about the year B.C. 1100. Down to the end of the Peloponnesian war, there were members of this family who exercised the greatest influence in Athens. Megacles, the sixth of the archons for life, and Alcmæon, the last of their number, are called Alcmæonids, but as the office of archon for life, according to all accounts, belonged exclusively to the descendants of Medon, it has been supposed that Megacles and Alcmæon were connected with the Alcmæonids merely on their mother's side. The first historical personage who was certainly an Alcmæonid is the archon Megacles, who, in the year B.C. 612, in his zeal for the aristocracy of Athens, in conjunction with his associates, murdered Cylon in the sanctuary of the dreaded goddesses (Eumenides). Alcmæon, the son of this Megacles, performed some kind services to the ambassadors whom Crœsus, king of Lydia, had sent to Delphi to consult the oracle, and when Crœsus was informed of this, he invited Alcmæon to Sardis. In order to reward his friend, the king permitted him to take from the royal treasury as much gold as he could carry at once. The greedy Athenian put on a wide vest, and the largest boots he could find, and after having filled every part of his dress, he even covered his hair with gold dust. The king, on seeing the contrivance of Alcmæon, burst into a fit of laughter, and not only allowed him to keep the treasure with which he had loaded himself, but gave him, in addition, as much again. This circumstance is considered by Herodotus as the foundation of the wealth for which the Alcmæonids were subsequently distinguished; and he adds that henceforth Alcmæon kept chariots and four, with which he gained a victory in the Olympic games, perhaps the first that was ever won by an Athenian citizen. Two generations later the wealth of the house of the Alcmæonids received a further increase through the marriage of Megacles, the son of Alcmæon, with Agariste, the daughter of Cleisthenes, of Sicyon. [MEGACLES.] The sons of this Megacles were Cleisthenes, the reformer of the Attic constitution, [CLEISTHENES,] and Hippocrates. The latter became the father of Megacles, the father of Isodice, who was married to Cimon, and of Agariste, the wife of Xanthippus and mother of Pericles. The son of the reformer Cleisthenes was likewise a Megacles, whose daughter Dinomache was married to Cleinias and became the mother of Alcibiades. (Pausanias, ii. 18. 7.; Herodotus, vi. 125, 126.; Isocrates, *De Bigis*, c. 10.; Plutarch, *Cimon*, 4.; Boeckh, *Ad Pindari Pyth.* vii. 300, &c.) L. S.

ALCMAN (Ἀλκμάν), the lyric poet of Sparta, was originally a Lydian of Sardis, and for some time a slave in the house of Agesidas, a Spartan. He was however subsequently emancipated, though it is not probable that he gained the full rights of Spartan citizenship. In one of the fragments (No. 11.) of his poetry, still extant, he makes a chorus of virgins say of himself "that he was no man of rough and unpolished manners, no Thessalian or Ætolian, but sprung from the lofty Sardis." The statement of Suidas that he was of Messoa, one of the districts of Sparta, is incorrect, or only means that the residence of his old master was situated there. According to the ancient chronologists, by some of whom he is called

Alcmæon, he lived about B. C. 671—631, and was a contemporary of the Lydian king Ardys. This period agrees with the statement in Suidas, that he was older than Stesichorus and the preceptor of Arion; and there are some allusions in his extant poems which refer to the same age: consequently he lived at a time when music had already been improved by the Spartan poets Thaletas and Terpander, and when the Spartans themselves, after the successful termination of the first Messenian war, had both leisure and inclination for the arts and refinements of life. From some of the fragments of his poetry it would appear that he devoted himself to the cultivation of poetic art, and invented some new metrical forms. In one of these fragments he thus expresses himself: "Come, muse, clear-voiced muse, lead off for the maidens with a song of varied melody in a new form;" and he elsewhere alludes to the originality of his various metres. Hence, according to the Latin metrical writers, several different forms of verses were known by the name of "Alcmanica metra." The poetry which he composed was generally choral, and consisted of Parthenia, or songs sung by choruses of virgins, besides hymns to the Gods, Pæans, prosodia or processional songs, and bridal hymns. These were generally sung or represented by choruses of young men or maidens, who however were not, as in the choral odes of Pindar, invariably identified with the character of the poet, nor the mere organ by which he expressed his thoughts and feelings. On the contrary, many of Alcman's parthenia contain a dialogue between a chorus of virgins and the poet, and in most cases the virgins speak in their own persons. Still he was both the leader and teacher of his choruses; and sometimes we meet with addresses of the maidens to the poet, sometimes of the poet to the maidens joined with him. In one beautiful fragment written in iambics he thus addresses them: "No more, ye honey-tongued, holy-singing virgins, are my limbs able to bear me; would that I were a Cerylus, which with the halcyons skims the foam of the waves with fearless breast, the sea-blue bird of spring." Alcman was also noted for erotic poems, of which he was by some considered the first Greek writer, and to the licentious spirit of which his character was said to correspond. (Athenæus, xiii. 600. ed. Dind.) These were probably sung by a single performer to the cithara. Another species of his compositions was the clepsiambic, consisting partly of singing and partly of common discourse, the accompaniment of which was an instrument similarly named. (Hesychius, s. v.) In this, as well as in other forms of his poetry, he is thought to have imitated an older poet, Archilochus. The metre of the peculiar anapæstic verses (ἐμβατήρια), sung by the Spartans as they advanced to battle, was also attributed to Alcman; but we cannot from this infer that he composed war-songs, for there is no trace of it in any of his fragments, nor anything corresponding in the general character of his poetry: and though he made use of the anapæstic metre, it was only in connection with other rhythms, and not in the same way as the war-poet Tyrtæus. It appears, then, that the compositions of Alcman were somewhat varied in metre and poetic character, as they were in dialect. This variety may in some measure be attributed to his blending the characteristics of the Phrygian poetry and music with those of the Laconian, as well as to his imitation of Archilochus, Terpander, and Thaletas. He is generally considered as the first poet who imparted to the Spartan dialect any grace and polish, and so far modified its peculiar asperities as to make it suitable for poetry. (Pausan. iii. 15.) This dialect however does not in his poems appear in its genuine state, though many Spartan idioms are found in them, but rather with such an admixture of the language of epic poetry, that it forms a poetical diction, based indeed upon the peculiarities of the Spartan language, but elevated and refined by the union of other elements. These peculiarities however are not equally striking in all Alcman's compositions; they are most prominent and frequent in fragments of a joyous and hearty character, which pourtray his own way of life, and his fondness for eating and drinking, to which he was much addicted; so much so in fact that he is described as the "gourmand Alcman" (ὁ παμφάγος Ἀλκμάν, Athen. x. 416.) But even in his poems of this description there is a mixture of the Æolic dialect, for which some persons account by the fact that lyric poetry was introduced into Peloponnesus by an Æolian of Lesbos, called Terpander. In the remaining fragments the dialect has but a slight tinge of the Doric, and resembles the epic, especially in the hexametric poems, and others of a dignified and stately character. The strophes of his choral compositions consist partly of verses of different kinds, and partly of repetitions of the same kind; but there are no instances in which a strophe and antistrophe occur in connection with an epode or third strophe, as was usual in the later choral poetry of Greece. Some of his odes consist of fourteen strophes with an alteration in the metre after the seventh, which was probably connected with a change in the character and ideas of the poetry.

The extant fragments of Alcman, though some of them are very beautiful, scarcely warrant the admiration which the ancients have expressed of him; but this may be from their extreme shortness, or because they are very unfavourable specimens. They are however distinguished by lively conceptions of nature, and abound in those personifications of the inanimate which characterised the

earliest Greek poetry: thus the dew (in Greek, Hersa) is called by him the daughter of Zeus and Selene, of the God of heaven and the moon. Müller (*Literature of Greece*, p. 197.) thus speaks of him: "He is remarkable for simple and cheerful views of human life, connected with an intense enthusiasm for the beautiful in whatever age or sex, especially for the grace of virgins. A corrupt, refined sensuality neither belongs to the age in which he lived nor to the character of his poetry; and although perhaps he is chiefly conversant with sensual existence, yet indications are not wanting of a quick and profound conception of the spiritual." We may however observe that the terms in which the ancients spoke of the licentiousness of Alcman's erotic poetry are so strong that we cannot well acquiesce in such a favourable representation of it. According to Plutarch and other writers Alcman died of the same kind of disease as Sulla, the morbus pedicularius. The Fragments of Alcman were first printed in H. Stephens' collection of the poems of the nine chief lyric poets, Paris, 1650, 8vo. The last edition is by F. T. Welcker, Giessen, 1815, 4to. (Pausanias, iii. 15. 2.; Suidas, *Alcman*; Eusebius, *Chron. Armen. Olymp.* 30. 4.; Pliny, *Hist. Nat.* xi. 33.; Plutarch, *Sulla*, c. 36.; Clinton, *Fast. Hell.* i. 189. 195.) R. W—n.

ALCO, or ALCON, a statuary of whose date and country there is no notice in any ancient writer. He was the author of a statue of Hercules, of iron, at Thebes. He is said to have made choice of this material in allusion to the hardy patience of the god he had to represent. Alco probably lived in the earlier ages of sculpture, and some antiquaries have placed him in the eighth century before Christ. (Pliny, *Hist. Nat.* xxxiv. 14.) R. W. jun.

ALCOCK, REV. GILBERT, a puritan clergyman, who was silenced for nonconformity. All that is known of him is that on the 3d of April, 1671, he presented a petition to the convocation on behalf of himself and other sufferers for nonconformity, in which he alleges that the ceremonies retained in the Church of England are the causes of stumbling to Christians, of dishonour to God, and of joy to wicked men. Concerning the treatment to which nonconformist ministers were subjected, he says, — "If a minister preach true doctrine and live virtuously, yet omit the least ceremony for conscience sake, he is immediately indicted, deprived, cast into prison, and his goods wasted and destroyed; he is kept from his wife and children, and at last excommunicated, even though the articles brought against him be ever so false." But on the other hand, — "Those who observe your ceremonies, though they be idolaters, common swearers, adulterers, or much worse, live without punishment and have many friends."

The above passages are quoted by Brook from a copy of the petition in the "MS. Register" of Mr. Roger Maurice, a very valuable document for the history of the early puritans. (Brook's *Lives of the Puritans*, i. 170.) P. S.

ALCOCK, JOHN, (Alcok, Alkok,) was born at Beverley in Yorkshire, and educated in Cambridge, in which university he received the degree of doctor of laws in 1461. In this year Alcock held the living of St. Margaret's, New Fish Street, London. On the 29th of April, 1462, he was made dean of the Chapel Royal, St. Stephen's, Westminster, and he enjoyed in succession prebends in three cathedrals, namely, of South Aulton, Salisbury, in 1468; of Brownswood, St. Paul's, from the 16th of December in the same year; and of Husthwait, York, from the 21st of January, 1478. In July, 1473, he resigned the vicarage of Caster St. Trinity in the diocese of Norwich into the hands of the Bishop of Norwich, and accepted instead, on the 28th of May, the church of Wrensham. Some of his preferments were probably gained by services in the state, for on the 29th of April, 1462, he was made Master of the Rolls. Edward IV. sent him ambassador to John II. king of Castile, in 1470, and on the 26th of August, 1471, Alcock was, at the head of the English commissioners, empowered to treat with other Scotch commissioners concerning the truce between the two kingdoms, and mutual reparation for the violations of it committed by both parties during the late troubles in England. These negotiations with Scotland were not terminated till 1473. In the mean time Alcock was made bishop of Rochester, having licence granted March 17. 1471, for his consecration "without the church of Canterbury," but he still appears in the above commission in August, 1471, as Master of the Rolls ("Magister Johannes Alkok custos rotulorum cancellariæ nostræ, legum doctor.") On the 20th of September, 1473, he became keeper of the great seal until the former chancellor, the Bishop of Bath and Wells, should recover his health. A patent of the 13th year of Edward IV. (1474) creates the Bishop of Rochester tutor of the Prince of Wales and president of his council ("pædagogus principis ac præsidens concilii sui"); another in the next year makes Anthony Woodville, Earl Rivers, governor of the prince ("gubernator principis hospitii ac totius status sui") and in the next year there is a commission to Edward, prince of Wales, concerning the government of Wales. It was now that Edward IV. sent Bishop Alcock and Earl Rivers with the prince to reside in the marches of Wales, and to hold the prince's court at Ludlow; and this was the original of the council in the marches of Wales. There is in the town hall of Shrewsbury, in a book of records belonging to the town, a memorandum, by which it appears

that "John, byshop of Worcestr, p'sident of my lord prince councell," with others of the council, made there on the 10th day of April, 1479, two ordinances for the good of that town, "by thassent and aggrement" of its officers and inhabitants. This memorandum, proving that John Alcock (now bishop of Worcester) exercised the power of a lord president of the council of the marches, has been correctly copied only in Owen and Blakeway's History of Shrewsbury. Alcock was translated by papal bull, in 1477, from the see of Rochester to Worcester, of which see the temporalities were restored on the 25th of September.

Besides presiding in his council, Bishop Alcock was the principal religious instructor of Prince Edward, and in the year 1483 was removed from this charge by the protector, Richard, duke of Gloucester, although he was not imprisoned, like others of the young king's most faithful servants. This is expressly mentioned by the contemporary John Ross, although John Russell, bishop of Rochester, is called by Godwin and by others the prince's tutor. Ross also remarks Alcock's fidelity and careful training of the prince in religion and virtue; and yet after the death of Edward V. Alcock is found at the court of Richard III. At the time when ambassadors came from Spain, the Bishop of Worcester is among the five bishops named as present with the king, and on the 20th of September, 1484, he heads the commission to treat of the marriage between Prince James of Scotland and the daughter of the Duke of Suffolk. But this connexion with King Richard did not hinder Bishop Alcock's being employed by Henry VII. as one of his commissioners, in 1486, to ratify the truce with Scotland, nor even prevent his being made a second time Lord Chancellor for a year and a half, from March 6. 1486; and it is remarkable that he was afterwards president of the council of another Prince of Wales, Arthur, son of Henry VII. This is proved by an order of that prince's council, dated Hereford, January 31. 1494, which is subscribed by "Jo. Ely, R. Powes," and others, the first of whom was John Alcock, who, in 1486, by a second translation, had become bishop of Ely. The bulla provisionis for this bishoprie was given October 6., and the royal assent and restitution of the temporalities are dated December 7. 1486.

His political career must have closed soon after, for on April 27. 1494, bishop William Smyth acted as president of the council established in the Marches of Wales. All are agreed as to the piety of his private life. Bale records his studies, abstinence, and virtue, and declares that no man in England had higher reputation for sanctity. Alexander Barklay wrote a lamentation on the death of the "gentle cocke"—a play upon his name which is observed also in the bishop's own works. He added to every one of his episcopal residences, especially Ely palace, where he built the "hall with the gallery." (Robertus Stewarde, *Continuatio Historiæ Eliensis*, in Wharton's *Angliæ Sacra*.) The east window of the choir of St. Giles, Malvern, records his rebuilding of that church, and, as well as a window in Malvern St. Mary's, bids a prayer for the soul of John Alcock, bishop of Worcester. There is an error probably in the former calling him chancellor or president of the council in the first year of Edward IV. He much enlarged Wesbury church, and rebuilt it on the north side. In Hull he founded a school, and in 1484 built a chantry on the south side of Trinity Church, in which his parents were buried, and endowed it for a chantor. These acts were done by him as bishop of Worcester. As bishop of Ely the church of St. Mary's, Cambridge, is said to be indebted to him, though he certainly was not the greatest contributor to the building. His greatest work, however, was the founding of Jesus College, Cambridge. The dilapidated and almost deserted Priory of St. Rhadegund Barnwell being suppressed, he obtained a grant from Henry VII. to restore the building from its ruins and to convert it into a college; and accordingly, in 1496, a master, five fellows, and six scholars were inducted by him into the revenues of his nunnery. He was an excellent architect, and was controller of the royal works and buildings under Henry VII. (*Watt's Bibliographia.*) At the east end of the north aisle of Ely Cathedral is a chapel which bears his name, being built by him in 1488, and in which he was buried under a monument which has remained defaced since 1621. He died at Wisbeach, most probably October 1. 1500. His writings are—1. "Galli Cantus ad Confratres suos Curatos in Synodo apud Barnwell," printed in 4to. 1498, at London, by Pynson, and by Wynkyn Worde. 2. "Mons Perfectionis ad Carthusianos," London, 1501, 4to. 3. "Spousage of a Virgin to Christ," 1486, 4to. 4. A poetical paraphrase, in English, on the seven penitential psalms, which is in the Worsley library. 5. "Abbey of Seint Sperite that ys founded in a Place that ys clepyd 'Conscience.'" This was published in Latin at London, 1531, in 4to., and again in English at Westmestre by Wynkyn Worde, in 4to. There are three MS. copies of it in the library of the university of Cambridge, and one in the Harleian collection, Codex 2406. art. 41. It is an allegory of an abbey of the Holy Spirit, in which Charity is the abbess, Wisdom prioress, and Meekness subprioress. It contains "the charter of the Holi Gost;" an account of how the abbey was destroyed, and the abbess and her fair convent found again; and, in the last chapter, how God put his four daughters to the abbess of the Holy Ghost, namely, Mercy, Truth, Peace, and Righteousness.

Besides these are one book of homilies, one of meditations, and a sermon on Luke viii. 8. (*Rotuli Scotiæ et Calendarium Rotulorum Patentium in Turri Londinensi*; Godwin, *De Præsulibus*; Tanner, *Bibliotheca Brit. Hib.*; *History of Shrewsbury*, by Owen and Blakeway, i. 231, 232. 261, note; Johannis Rossi *Historia Regum Angliæ*, edited by Thomas Hearne, p. 212. 217.; *The Historie of Cambria*, translated by H. Lloyd, continued by David Powell, D.D., London, 1584, p. 389, &c.; *Antiquities of Worcester Cathedral*, by Thomas Abingdon; Wharton, *Anglia Sacra*; Newcourt, *Repertorium Londinense*; Leland, *Itinerary*, i. 55. ii. 111.) A. T. P.

ALCOCK, JOHN, was born in London, April 11th, 1715. When seven years of age he entered the choir of St. Paul's, Mr. Charles King being at that time master of the boys: at fourteen he was articled to Stanley, himself a very young man, though organist of the Temple and of St. Andrew's, Holborn. In 1737 he was elected organist of St. Andrew's church at Plymouth, where he published "Six Suites of Lessons for the Harpsichord," and "Twelve Songs." About five years afterwards he accepted the appointment of organist at Reading, where he published "Six Concertos for Instruments," and "Two Collections of Psalm Tunes, original and selected." In 1749 he was elected organist of Lichfield Cathedral (being appointed at the same time to the incompatible situation of vicar choral) and master of the boys. In 1755 he took his bachelor's degree at Oxford, and five years afterwards resigned the situation of organist and master of the boys at Lichfield, retaining only his place of vicar choral. He was then elected organist of Tamworth and Sutton-Coldfield, which offices he was allowed to hold in addition to that which he possessed in Lichfield Cathedral. He took his degree of doctor in music at Oxford in 1765. Alcock's reasons for resigning his post as organist of the cathedral may be conjectured from his own words. "I had to teach the lads twice every day, and personally to play at church; thus I was unable to attend my scholars in the country more than two days in a fortnight, my son (though perfectly competent) not being allowed to take my duty. Some of the vicars were permitted to be absent four or five months together, while I can affirm that in twenty-two years I have but twice missed attendance so long as a week. Yet with all this strictness towards me, the cathedral service is sadly disregarded. All the time I was organist, there was not a book in the organ-loft fit for use but what I bought or wrote myself, for which I never was paid one halfpenny." This neglect of their libraries has been common to cathedral dignitaries in general, and its necessary consequence is the loss of much, if not most, of their valuable contents.

In 1771 Dr. Alcock published his volume of twenty-six anthems. It is by this work that his merits as a composer must be tested, and they will suffice to give him a respectable rank among his contemporaries. The date is affixed to every composition, of which some had been written nearly half a century before their publication. Many are solo anthems, in which the composer's object seems rather to have been the exhibition of some singer's flexible voice than to give just expression to words, an error into which too many second-rate church writers have fallen. Among his full anthems will be found a few which claim a much higher rank. Among these are, "Unto thee have I cried, O Lord;" "Hold not thy tongue, O God;" and "Why standest thou so far off?" In 1770, his glee "Hail, ever-pleasing solitude," gained the Catch-club prize, perhaps then deservedly, for Webbe, Stevens, and Dr. Cooke had not revealed the polish and variety of which glee writing is susceptible. In 1802 Dr. Alcock published another collection of psalm-tunes, selected and original. He died at Lichfield in 1806, at the advanced age of ninety-one, having been more than twenty years the oldest vicar-choral of the cathedral, where he continued to attend in his place nearly to the close of life. His son was organist of Newcastle-under-Lyne. (Bingley, *Musical Biography*; Dr. Alcock's *Anthems*, &c.) E. T.

ALCOCK, THOMAS, was born at Rothbury in Northumberland in the year 1784. Having received his preliminary education at a school in the neighbourhood, he selected the medical profession, and was apprenticed to a surgeon at Newcastle-on-Tyne. In 1805 he became resident medical officer at the Sunderland Dispensary, and in 1806 or 1807 commenced his medical studies in London, in Mr. Brookes' school of anatomy and at the Westminster Hospital. Having received his diploma at the College of Surgeons, he entered upon his professional duties as a general practitioner in London, and met with such success as to induce him in 1825 to devote himself to the practice of surgery alone. In 1813 he obtained the appointment of surgeon to St. James's workhouse, which he held till 1828. In 1823 he made a visit to Paris, in part to ascertain the effects of the chlorides of soda and lime; and on his return he published the results of his investigations in an "Essay on the Use of the Chlorurets of Oxide of Sodium and Lime as powerful disinfecting Agents, and of the Chloruret of Oxide of Sodium as a Remedy of considerable Efficacy in the Treatment of Hospital Gangrene, phagedenic, syphilitic, and other ill-conditioned Ulcers, Mortification, and various other Diseases." London, 1827, 8vo. In this treatise the author introduces in a more prominent manner than had been previously done in England, these agents, which had for some time been extensively employed in France by M. Labarraque. He

describes the mode of their preparation, endeavours to collect the scattered information relating to the subject, and adds some further observations which were the result of his own experience. In 1828 Mr. Alcock undertook to give lectures on surgery at a school in Little Dean Street. He died in 1833. He possessed considerable talent, and was favourably known to the profession as a practitioner of much industry and ingenuity.

About the year 1824 he delivered lectures on some of the practical points in surgery to the students of the late Borough Dispensary, which appeared in the Lancet for the years 1825-6. They were afterwards published, with many additions, as a separate work by him under the title of "Lectures on practical and medical Surgery." London, 1830, 8vo. They do not contain many new facts or inductions, but give some good practical instructions on subjects which are frequently omitted in systematic medical and surgical works, especially with regard to the investigation of disease and the taking of cases: the rules which he lays down are well deserving attention, though, perhaps, they are too strict to be generally followed. These lectures, moreover, contain some judicious remarks on venesection, and the accidents which may arise from it. He also published a plate, representing a section of the leg after amputation below the knee; London, 1826, folio; and the "Practical Observations on the Diseases of Children, by the late Charles Haden, with additional Observations and a biographical Notice of the Author." London, 1827, 8vo. He communicated several papers to various medical journals, as, "An Essay on the Education and Duties of the general Practitioner in Medicine and Surgery;" "Practical Observations on Fractures of the Patella and Olecranon;" and "A Case of congenital Division of the Palate in which Union of the divided Parts was effected," which were published in the "Transactions of the associated Apothecaries and Surgeon-Apothecaries," 1823. In his "Observations on the Inflammation of the Mucous Membrane of the Organs of Respiration," published in the "Medical Intelligencer," vol. i., he shows the close relation between the severe forms of measles, small-pox, scarlatina, and hooping cough, and the inflammation of some part or parts of the mucous membrane of the organs of respiration. He published also "Observations on the successful Treatment of Syphilis in its primary Stage without Mercury," in the "Medical Repository" June, 1814, and "An Essay on the Treatment of Laceration of the Perineum," in the "London Medical and Physical Journal," September, 1820. (MS. *Communication.*) G. M. H.

ALCUIN, whose complete name is Flaccus Albinus Alcuinus, is thus distinguished from others of the name Albinus. His name Alcuin is apparently only a slightly modified form of the Saxon name Alcwin or Alchwin. In his letters to Charlemagne he sometimes calls himself simply Albinus, and sometimes simply Flaccus. In some of his letters he styles himself Albinus Magister. It has been stated by some writers that for some reason or other he changed his name Alcuin into Albinus; but Einhard (Eginhard) in his life of Charlemagne speaks of the two names as distinct (Albinus, cognomento Alcuinus), and he gives Albinus as his real name, by which alone he is often designated both by himself and others. The name Flaccus was evidently an addition, made after the fashion of the times; and Albinus also may have been an assumed name.

The principal authorities for the life of Alcuin are his own works, particularly his Letters, and an anonymous Life in Latin, the author of which, as it is concluded from a passage in the Life, wrote before the year A. D. 829. This anonymous writer cites Sigulfus, a pupil of Alcuin and his successor in the abbey of Ferrières, as his authority. Sigulfus had been the teacher of this author of the Life of Alcuin.

Alcuin was born at York in England of a noble family If the year 735 is correctly given as the year of his birth, he could not have been a pupil of Bede, as it is sometimes stated; for Bede died in or about 735. Alcuin was educated in the cloister school of York, where he had for his teachers Egbert, archbishop of York, and afterwards Aelbert, or Albert. It has been conjectured that he accompanied Aelbert to Rome on a mission for the purchase of books. In his youth he was actively employed in the school at York; and on the promotion of Aelbert to the see of York in 766, Alcuin had the charge of the school, which he superintended to the year 780. On the death of Aelbert, and the promotion of Eanbald to the see of York in 781, Alcuin went to Rome to receive the pallium for him. At Parma he met with Charlemagne, who invited him to settle in his dominions, an offer which Alcuin accepted. After completing his mission he came to the court of Charles in 782, with whom he lived on terms of the closest friendship to the end of his life.

Charles immediately provided for Alcuin by giving him the abbey of Ferrières in the diocese of Sens, and that of St. Lupus at Troyes. Alcuin was the most learned man of his age, and Charles, though he had received no regular education, possessed a vigorous understanding and a taste for knowledge. Einhard says that he studied rhetoric, dialectic, and astronomy under Alcuin. The example of the king was followed by others, and the family and court of Charles became a kind of school of which Alcuin was the head. At that time the court had no fixed residence, and Charles was much engaged with his Saxon wars. Alcuin seems to have constantly

followed him, for he speaks of being distracted by secular occupations and the fatigues of his various journies. It was accordingly during the winter months, the period of cessation from hostilities, that the king and his master chiefly devoted themselves to their studies.

Alcuin paid a visit to England about 790, but he was again in France about the year 793, and never left it again. The heresy of Felix, bishop of Urgel, and of Elipandus, bishop of Toledo, about this time brought Alcuin forward as a controversialist. The heresy, which consisted in maintaining that the Son was adopted of the Father and was not his proper son, had spread from Spain across the Pyrenees. A synod was convened in 794 at Frankfort on the Main, at which Alcuin assisted, and in which the heresy of Felix and Elipandus was confuted out of scripture. (*Frag. Vet. Script. De Gest. Caroli Magni*; Duchesne, *Hist. Francor. Script.* ii. 207.) Alcuin had previously been on terms of friendly communication with Felix, and had addressed a kind letter to him with the view of reclaiming him from his heresy. In order to resist the progress of these opinions, and to confirm the Catholic faith in the dominions of Charles, Alcuin wrote a work intituled "Liber Albini, quem edidit contra Hæresin Felicis," which was first printed in Froben's edition of Alcuin's works. It consists of a collection of passages from the Scriptures which are opposed to the opinions of Felix, and of like passages from the Greek and Latin fathers; and, conformably to the plan on which it was written, it contains little by Alcuin himself, and is free from all personalities.

It was about the year 796 that Alcuin, being weary of the busy life which he had led about the person of Charles, obtained from him the abbey of St. Martin at Tours, to which he retired. Here he devoted himself with his usual activity to the restoration of monastic discipline and the revival of learning. As books were scarce, he founded a library, which he partly furnished from England, and to which he added by causing valuable books to be transcribed. He succeeded in establishing a school, which under his superintendence became the chief place of learning in the kingdom of the Franks: so great indeed was its reputation that scholars flocked to it from all parts, and an old chronicler expresses his admiration of Alcuin's labours by declaring that "the modern Gauls or Franks," as he calls them, had become the rivals of the ancient Romans and Athenians. From this school there came some of the most distinguished scholars of the following age, as Rabanus Maurus, Hatto, Sigulfus, and others. Alcuin also diligently employed himself during his retirement at Tours in his studies, the fruits of which were several learned works, some of which were intended for the purposes of instruction.

His increasing age and infirmities, which he often refers to in his letters, at last confined him altogether to his abbey at Tours; and on this ground he excused himself from complying with Charles's request to assist at the ceremony of his coronation as emperor at Rome (A.D. 800). He also resigned his two abbeys, which Charles gave to his scholars Fredegisus and Sigulfus; and he spent the last few years of his life in the tranquil retirement of St. Martin's. His last employment was the revision of the Latin text of the Bible, which he had undertaken at the request of Charles. He died on the 19th of May, 804, and was buried in the church of St. Martin: an inscription by himself, in Latin elegiacs, was put on his tomb.

In the year 803 the monks of St. Martin drew on themselves the displeasure of King Charles, by sheltering an ecclesiastic who had been sentenced to imprisonment by Theodulf, bishop of Orleans. Theodulf obtained Charles's warrant for the apprehension of the offender, who was accordingly seized, but rescued by the monks of St. Martin's and the populace. Charlemagne, in a letter still extant (Froben, i. 174.), gave the monks a stern rebuke for their resistance to his authority. Alcuin had resigned his abbacy before this event, though he was still living at St. Martin's. The inference that he incurred the displeasure of Charles on this occasion is not supported by the letter, though it is addressed to Alcuin and the monks. The letter alludes to Alcuin as having been sent to them for their edification and to wipe away their evil fame; but Alcuin is not expressly blamed; nor can he be considered as comprehended among the monks, who are termed by the king the ministers of the devil, and ordered to come to him and make satisfaction for their crime. Alcuin, as appears from a letter (p. 169. Ib.), was however anxious to maintain the privileges of the church.

The intellectual and moral character of Alcuin will best appear from a rapid survey of his principal writings. The first collection of Alcuin's works was made by *André du* Chesne (Quercetanus), "Alchuini Abbatis, &c. Opera quæ hactenus reperiri potuerunt omnia, studio et diligentia Andreæ Quercetani Turonensis, Lutet. Paris. 1617, fol." But this is superseded by the much more complete and critical edition of Froben, prince-abbot of St. Emmeram at Ratisbon — "Beati Flacci Albini seu Alcuini Opera post primam Editionem de novo collecta, multis Locis emendata et Opusculis primum repertis plurimum aucta variisque Modis illustrata, cura ac studio Frobenii S. R. I. Principis et Abbatis ad S. Emmeramum. Ratisbonæ, 1777," 2 vols. fol.

The epistles of Alcuin in Froben's edition amount to two hundred and thirty-two, among which are included a few epistles of Charlemagne in answer to Alcuin. There is prefixed to them a "Synopsis Epistolarum," which gives a general view of the

contents of each letter: the period which they comprise extends from the year 787 to the beginning of the next century. It is however certain that this is not a complete collection of Alcuin's epistles, and indeed Pertz has recently discovered others. The correspondence of Alcuin generally relates to topics of business or to ecclesiastical matters: it never assumes the character of learned disquisition, or philosophical discussion. The letters are addressed, among others, to Popes Adrian I. and Leo III., Offa, king of the Mercians, and to various bishops and other ecclesiastical persons. In one of them addressed to Bishop Aginus he respectfully reminds him of his promise to give him some relics of saints (aliquas sanctorum reliquias). The letters to Charlemagne, thirty in number, are the most interesting in the collection. The mild temper, the sincere piety, and the unaffected humility of the man, are apparent in all his correspondence. Towards Charles his letters show the most profound devotion and respect; and yet the correspondence between the great king and his teacher is in the style of friendship: Alcuin addresses Charles by his assumed name of David, to which he sometimes adds "most beloved" (dilectissimus). Though his Latin style is far from being free from unclassical expressions, it is flowing and perspicuous: he wrote Latin with ease and perfect freedom from all affectation. His letters are often concluded by some Latin verses. They are among the best specimens of the Latinity of the middle ages.

The numerous theological writings of Alcuin may be divided into exegetical or expository, dogmatical, and polemical. His exegetical writings are not based on a philological study of the Scriptures, and bear no resemblance to the class of writings which at the present day are designated by that term. Alcuin followed in the steps of Bede and others his predecessors, and accordingly he adopted their allegorical mode of exposition. His works of this class are contained in the first volume of Froben's edition. His "Interrogationes et Responsiones in Librum Geneseos," otherwise entitled "Quæstiunculæ Albini in Genesin," consists of two hundred and eighty short questions on the signification of passages in the book of Genesis, with the answers: this work was subsequently translated into Anglo-Saxon, and there are said to be many MSS. of this version. The "Enchiridion seu Expositio pia ac brevis in Psalmos pœnitentiales; in Psalmum cxviii. et graduales," was written at the request of Arnon (otherwise known under the assumed name of Aquila), archbishop of Salzburg, who wished to have an exposition of the penitential psalms from Alcuin. This exposition, which may serve as a sample of Alcuin's method, is a comment on the words of the psalms, in the form of edifying reflections, principally taken from the works of Ambrosius, Jerome, and Augustine; or as Alcuin expresses himself in the introduction, he took the writings of the holy fathers who have at great length examined every verse of the psalms, and culled from their remarks the choicest flowers to satisfy his friend's demand. His most complete commentary is that on the Gospel of St. John, in seven books, "Commentaria in S. Joannis Evangelium," which was written at the request of Gisla, a sister of King Charles, and her friend Rechtruda. In his letter to Gisla prefixed to the commentary, which is in reply to the well-written letter of the two ladies in which they made their request, Alcuin speaks of the sources whence he drew his chief materials: Augustine, Ambrosius, the homilies of Pope Gregory, and Bede, and other holy fathers: —"he adopted," he says, "the opinions and the words of all those writers, rather than trust anything to his own presumption, and he used the utmost caution, aided by divine grace, in laying down nothing contrary to the opinions of the holy fathers." This passage shows Alcuin's profound submission to the authority of the church, which characterises all his writings: it shows also that neither bold original views nor a disposition to question received opinions formed any part of his intellectual character. In one of his letters to Adrian I. he acknowledges the pope as the vicar of St. Peter and the heir of his wonderful (mirifica) powers. The sincerity of the acknowledgment cannot be questioned.

Among Alcuin's dogmatical writings there is a treatise on the Holy and Indivisible Trinity ("De Fide Sanctæ et Individuæ Trinitatis Libri Tres"), which is accompanied by a letter to King Charles. This was one of the latest of his works, having been written about the year A.D. 803.

Of the polemical writings of Alcuin, a work against the heresy of Felix has been already mentioned. But he wrote another and more complete work, at the command of Charles, in reply to a work of Felix, no longer extant, in which Felix had supported his erroneous views. In this work, which is entitled "Contra Felicem Urgelitanum Episcopum Libri Septem," Alcuin found it necessary to follow the order observed in the book which he had undertaken to confute, and accordingly he makes the alleged confusion and want of method in his adversary's book an apology for whatever want of method may be imputed to his own. Alcuin's main object is to support the true doctrines of the church by the testimony of the holy fathers, such as Jerome, Augustin, Gregory, and others, as Alcuin states in one of the two letters to Charles which are prefixed to the work.

Alcuin also wrote certain works which

may be assigned to the class of morals, one of which, on the duty and advantages of confession, is addressed to the youths of the school of St. Martin's. He also wrote various treatises which belong to the class of religious formularies, such as "Liber Sacramentorum," "De Psalmorum Usu," and others.

The grammatical works of Alcuin are of no value at present further than to show what were the studies of that age, and as monuments of the indefatigable industry of this excellent man. There are extant a treatise on grammar, "De Grammatica," which is chiefly confined to the forms of words; a small treatise on orthography; a dialogue on rhetoric and virtues between Alcuin and Charles; and a short treatise on dialectic, also in the form of a dialogue between Alcuin and Charles. In this treatise he defines dialectic to be "the rational discipline of inquiring, defining, and discussing, and also efficient in distinguishing truth from falsehood." Thus he uses the term in the sense in which it was used by some ancient writers, and in a wider sense than the term logic is now generally used by writers on logic. There is also attributed to Alcuin "De Cursu et Saltu Lunæ ac Bissexto," a treatise on the course of the moon and on the mode of determining the festivals of the church which depend upon it. It has been inferred from a letter of Alcuin to King Charles, that he was acquainted with the true figure of the earth; but such an inference is not necessarily derived from this letter. Besides this, Alcuin, who was well acquainted with the Latin writers, and probably with some of the Greek writers also, could not be ignorant that the spherical form of the earth was well known to the ancient Greek geographers and astronomers of the Alexandrian school.

A work entitled "Disputatio Puerorum per Interrogationes et Responsiones" was first printed by Froben, who attributes it to Alcuin, though it is not expressly assigned to Alcuin in the MS. which contains this and other works of his. This work, which is chiefly taken from Isidore's Origines, is a kind of catechism in the form of question and answer: it treats of God and his attributes, on the nature of man, on matters of faith, and the like.

There are no historical writings by Alcuin; and even his biographies are in the nature of homilies and intended for religious edification. The following works are by Alcuin:—1. "Scriptum de Vita S. Martini," according to some MSS. a homily which was intended for the feast of St. Martin, or a kind of panegyric on the virtues of this saint. 2. "Vita S. Vedasti Episcopi Atrebatensis," a work of the same kind on St. Vedastus, bishop of Arras, which seems to have been founded on an earlier work. 3. "Vita S. Richerii," also founded on a previous work. 4. "De Vita S. Willibrordi," or a Life of St. Willibrod, a native of Northumberland, the apostle of the Frisians and the first bishop of Utrecht, which was written at the request of the Archbishop of Sens: this life is written twice; in prose for the purpose of being read to the brethren in the church, and in verse for private reading and edification.

The Latin poetry of Alcuin was first collected by Duchesne; but the edition of Froben is more complete, and the various pieces are better arranged according to their subjects: the doubtful or spurious pieces are placed in an appendix. The greater part of his poetry is in hexameter verse and in Latin elegiacs. Many of the pieces are short, and the subjects of them are very varied, such as stories from the Old and New Testament; inscriptions for various churches, altars, and statues; exhortations or moral verses; epitaphs, epigrams, and ænigmas; and there is a tolerably long poem in Latin elegiacs, entitled "De Rerum Humanarum vicissitudine et clade Lindisfarnensis Monasterii," addressed to the monks of Lindisfarne on the occasion of their sufferings from the Danes in 793, in which Alcuin descants on the uncertainty of all human things and suggests topics of consolation and exhortation. Another still longer poem consisting of more than 1650 hexameter verses, and now universally assigned to Alcuin, is entitled "Poema de Pontificibus et Sanctis Ecclesiæ Eboracensis." It is a poetical history of the bishops and holy men of the church of York up to the time of Alcuin, and was probably written about the year 785.

There are other poems attributed to Alcuin, the authenticity of which is doubtful. One of them, which consists of above 500 hexameter verses, is entitled, "De Carolo Magno Rege et Leonis Papæ ad eundem adventu," or "Carolus Magnus et Leo Papa;" it begins with a very long and tedious panegyric on Charles; the main subject is the meeting of Charles and Pope Leo III. in or about 799. Many of the lines are vigorously written, and show that the author was familiar with the classical Latin poets. Canisius assigns this poem to Alcuin for the following reasons: it is known that Alcuin wrote on the exploits of Charles; the style resembles Alcuin's; sometimes he calls Charles by the name of David. The author of the poem was certainly a contemporary of Charles; but some critics collect from it that he was a young man, and Alcuin in the year 799 was far advanced in years.

Alcuin's models in his Latin poetry were the classical Roman poets, whom he had carefully studied. The versification is easy and generally correct. If he sometimes fails in observing certain niceties both of expression and metre, it must be remembered that his was not an age of critical study such as we now live in. Yet though his verses are

not free from blemishes, he possessed much facility, and his command of the Latin, as he understood it, was undoubtedly greater than most modern scholars possess. Some of the faults observable in Alcuin's poetry may be due to transcription; others are to be imputed rather to carelessness than ignorance: he wrote much, and often with great rapidity, for he wrote with ease. Yet it is easy to select short passages from some of his poems which have great merit and hardly any faults.

As to the authorship of the "Libri Carolini Quatuor" there is great difficulty. Some writers have assigned this work to Alcuin, though there is no direct evidence of his being the author; and others, as Froben, who has omitted it in his edition, consider that Alcuin had nothing to do with it. This work first appeared in 1549 in 12mo.: "Opus illustrissimi et excellentissimi seu spectabilis Viri Caroli Magni nutu Regis Francorum, &c., contra Synodum quæ in Partibus Græciæ pro adorandis Imaginibus stolide sive arroganter gesta est." This work was directed against the synod of Nicæa, held in 787, which had re-established the veneration (προσκύνησις) of images. The decree of the synod was forwarded to Adrian I. at Rome, and by him to Charles in 792, who sent it to Alcuin, then in England, and requested him to confute it. Alcuin confuted the decree in a work, not now extant, in which he showed that such veneration was inconsistent with the Scriptures and the early fathers. The decree of the synod of Nice was afterwards condemned at the synod of Frankfort (794), at which Alcuin assisted. The "Libri Carolini Quatuor" were probably written about the time of the synod of Frankfort: at least there seems sufficient reason to assign them to the period of Charles's reign, and it is highly probable, if this supposition is true, that Alcuin had some share in their composition. The work is expressly directed against the decree of Nicæa as to images, and is written with some bitterness against the Greeks; which is so far an argument against Alcuin's having had a share in it. The assertions of the Nicene synod are examined one by one, and refuted by reference to the Bible, and St. Jerome and St. Augustin, with much logical skill. The use of images is not altogether rejected; it is considered to be consistent with biblical truth to possess but not to adore images and pictures (quod illæ non haberi sed adorari a nobis inhibeantur); nor should they be rejected as ornaments of churches and memorials of past events; it is only the adoration (adoratio) of them which should be abominated.

Alcuin, the most learned man of his age, was the friend and adviser of one of the most energetic and able princes that ever sat on a throne. In his enlarged schemes for the restoration and encouragement of learning, Charles was aided by the industry and knowledge of Alcuin. Theology was the principal pursuit of Alcuin, but with him it was practical rather than speculative: its object was to secure a virtuous life. From some ill understood expressions of his own, and from a passage or two in the anonymous Life, it has been inferred that Alcuin was unfavourable to secular studies. That the founder of schools, the restorer of ancient learning, the diligent student of Roman antiquity, should, even in his old age, have condemned or discouraged such pursuits, would require strong evidence. The fact is exactly the reverse. He distinctly states that secular learning is the true foundation on which the education of youth should rest; grammar and discipline in other philosophical subtleties are recommended; and he states, consistently enough, as any Christian may do at the present day, that by certain steps of (human) wisdom the scholar may ascend to the highest point of Christian (evangelica) perfection. With him every thing is subordinate to religion, and when secular studies come in comparison with theological, the superiority of the theological is emphatically asserted. But this does not lead to the inference, and his writings distinctly contradict it, that he was unfavourable to the studies in which he excelled and which he recommended by his precepts and his teaching. The activity of Alcuin was the striking part of his intellectual character. In originality, in large and comprehensive views, he was eminently deficient; he did not possess more than a reasonable amount of dialectic skill; abstruse speculation and philosophical inquiry were beyond his sphere. He was too good a son of the church to transgress the limits which were prescribed to her children. His learning and his prodigious industry made him the first man of his age; and his honesty of purpose and his services to education entitle him to our grateful remembrance. He was a good, but not a great man.

A list of the editions of Alcuin is given by Mr. Wright in his very useful work entitled "Biographia Britannica Literaria," London, 1842; and abundant references to the numerous editors and commentators of Alcuin, in a well-digested article on Alcuin in Bähr's "Geschichte der Römischen Literatur im Karolingischen Zeitalter," which has been chiefly followed for the facts here stated. The latest life of Alcuin is by F. Lorenz, Halle, 1829, which was translated into English by Jane Mary Slee, London, 1837, 8vo. G. L.

ALCYO'NIUS, or ALCIO'NIO, PIE'TRO, a distinguished scholar who lived at the commencement of the sixteenth century. He was born, as appears from a passage in his work on exile, between 1490 and 1500, and in the city of Venice, as appears from the testimony of his contemporary Giraldi, for Alcyonius

himself was anxious to conceal the place of his birth. He studied the Greek language under Marcus Musurus of Candia, then professor at Venice, on whose death in 1517 he was an unsuccessful candidate for the vacant place. At that time he gained his living by acting as corrector of the press, and, it is stated by some authors, in the celebrated establishment of Aldus Manutius; but Mazzuchelli denies that his employment by Aldus is supported by contemporary authority, though he admits that Alcyonius corrected the press for the first edition of his own treatise "De Exsilio" which was published by Aldus in 1522. In the same year he left Venice for Florence, where, by the patronage of the Cardinal Giulio de' Medici, he obtained the professorship of the Greek language with a handsome salary, to which the cardinal added a pension of ten ducats a month to engage him to translate Galen's treatise on the parts of animals from the Greek. On the election of his patron to the papacy in the following year, under the name of Clement the Seventh, Alcyonius became eager to transfer his residence to Rome, but was refused permission to leave Florence by the Signoria, or executive government, on the ground that no one was yet provided to fill his situation. He therefore left Florence without their leave, in December, 1523, but found himself disappointed in his hopes of preferment at Rome. The only situation he could procure was the chair of eloquence at the Roman gymnasium, and the troubles of the times prevented the regular payment of his salary. In September, 1526, the chamber assigned him in the Apostolic Palace, contiguous to that of Berni the poet, was plundered by the troops of the Colonna faction, and in 1527, when the Constable de Bourbon took Rome by storm, Alcyonius was driven to take refuge in the castle of St. Angelo with his patron Clement. The treatment he received from the pope was so little in accordance with what he considered due to his merits, that on the restoration of quiet at Rome he joined the faction of the cardinal Pompeo Colonna, the enemy of Clement VII. In a few months after he died at that city, before attaining his fortieth year.

With regard to the character of Alcyonius, all those who had opportunities of knowing him speak with aversion, and he is alluded to in terms of strong contempt by Giraldi and Berni. He is accused of gluttony and drunkenness, vanity, pride, and caprice. His printed works are not numerous, comprising one volume of translations, and one of original matter, both in Latin. The volume of translations is from Aristotle, and contains "On Generation and Corruption," "On Meteors," and "On the World," and the books "On Animals," commonly called the Parva Naturalia. These were published at Venice in 1521 by Bernardinus Vitales, and were frequently reprinted in subsequent editions of Aristotle; but the original edition, of which there is a copy in the British Museum, is rare. The correctness of the translation was impugned by Juan Gines Sepulveda, the Spanish scholar, who had himself translated the same portions of Aristotle, in a separate work, entitled "Errata Petri Alcyonii in interpretatione Aristotelis a Jo. Genesio Sepulveda collecta." The criticism was so biting, that Alcyonius bought up and destroyed all the copies of it he could obtain, in consequence of which it became so rare that it is not included either in Mylius's edition of Sepulveda, "Opera quæ reperiri potuerunt omnia," Cologne, 1602, or in that of the Spanish Academy of History, "Opera cum edita, tum inedita," Madrid, 1780. Another accusation which was brought against Alcyonius was that his style was too Ciceronian, and that he had paid more attention to imitating the manner of Cicero than to reproducing the matter of Aristotle. This complaint may perhaps be adduced as collateral evidence to exonerate him from a charge which was preferred in connection with his original work, "Medices Legatus de Exsilio," Venice, 1522 (from the press of Aldus). This is a dissertation on the evils and consolations of exile, thrown into the form of a dialogue between three of the Medici family, from one of whom, Giovanni de' Medici, then papal legate to Bologna, afterwards Pope Leo X., it derives its title. Both the general arrangement and the turn of style are imitated from Cicero, and with so much success that it was for a long period commonly believed that Alcyonius had plagiarised a large portion of the composition from the lost treatise of Cicero, "De Gloria." The story received, indeed, a "local habitation" from Paul Manutius, who stated that the treatise "De Gloria" was included in the catalogue of the books of Bernardo Giustiniani, who left his library to a convent of nuns of which Alcyonius was the medical attendant, that the volume was afterwards missing, and that it was taken for certain that Alcyonius, who had free access to the books, had dexterously purloined it, more especially as his treatise "De Exsilio" contained some passages that seemed too good for his own composition. Mazzuchelli and Tiraboschi have shown that this story rests on no solid grounds. The only direct witness against Alcyonius is Paul Manutius, who was his personal enemy: the evidence deduced from an examination of the work is all in favour of the accused. The style is of an even tenor throughout; the subject of exile is strictly adhered to, which does not seem closely connected with that of glory, and allusions to recent events and manners, which form in fact the most interesting feature in the book, occur too frequently to allow of the insertion of a passage even of moderate length entirely from the hand of Cicero.

These arguments are so strong that an impartial reader is inclined to wonder at the confidence with which a subsequent writer, Coupé, in some remarks appended to a not very faithful French translation of Alcyonius, in his "Soirées Littéraires," expresses his opinion that the treatise on Exile is nothing else than the treatise on Glory disfigured, in order not to be known, and says that he recognises almost throughout "the manner of Cicero in dialoguing; his plans, his divisions, his abundance, his harmony, his sensibility, his morals, and his enchanting variety." The "Medices Legatus" was reprinted by Mencken, in conjunction with some similar works, in his "Analecta de Calamitate Literatorum," Leipzig, 1707, 12mo. Alcyonius left a number of manuscripts, comprising some translations from the Greek, some Latin poetry and orations, a tragedy on the death of Christ, and some letters, none of which have been published. They are enumerated by Mazzuchelli, in his very elaborate article on this author. (Mazzuchelli, *Scrittori d' Italia*, i. 376—383.; Tiraboschi, *Storia della Letteratura Italiana*, edit. 1772, i. 242.; Coupé, *Soirées Littéraires*, xvi. 1—55.; *Works* of Alcyonius referred to.) T. W.

ALDABI, R. MEIR IBN (called Siphardi, or the Spaniard (ר׳ מאיר אבן אלדבי ספרדי), a Spanish rabbi who lived and wrote during the middle and latter part of the fourteenth century; he was the nephew of the celebrated Rab or Rav Asher [ASHER BEN JECHIEL], and was the author of "Shevile Emuna" ("The Paths of Faith"), a work of great authority among the Jews; it is divided into ten paths or treatises as follows: —I. On the existence and attributes of the Creator. II. Of the creation of the world, of the spheres and their motions, and of the stars. III. Of the creation of Adam and Eve. IV. Of the formation and growth of man in the womb. V. On the means for preserving the health of the body. VI. On the soul and its faculties, and on intellectual light. VII. On the soul's health. IX. On the rewards reserved for the pious, and the punishments to be suffered by the ungodly. X. Treats of the deliverance of Israel, the advent of the Messiah, and resurrection of the dead, and on the future life. There is a very copious extract from the first chapter of the tenth path of this famous work in the treatise on the advent of the Messiah at the end of the Bibliotheca Lat. Hebr. of Imbonati; the notes to chapter i. of Jac. Voisin's translation of R. Israel on the soul may also be consulted. [ISRAEL BEN MOSES.] The "Shevile Emuna" is also frequently cited by Allard Uchtmann in his annotations and observations on the "Bechinath Olam." [JEDAJAH BEN ABRAHAM HAPPENINI.] The "Shevile Emuna" was completed in the year 5120 (A.D. 1360), as appears by a note of the author at the end: it was first printed at Trent by Joseph Otheling, A.M. 5319 (A.D. 1559), 4to.; afterwards at Amsterdam by Dan. de Fonseca, A.M. 5387 (A.D. 1627), 4to.; and finally at the same place by Jos. Probs, or Proops, A.M. 5468, (A.D. 1708), in small 8vo., in the square Hebrew letter. (Bartoloccius, *Biblioth. Mag. Rabb.* iv. 15.; Wolfius, *Biblioth. Hebr.* i. 745. iii. 667. iv. 896.; De Rossi, *Dizion. Storic. degli Aut. Ebr.* i. 45, 46.; Imbonatus, *Adventus Messiæ*, p. 46—53.) C. P. H.

ALDARI, R. AARON ABU (ר׳ אהרן אבו אלדערי), who is called by the Siphte Jeshenim, Ben Gerson, the son of R. Gerson, is the author of a commentary on the Pentateuch, which together with the commentaries of three other rabbis, namely, R. Jacob Kanisal, R. Samuel Almosnino, and R. Moses Albelda, was printed at Constantinople in one volume folio without date. We find no further account of this writer, or of the time at which he lived. (Wolfius, *Biblioth. Hebr.* i. 114.) C. P. H.

ALDAY, JOHN. We know nothing of this writer except as the translator of a French work that was highly popular in the middle of the sixteenth century: "Theatrum Mundi; the Theatre or Rule of the World, wherin may be seene the running Race and Course of every Man's Life, as touching Miserie and Felicitie, &c., written in the French and Latin Tongues by Peter Boaistuan, &c." There were three editions of this translation, the last and the most correct of which appeared at London in 1581. Boaistuau's work contains many passages of quaint satire upon the manners of his age which Alday has translated with considerable spirit. (See extracts in Dibdin's edition of More's "Utopia.") There are also in Boaistuau's work several pieces in verse, which are also translated by Alday with some elegance. (See Ritson's "Bibliographia Poetica," also "Bibliograghical Memoranda," Bristol, 1816.) Dr. Dibdin is of opinion that there are resemblances between particular passages in Burton's "Anatomy of Melancholy" and Alday's translation of Boaistuau; and he gives a page or two in support of this opinion, referring generally to Burton's "Love Melancholy," which occupies more than two hundred pages of that remarkable work. Burton, the most voracious of readers, was no doubt familiar with Alday's book. But such supposed general resemblances are often more fanciful than real. C. K.

ALDE, H. VAN, a painter and engraver who lived at Amsterdam in the middle of the seventeenth century. Heineken enumerates three pieces after him — the portrait of Gaspar de Charpentier, an ecclesiastic of Amsterdam, engraved by Van Alde in 1650; and the portraits of Admirals Ruyter and De Witte, engraved in folio after Van Alde, by Mich. Mouzyn. (Heineken, *Dictionnaire des Artistes dont nous avons des Estampes.*) R. N. W.

ALDEGA'TI, MARCO or MARCANTO'NIO, a poet, was born at Mantua, and lived at the end of the fifteenth century; he was professor of poetry at Ravenna in 1483. None of his works (with one exception) appear to have been printed, but the following is as copious an account of them as can be obtained: — 1. An elegy prefixed to a poem by Matteo Chironio upon the passage of the Emperor Frederic III. through Ravenna, preserved in manuscript at Ravenna in the library of the Abbé Ginanni. 2. A mutilated Latin poem in twelve books, entitled "Gigantomachia," deposited in the library of the Marquis Ferdinando Aldegati at Mantua. From the events alluded to in this poem, it must have been written between the years 1495 and 1511. 3. Giambattista Moreali of Modena also had in his possession twenty-eight verses of the commencement of another poem called "Herculeidos," written in praise of the ancient Hercules, and dedicated to Hercules I. duke of Ferrara. In this poem the author notices the Gigantomachia. 4. An elegy on the death of Galeotto, lord of Faenza, in 1488, published in the "Biblioteca Codicum Manuscriptorum Monasterii S. Michaelis Venetiarum prope Musianum," p. 16. 5. Four books of elegies preserved in the Laurentian library at Florence; a particular account of which (with copious extracts) is given by Bandini in his "Catalogus Codicum Latinorum Bibliothecæ Mediceæ Laurentianæ," vol. iii. p. 829—847. 6. Three books of amorous elegies in praise of one Cinzia, which were in the possession of the Abbé Matteo Luigi Canonici of Venice; preceded by a dedicatory epistle, in verse, to Cardinal Francesco Gonzaga, legate of Bologna. At the end of the third book are the following lines: —

"Mantua me genuit, fecit me Cynthia vatem,
Aldegattorum gloria dicar ego."

7. Another elegy, written by him in 1488, on occasion of the discovery of the municipal statutes of Ravenna, which had been long lost, was found in that city by the Marquis Camillo Spreti, and presented by him to Cardinal Luigi Valenti. The above account being taken from Tiraboschi, the statement as to the respective possessors of Aldegati's works refers of course to the period when Tiraboschi published his book, viz. 1771. (Tiraboschi, *Storia della Letteratura Italiana*, vi. 1391.) J. W. J.

ALDEGRE'VER, HEINRICH, a celebrated German painter and engraver of the sixteenth century, was born at Soest in Westphalia in 1502. Of his family nothing is known, but whilst still young he was induced to visit Nürnberg, through the reputation of Albert Dürer, with whom he placed himself as a scholar. Aldegrever applied himself diligently to painting and to engraving, acquired great skill in both arts, and became one of the most distinguished of the old German masters. He worked very much in the style of Albert Dürer, and it is probably for this reason that he was sometimes called Albert of Westphalia; Sandrart calls him Albrecht Aldegraf in his text, yet inscribes his accompanying portrait "Henrich Aldegræf à Soest Westphalus." He is called also Albert by Nagler in his Künstler Lexicon, but this is an error; his correct name is Henry Aldegrever, which, with the date of his birth, we learn from two portraits of himself engraved by himself, both of which are in the print room of the British Museum. His monogram consists of an H and an A in one character, with a small G between the lower part of the legs.

Although Aldegrever painted several pictures and acquired a great reputation as a painter, he appears to have practised painting only for a few years, and to have afterwards devoted himself exclusively to engraving, chiefly from his own designs. He ranks in the first class of what are termed the "little masters," so called from having engraved principally plates of small dimensions, and in a minute and laboured style. He worked almost entirely with the graver, having etched, according to report, only one plate, which is very scarce; it represents Orpheus playing to Eurydice, with the date 1528. He cut also only one plate in wood: it is without date. Aldegrever's plates are very numerous; they amount to considerably more than three hundred, and bear dates, according to some writers, from 1522 until 1562, and according to others, from 1525 until 1558. The date of his death is not accurately known; it is supposed to be 1562. His engravings are well and finely executed, but they are strictly Gothic in style; his figures, though generally correctly drawn, are frequently hard and sometimes lean, and his draperies are stiff and sharp, like the greater part of those of Albert Dürer, whose style he never forsook.

Aldegrever's paintings are of the same character as his engravings, but they are not numerous; they are chiefly remarkable for a richness of colouring. Sandrart speaks with praise of some works in the churches of Soest, and also two wings which Aldegrever painted to a picture by Albert Dürer in a church in Nürnberg. In the town-hall of the same place there is a picture of Shadrach, Meshach, and Abed-nego in the fiery furnace, by Aldegrever; and there are also some pieces by him in the galleries of Munich, Schleissheim, and Vienna. In the gallery of Munich there is a very excellent portrait of a man with a red beard. The gallery of Berlin also possesses a remarkable picture by this master; it represents the last judgment, and contains a great variety of figures.

As Aldegrever's prints are very numerous, our space will admit only of mention of some of the most prized: — Two portraits of himself, one without and the other with a beard, with name and age, and the dates 1530,

ætatis XXVIII, and 1537, ætatis XXXV; a portrait of Martin Luther, 1540; one of Philip Melanchthon, of the same year; and two others of John of Leyden, king of the Anabaptists, and of the fanatic Bernard Knipperdolling, taken after their arrest and imprisonment, by the bishop of Münster: many small plates illustrating the biblical histories of Joseph and his brethren; Thamar and Absalom; David and Bathsheba; Adam and Eve driven from Paradise; Lot and his daughters; Judith and Holophernes; the good Samaritan; Susannah and the Elders; the rich man and Lazarus, &c.: also several from profane history and ancient mythology; Romulus and Remus exposed upon the banks of the Tiber; Tarquin and Lucretia; Mutius Scævola before Porsenna; the battle of Hannibal and Scipio; Marcus Curtius about to leap into the gulph; Titus Manlius ordering the execution of his son, in which Aldegrever has introduced an instrument very similar to the guillotine used by the French during the Revolution, it bears the date 1553; Medea and Jason; thirteen plates of the labours of Hercules, which are very scarce, and are reckoned among Aldegrever's best works: he executed likewise many allegorical pieces; also a Westphalian marriage procession in twelve pieces, and two others in eight pieces; a plate supposed to represent the Count D'Archambaud killing his son immediately before his own death, with this inscription, "Pater, ne post suam mortem filius degenerans male periret, eum obtruncavit;" this design is remarkably well drawn: a man with a sword surprising a monk and a nun together in a field; eight plates illustrating the empire of death; six plates of people of both sexes accompanied by death, dated 1562; and a number of anabaptists naked in a bath. In the opinion of Bartsch, the last two works mentioned are not by Aldegrever.

Besides the above, and many others not here enumerated, Aldegrever executed a great variety of ornamental designs for silversmiths, and also for booksellers. Heineken, in his "Dictionnaire des Artistes dont nous avons des Estampes," has given a complete list of Aldegrever's plates; and the greater part of them are minutely described in the "Peintre Graveur" of Bartsch. R. N. W.

ALDEGUE'LA, JOSEF MARTIN DE, a Spanish architect of considerable repute in his day, was born at Manzaneda, in the diocese of Teruel, 1730. He was a pupil of Josef Corbinos of Valencia; and almost as soon as he quitted him and set up for practice himself, he was appointed to superintend the building of the church and college of the Jesuits at Teruel. So satisfactorily did he acquit himself on that occasion that he was shortly afterwards engaged by Don Isidro Carvajal, bishop of Cuenca, to finish the church of San Felipe Neri, which he was erecting in that city at his own expense. From this time his professional character was established. Returning to Cuenca, he was employed on the church of the Nuns of S. Pedro, the church and convent of S. Antonio, those of the Franciscan Nuns de la Concepcion, the Hospital, and other edifices. At Malaga he constructed the new aqueduct which supplies that city with water from about the distance of two leagues; he was also employed there on the college of S. Telmo, and rebuilt the church of the Augustines. He was next commissioned by the council of Castile to complete the bridge at Ronda; a noted and extraordinary work of its kind, which is carried across a ravine whose sides are nearly perpendicular and 210 varas or Spanish yards in depth. At Ronda he also erected some public buildings. In 1793 he accompanied the engineer Domingo Belesta and his pupil Silvestre Bonilla to Granada, for the purpose of surveying and taking plans of the palace of Charles V. in the Alhambra, it being the intention of the government to convert that pile of building into a college for educating two hundred American youths of good family from the Spanish American colonies; but that scheme was never carried into effect. Aldeguela died at Malaga in 1802. (Cean Bermudez, in Appendix to Llaguno's *Noticias de los Arquitectos y Arquitectura de España.*) W. H. L.

ALDERE'TE, BERNARDO DE, a Spanish Jesuit, a native of Zamora, where he was born about the close of the sixteenth century. He is said to have entered when very young into the society of the Jesuits, among whom he acquired such reputation for learning and ability, that he was appointed reader of theology at that society's college in the university of Salamanca, and he was the first of his order upon whom the university conferred the degree of doctor. He died at Salamanca in 1657. He wrote the following works: — 1. "Commentaria et Disputationes in tertiam Partem S. Thomæ de sacris incarnati Verbi Mysteriis et Perfectionibus." Leyden, 1652, fol. 2. "De Visione et Sententia Dei." Ib. 1662, fol. 3. "De Voluntate Dei, Prædestinatione, et Reprobatione." Salamanca, 1657, 4to. (N. Antonius, *Bibl. Hisp. Nov.* ii. 220.) P. de G.

ALDERE'TE, or ALDRE'TE (as his name is written in some of his works), BERNARDO JOSE' DE, a writer on the history and the ecclesiastical antiquities of Spain, was born at Malaga in Andalusia, about the middle of the sixteenth century. He had a twin-brother named José de Alderete, who has often been confounded with him, as both were ecclesiastics, both wrote on ecclesiastical subjects, and there was also a very close personal resemblance between them. José obtained a prebend at Cordova, which he resigned in favour of his brother Bernardo, in order to enter the society of Jesuits. Bernardo was appointed grand vicar (vicario general) by

the Archbishop of Seville, Don Pedro de Castro; but he obtained permission to reside at Cordova. He was one of the best Spanish writers of his time, and gained great celebrity for his knowledge of Greek, Hebrew, and Arabic. The year of his death is not known. Alderete was the author of the following works:—1. "Origen y Principio de la Lengua Castellana;" Rome, 1606, 4to., afterwards reprinted at Madrid in 1674, with the "Tesoro de la Lengua Castellana," by Sebastian Covarrubias de Orozco. This is by far the best work on the origin of the Castilian or Spanish language. The author, who was learned in the Hebrew and Arabic languages, goes deeply into the subject, which he treats with uncommon skill. 2. "Varias Antigüedades de España, Africa, y otras Provincias," Antwerp, 1614, 4to.; and ib. 1724, 4to.; a work of great erudition on the history and antiquities of Spain and Africa, dedicated to Don Pedro de Castro y Quiñones, archbishop of Seville. 3. "Relacion de la Iglesia y Prelados de Cordova," or the ecclesiastical history of Cordova, with a list of its bishops, saints, martyrs, &c. This was never printed, but Gil Gonzalez Davila made use of it for his collection intituled "Theatro de las Iglesias de España," Madrid, 1645–50, fol., in which the ecclesiastical history of Cordova is chiefly taken from the above work by Alderete. 4. "Relacion de la Planta de la Capilla Real y de su Estado temporal y espiritual." This is an account of the royal chapel founded in the cathedral, formerly the mosque, of Cordova, by Ferdinand III. of Castile and Leon. 5. "Φαινομένα, sive coruscantia Lumina, triumphalisque Crucis Signa, sanctorum Martyrum Albensium Urgavonensium Bonosi, Maximiani et aliorum, Sanguine purpurata." This work, which relates to the discovery made at Arjona in Andalusia of the bodies of some Spanish ecclesiastics put to death by the Arabs, and known as the martyrs of Arjona, was published in the form of a letter to Pope Urbanus VIII., Cordova, 1630, fol. Alderete wrote also a work on the antiquities of Andalusia, which was never printed; and others, the titles of which are given in Nicolas Antonio. Augustus Pfeiffer, in his "Fasciculus Disputationum philosophicarum," in the sixth essay "De Lingua Protoplastorum," speaks in very high terms of Alderete, whom he calls "Scriptor Hispanus doctissimus." (N. Antonius, *Bib. Hisp. Nov.* i. 220.) P. de G.

ALDERE'TE, DIE'GO GRACIAN DE, the son of Diego Garcia, keeper of the armour (armero mayor), of Ferdinand and Isabella, was born about the end of the fifteenth century, and died at a very advanced age, in the reign of Philip II. His father sent him to study at Louvain, under the celebrated Luis Vives, and he became well versed in Greek, Latin, and philosophy. Charles V. made him one of his secretaries; and after the death of that emperor, he was retained in the same situation by his son and successor Philip II., and enjoyed great favour at court. He is extolled by his countrymen as a man of piety and learning. His works are principally translations, such as a Spanish version of Xenophon, "Las Obras de Xenophonte divididas en tres Partes," Salamanca, 1552, fol.; another of Thucydides, "La Historia de Thucydides," Salamanca, 1564, fol.; and one of the moral works of Plutarch, "Las obras Morales de Plutarco." Alcalá, 1542, fol., and Salamanca, 1571, fol. He also translated from Isocrates, Dion Chrysostom, Agapetus the Deacon, &c., besides a Spanish version of the history of the African war under Charles V., written in Latin by Calvete de la Estrella, "La Conquista de Africa en Berberia, escrita en Latin per Christoforo Calvete de la Estrella," Salamanca, 1558, 8vo., and another of the "Arrêts d'Amour," by Martial d'Auvergne, "Arrestos de Amor." Salamanca. He published also a collection of different treatises on the art of war, translated from the Greek, Latin, and French. Barcelona, 1566, 4to. (N. Antonius, *Bib. Hisp. Nova*, i. 286.) P. de G.

ALDERETUS. [Amatus Lusitanus.]

ALDERI'NUS, COSMO, a Swiss composer of the sixteenth century. He published "Hymni Sacri a 4, 5, and 7 voc." Bern, 1553. E. T.

ALDERI'SIO, ALBERTO. Mazzuchelli calls him "a celebrated lawyer of the last century," that is, of the seventeenth. He was a native of Morcone in the district Picentini in the kingdom of Naples. His life can only be traced by the dates of his publications. He published at Naples in 1671 a treatise on the interdict for the restitution of possession "De Assistentia ad germanum Intellectum Regiæ Pragmaticæ, sive Continuationes ad eundem Tractatum Horatii Barbati de restitutorio Interdicto, ac de revocanda Possessione sive de Assistentia præstanda"); in 1675, at the same place, a treatise on symbolical contracts ("Tractatus de symbolicis Contractibus"); in 1683, still at Naples, on the different classes of heirs ("De Hæredibus illisque diversis Tractatus"); and in 1686, also there, on actions in matters of inheritance ("De hæreditariis Actionibus"). That all these were published in his lifetime appears from the dedications prefixed to them. (Mazzuchelli, *Scrittori d' Italia*; Adelung, *Supplement to* Jöcher's *Allgemeines Gelehrten-Lexicon.*) W. W.

ALDERSON, JOHN, M.D., was born at Lowestoft in Suffolk, in the year 1758. Having been for some time surgeon in the Norfolk militia, he went to Hull and commenced practice there about the year 1788. Shortly afterwards he removed to Whitby in Yorkshire, but did not long remain there, and returning to Hull soon laid the foundation of an extensive practice as a physician, which,

for more than forty years, he cultivated with eminent success and credit. He died in 1829, having for many years filled the offices of physician to the General Infirmary as well as to the Lying-in Charity of Hull. By his ability, benevolence, and liberality, he held a very high place in the estimation of all within his district (which for a provincial one was unusually extended), and statues were by general subscription erected to his memory, and placed in front of the General Infirmary and in the hall of the Mechanics' Society. He was the brother of Dr. James Alderson, late physician at Norwich, and father of the present Dr. James Alderson of Hull. Dr. Alderson took great interest in literary as well as medical subjects, and endeavoured to excite the mercantile part of the town in which he lived to the cultivation of the arts and sciences. He was a warm and active patron of the philosophical societies in Hull; on several occasions he acted as president and delivered addresses to the members, in which he pointed out that "commerce and literature have always gone hand in hand," and that "literature is indispensable to the happiness and prosperity of a commercial town."

The following treatises were published by Dr. Alderson:—1. "An Essay on the Nature and Origin of the Contagion of Fevers." Hull, 1788, 8vo. His observations principally refer to the contagion which gives rise to jail or hospital fever. He considers the matter of contagion to be an excretion from the lungs, gives proofs that it may be generated in consequence of a number of persons being confined in a small space, and points out the most effectual means of purifying the air and arresting the progress of the disease. 2. "An Essay on the Rhus Toxicodendron, with cases of its effects in paralytic affections and other diseases of great debility." Hull, 1794, 1796, 1804, and 1811, 8vo. This treatise contains the first account of experiments performed in this country, to ascertain the power of the Toxicodendron as a medicine. The botanical characters and habits of the plant are first described, and then several cases are related in which the beneficial influence of the remedy had been observed. They are principally cases of nervous affections, as hemiplegia, paralysis from lead, chorea, &c. In small quantities it acted as a gentle aperient, producing also slight convulsive actions of the limbs; larger doses were followed by vertigo, with nausea and more general cramps. The spasmodic movements of chorea gradually subsided under its influence. 3. "An Essay on the Improvement of poor Soils." London, 1802 and 1805, 8vo., showing how much agriculture may be improved by attention to a proper mixture of earths, and by a succession of plants dissimilar in their habits from each other. 4. "An Essay on Apparitions," read in 1805 at one of the meetings of the Philosophical Society at Hull, first published, unknown to the author, in the Edinburgh Med. and Surg. Journal in 1810, reprinted by him, and appended to his fourth edition of the Essay on the Rhus Toxicodendron in 1811, and published as a separate work, London, 1823, 8vo. In this essay Dr. Alderson relates several cases in which hallucinations of various sorts clearly depended upon bodily ailments, and ceased with the returning health of the sufferers; and he refers their causes, not to the perturbed spirits of the dead, but to the disordered functions of the living. This production is supposed to have formed the groundwork of Ferriar's "Essay towards a Theory of Apparitions," and also of Dr. Hibbert's "Philosophy of Apparitions." He also communicated "Geological Observations on the Vicinity of Hull and Beverley," in Nicholson's Journal, vol. iii. 1799. Frost's "Address to the Literary Society at Hull, 1831," contains a brief account of Dr. Alderson's life. (MS. *Communication.*)

G. M. H.

ALDES, THEODORE. [SLADE, MATTHEW.]

ALDFRID, otherwise ALFRED, EALFRED, AELFRED, ALFRIDE, ELDFRID, and EALDFERTH, king of Northumbria, was, according to Bede, of illegitimate birth, and was thought to be the son of King Oswio or Oswin. Dr. Lingard conceives that the general assumption of later writers, that he was the same person with Oswio's son Alchfrid, has been derived from a mistake of William of Malmsbury. Alchfrid appears to have been legitimate, whether he was younger than his brother Egfrid, who succeeded to the throne on the death of Oswio in 670, or, being elder than Egfrid, had died before his father. In either case, if he was a different person from Aldfrid, or Alfred, he was certainly dead before the death of Egfrid in 685. During the reign of Egfrid, who is said to have sought his destruction, Alfred had taken refuge among the Irish monks of Hy, or Iona, in the Hebrides; and there he acquired a knowledge of letters and a love of study, which he retained during his life, and which procured him, in his own day, the name of the learned king. There also he first became acquainted with Adomnan. [ADOMNAN.] The war against the Picts, in which Egfrid met his death, at the battle of Nechtansmere, or Dunnechtan, seems to have been occasioned by the protection given to Alfred in the Pictish territory. This event, at any rate, placed Alfred on the Northumbrian throne, to which, we are told, he was called by the unanimous voice of the thanes or nobles. Eddius, in his "Life of St. Wilfred," designates him *Rex Sapientissimus* (the most wise king); and Bede describes him as most learned in the Scriptures, (vir in Scripturis doctissimus). He is said to have governed his kingdom with great wisdom, and to have materially pro-

moted the civilisation of his subjects, both by his strict administration of justice and through the learned men he drew to his court from other parts of Britain. But he seems scarcely to have retained the eminent place which had been held among the Anglo-Saxon princes by his immediate predecessors; and the only military event that marks his reign is an expedition against the Picts in 699, which he did not conduct in person, but placed under the command of the Alderman Beorht or Berht, whose fortune it was to be signally defeated and slain. The consequence of this and the previous victory gained by the Picts from Ègfrid seems to have been a considerable curtailment of the Northumbrian territory: it is probable that the debateable tract, on the eastern side of the island, extending from the Tweed to the Forth, which had been long settled by a Saxon population, and which came in a later age to be known by the name of Lodonia (signifying the Marches or Borders), still surviving in the name Lothian retained by the principal part of it, passed from this date under the dominion of the Picts. The most memorable passage of the domestic history of Alfred's reign is his contest with the famous bishop Wilfrid, which will fall to be noticed under that name. Alfred died on the 24th of December, 705; and was succeeded by his son Osred, then a child in his eighth year, his only issue, as far as is recorded, by his wife Cyneburg, or Kenburg, daughter of Penda, king of Mercia. (Bede, *Eccl. Hist.* iv. v.; *Saxon Chronicle;* Eddius, *Vita S. Wilfridi,* in Gale, *XV Scriptores,* fol. Oxon. 1691, pp. 74, &c.; Bale, *Scriptores Maj. Brit.* i. 87.; Pits, *De Reb. Angl.* p. 115.; Tanner, *Biblioth. Brit. Hib.,* both at "Alfredus," and again at "Ealfredus," where he, or Wilkins his editor, forgetting the former article, erroneously asserts that no mention of this most learned king occurs either in Bale or Pits; *Biog. Britan.* "Aelfred;" Lingard, *Hist. Eng.;* Allen's *Vindication of the ancient Independence of Scotland.*) G. L. C.

ALDHELM, SAINT, a distinguished Saxon ecclesiastic, is stated in his life, supposed to have been written by William of Malmsbury, to have been the son of Kenter (otherwise Kenred, or Conred), a near relation, but not, as some asserted, the nephew, of Ina, the famous king of Wessex, who reigned from 689 to 728. Aldhelm was probably born in Wiltshire; but although, besides the nearly worthless modern notices of him by Bale, Pits, and Dempster, and a more elaborate compilation from ancient documents by Leland, we have two early lives of him, one of which, at least, goes into considerable detail, the date of his birth can only be conjectured. The earliest of the two original lives is by Faricius, an Italian, who became a monk of Malmsbury, and died abbot of Abingdon in 1117: it is printed in the Antwerp "Acta Sanctorum" from the only known manuscript, which is in the Cotton library (Faustina B 4). The other life, of which William of Malmsbury, the historian, has been rather assumed than proved to be the author, is of much greater extent, and exists in various manuscripts. It is found however in two very different forms, the one being apparently a very brief compendium of the other. The compendium, of which only one manuscript is known (Cotton MS. Claudius A 5), was printed by Mabillon, in 1677, in the "Acta Benedictinorum," Sæculum iv., part. i. p. 726, &c.: he obtained a loan of the Cotton MS. through Sir Joseph Williamson, secretary of state. The full life was printed in 1691 at London by Henry Wharton in the second volume of his "Anglia Sacra," pp. 1—49.; and the same year at Oxford by Thomas Gale in his "Historiæ Britannicæ, &c., Scriptores XV," pp. 337—382. Gale's edition came out first, but Wharton's had been printed off before it appeared. The transcripts from which they printed are supposed by Wharton to have been both made from the same original, a manuscript in the library of Trinity College, Cambridge, written about the end of the fifteenth century, in a very difficult hand; the consequence of which is, that the two editions exhibit many variations. Wharton boasts that on the whole his is by far the more correct. But the text of the manuscript is evidently as corrupt as the writing is bad; so that the narrative of the shorter life is for the most part more satisfactory so far as it goes. The notion of the writer with regard to the age of Aldhelm, as to which, however, he confesses that he had no distinct information, is, that he was probably born some years before 640; but this is quite inconsistent with what he goes on to relate, that his first teacher, under whom he was placed by his parents when a little boy, was the celebrated Adrian, who came over with Theodore, and established a school in Kent. It is quite certain that Adrian did not arrive in England till the close of the year 670. The state of the fact, however, with regard to one material sentence in the narrative may require to be correctly stated. The words "Ibi pusio Græcis et Latinis eruditus literis" (instructed there when a little boy in the Greek and Latin), which in the shorter life printed by Mabillon immediately follow the statement about his having been put under the care of Adrian to be taught the first elements of learning (primis imbuendus elementis), clearly do not refer to Aldhelm at all, as they stand in Wharton and Gale (the latter of whom, by the bye, quietly omits "pusio" altogether), but to Meildulf, or Meldun, to whom the writer attributes the origin of the monastery and town afterwards called from him Mealdubery, and by corruption Mealmesbery or Malmsbury. Leland's account is,

that this Meildulf (or Maildulphus, as he calls him) was Aldhelm's first teacher; that under him he was instructed in Latin; that he then went to Canterbury to acquire dialectic and rhetoric, and that there also he was taught Greek by Adrian and Theodore. In the life attributed to William of Malmsbury a passage is given from a letter of Aldhelm's in which he styles Adrian the teacher of his rude infancy—"meæque rudis infantiæ venerando præceptori Adriano." If this letter be genuine we cannot suppose that Aldhelm was older than fourteen, or fifteen at the most, when he became a pupil of Adrian's; and his birth therefore could scarcely have happened before 655 or 656 at the earliest. In the letter, which is addressed to Adrian, Aldhelm goes on to observe that during a second period of attendance in the school in Kent (dum post prima elementa iterum apud vos essem) he had been attacked by an illness which had compelled him to return home; and this had happened about three years before his writing the letter. His biographer's account is, that after returning to Wessex from his first residence in Kent he had assumed the religious habit in the monastic community at Malmsbury which had arisen out of the school established by Meildulf. This society he now rejoined; and at length his eminent acquirements placed him at the head of the seminary, which under his direction obtained such reputation as to be resorted to by scholars both from Ireland and France. He and his brethren were afterwards formed into a regular monastery, Aldhelm being made abbot, according to the charters exhibited by the house in later times, by Leutherius, bishop of Winchester, in 675; but, as Aldhelm could scarcely have been then twenty years of age, the probability is (as Mr. Wright suggests in his "Biographia Britannica Literaria," p. 213.), that the charters were forgeries, and that the foundation of the abbey of Malmsbury is to be dated some years later. Aldhelm's other biographer, Faricius, relates that he afterwards paid a visit to Rome on the invitation of Pope Sergius I.; and it has been supposed that he probably accompanied Ceadwalla, king of Wessex, who went to Rome to be baptized, and died there in 689. In 705, apparently without resigning his abbacy, he was made the first bishop of Sherborn, then disjoined from Winchester; and he died at a place variously called Dunting, Dulting, or Doulting, near Westbury in Wiltshire, on the 25th of May, 709. That is the day assigned to him in the Roman calendar; his right to a place in which at all, however, has been disputed.

The works of Aldhelm that have come down to us are all in Latin, and are partly in prose partly in verse. Some epistles written to him as well as by him are in the collections of the "Epistolæ S. Bonifacii," 1629 and 1789; in Usher's "Veterum Epistolarum Sylloge," 1632 and 1696; in Wharton's Auctuarium to Usher's "Historia Dogmatica," 1690; and in the "Bibliotheca Maxima Patrum," 1677, &c. His most famous composition is a treatise on the virtue of chastity, which has been variously described as all in prose, all in verse, and partly in prose partly in verse. There are in fact two works by Aldhelm on this subject. That which he wrote first is in prose, and, having been held in great estimation among our Saxon ancestors, exists in several manuscripts. At its close the author intimates his intention of treating the same theme in verse; and the performance thus promised has also been preserved. Fabricius, in his "Bibliotheca Latina Infimæ et Mediæ Ætatis," states that one of these treatises, which he calls "Liber de Virginitate," was published in quarto at Deventer by Jac. Faber in 1512; but, although the same statement is repeated by other biographers or bibliographers, none of them that we have met with mentions whether this was the prose or the metrical work. The prose treatise is said to have been published at Paris, "apud Mich. Somnium" (al. Sonnium), in 1576; and it is contained in the Basle collection entitled Orthodoxographia, and in several of the Bibliothecæ Patrum; but the best edition of it is that given by Henry Wharton at the end of his "Bedæ venerabilis Opera quædam Theologica, &c." 4to. Lond. 1693, p. 283—369. The metrical work (sometimes entitled "De Laude Virginum," sometimes "De Laude SS. Patrum et Virginum,") was published by Canisius, as he seems to suppose for the first time, in his "Antiquæ Lectiones," fol. Ingolstadt, 1608, tom. v. par. 2. p. 798.; and it is also contained in the re-arranged edition of that work by Basnage, fol. Antwerp, 1725, tom. i. p. 709. In both editions it is followed by another poem, entitled "De Octo principalibus Vitiis" (sometimes spoken of as "De Pugna Octo principalium Virtutum"). Both of these performances are in hexameter verse; as are also a collection of riddles entitled "Ænigmata," which are said to have been first printed at Basle in 1557, and an edition of which, in 12mo., was published by the Jesuit Martin Debrio, at Mentz, in 1601. All these poems are also contained in most of the collections entitled Bibliothecæ Patrum. Aldhelm has the reputation of having been the first of his countrymen who wrote anything in Latin verse; and a work of his, now lost, is quoted in the life attributed to William of Malmsbury, in which he seems to say that he had therein for the first time unfolded to his countrymen the rules of Latin prosody and metre. In respect of all that appertains to taste in composition, both his verse and his prose are vicious in the extreme. But his linguistic knowledge was certainly remarkable for that age. His biographer Fabricius

assures us that he knew Greek almost as well as if it had been his native tongue, and that he could also read the Old Testament in the original Hebrew. His acquaintance with the Greek language is evident from his writings that remain. Aldhelm (whose name is in the Latin of the middle ages written variously Aldhelmus, Adelmus, Anthelmus, Althelmus, Adelhelmus, Aldelinus, &c.) is said to have also excelled in Saxon poetry ; but none of his verses in his native tongue are now known to exist. (Besides the ancient biographies, the editions of Aldhelm's works, and the other sources quoted in the article, see Bede, *Eccles. Hist.* v. 19. ; Leyserus, *Historia Poetarum Medii Ævi*, p. 198, &c., and Wright's *Biographia Britannica Literaria.* vol. i. 1842.) G. L. C.

ALDINI, GIOVANNI, nephew of Galvani, the discoverer of galvanism, and brother of the count Antonio Aldini, a distinguished Italian statesman, was born at Bologna on the 10th of April, 1762. From his earliest years he showed a predilection for the study of natural philosophy. In 1798 he was appointed to succeed Canterzani, who had been his own instructor in physics, in the university of Bologna. He was one of the earliest and most active members of the National Institute of Italy, to the foundation of which he contributed, and in 1807 he was made a knight of the Iron Crown and a member of the council of state at Milan. Though thus in favour with Napoleon's government, he preserved, like his brother, his credit with the Austrians, and continued in the enjoyment of their patronage and protection till his death on the 17th of January, 1834. He left his philosophical instruments and a large sum in money to found a public institution in Bologna for the instruction of artisans in physics and chemistry.

The most conspicuous merit of Aldini was his activity in endeavouring to render public such discoveries either of himself or others as he conceived likely to be of public use. He was well acquainted with the modern languages, fond of travelling, and indefatigable in conveying scientific intelligence from one end of Europe to the other. The three principal objects which engaged his attention at different periods, were the medical uses of galvanism, the discovery of his illustrious uncle ; the utility of gas, particularly in the illumination of lighthouses, and the advantages of a fire-proof dress for persons engaged in extinguishing conflagrations. The following is a list of such of his works as we can find :—1. and 2. Two Latin dissertations on galvanism, mentioned by his biographer, Rambelli, who does not give the titles. 3. "Précis d'Expériences galvaniques," Paris, 1803, 8vo. ; an account of some interesting experiments made by Aldini, principally upon the bodies of dead animals. This work was translated from the French manuscript into English, and published under the title of "An Account of the late improvements in Galvanism, by John Aldini," London, 1803, 4to., with an appendix, containing experiments upon the bodies of executed criminals, performed by Aldini in Newgate and Bologna. The title-page contains an engraving of a gold medal presented to the author as a token of respect by the medical professors and pupils of Guy's and St. Thomas's hospitals. 4. "Essai théorique et experimental sur le Galvanisme, avec une série d'Expériences," Paris, 1804, 4to.; an important work, in which numerous experiments are methodically arranged. The dedication, which is to Bonaparte, commences thus : "That day will be for ever memorable in the history of galvanism on which, though hardly arrived in Italy, you permitted me to develope before you the principal experiments of this science, in the midst of the vast political and military occupations with which you were surrounded." 5. "Osservazioni sul Flusso del Mare." Milan, 8vo. Obervations on the tide of the sea, considered as a motive power for mills, a work which owed its origin to the expression of a wish on the part of Eugene Beauharnais, then viceroy of Italy, that the ebb and flow of the sea into the lagunes might be turned to some useful account. 6. "Sperienze sulla Leva idraulica." Experiments on the hydraulic lever. Milan, 1811, 8vo. 7. "Saggio esperimentale sull' esterna applicazione del Vapore all' acqua dei Bagni, &c." Milan 1818, 8vo. Essay on the external application of steam to the water of baths and to silk-weaving. 8. "General Views on the application of Galvanism to medical purposes, principally in cases of suspended Animation." London, 1819, 8vo. The dedication, which is to the Royal Humane Society, is dated from London, June 15th, 1819, and in the notes Aldini expresses his acknowledgments to Mr. Pettigrew, secretary of the Humane Society, for his assistance in enabling him to publish the dissertation in English. 9. "Saggio di Osservazioni sui mezzi atti a migliorare la costruzione e l'illuminazione dei Fari." Milan, 1823, 8vo. "Selection of observations on the best means of improving the construction and illumination of lighthouses." The frontispiece of the work is a view of the lighthouse at Trieste, the first illuminated with gas, a circumstance on which Aldini dwells with much national pride. The subject was one that he had studied with care during his last visit to England, and he repeatedly acknowledges his obligations to the courtesy of the brethren of the Trinity House, and of Stevenson, Brewster, and Playfair. 10. "L'Art de se preserver de l'action de la Flamme." Paris, 1830, 8vo. "The art of preserving oneself from the action of flame." 11. "A short account of experiments made in Italy, and recently repeated in Geneva and Paris, for preserving human life and objects of value from destruction by Fire." London, 1830, 8vo.

12. " Expériences faites a Londres," &c. Paris, 1830, 8vo. An account of similar experiments made in London. The three last works are devoted to the description of a kind of asbestos armour invented by Professor Aldini, by which he proposed to render the wearers proof against the effects of fire. The experiments made on the invention in Paris and London appear, according to the published accounts, to have had a satisfactory result so far as the protection was concerned, but the invention has never been brought into general use, chiefly, it may be supposed, from the expensive nature of the equipment, and from its being found somewhat cumbrous in the active exertions which firemen are expected to make. At the end of the eleventh work in the list, Aldini announced his intention of publishing a larger treatise in English, to be entitled " The Art of preserving firemen and workmen from the action of Flame, and of saving human life in cases of Fire ;" but it does not appear that this work, which was probably to be an augmented translation of the tenth in the list, was ever published. This list of his works is probably imperfect, though collected from several different sources. Many of them were translated into several languages, and one, according to Rambelli, was rendered into Turkish. (*Life* by Rambelli, in Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII.*, iv. 287, &c. ; Henrion, *Annuaire Biographique*, i. 10. ; Quérard, *La Littérature Française contemporaine*, i. 16. ; *Catalogue of Printed Books in the British Museum*. London, 1841, i. 170. ; *Works* of Aldini quoted.) T. W.

ALDINI, TOBIAS, a native of Cesena in Italy, was physician to Cardinal Eduardo Farnese in the early part of the seventeenth century. He was also curator of the botanic garden at Rome belonging to this prelate. In 1625 he published a work containing a description of some of the rarer plants contained in the Farnese garden, with the title " Exactissima Descriptio rariorum quarundam Plantarum quæ continentur Romæ in Horto Farnesiano Romæ," folio. The work was illustrated with figures of the plants described, which are very well executed. It contains the first account of the Acacia Farnesiana, which was introduced into the Farnese garden in 1616, and has since become naturalized in Europe. This work is said to have been written by Peter Castellus, who was also a physician at Rome, and some have supposed that Aldini was only an assumed name ; but Bartholin, who was a friend of Castellus, says that Aldinus was only assisted in this work by Castellus. No allusion is made to this circumstance in the book. (Jöcher, *Allgem. Gelehrt-Lexicon*, and Adelung's *Supplement* ; Ersch and Gruber's *Allgem. Encyc.*) E. L.

ALDOBRANDINI, a Tuscan family originally from the village of Larciano, near Pistoia, but settled at Florence in the twelfth century. They are mentioned by the chronicler Dino Compagni as belonging to the high Guelph or Neri party. Several members of the Aldobrandini family filled public offices in the republic as priori and gonfalonieri.

SILVESTRO ALDOBRANDINI, born in 1499, distinguished himself as a jurist, and was for a time professor of law at Pisa. On the fall of the republic in 1530 he was exiled with many others, as being opposed to the Medici. He then entered as a civilian the service of Alfonso, duke of Ferrara, and afterwards of Guidobaldo, duke of Urbino. He was next employed by Pope Paul III. in various administrative offices, and at last was made fiscal advocate at Rome. Pope Paul IV. made him a member of the board of administration called " consulta." Silvestro died at Rome in 1558. He wrote several works on jurisprudence :—1. " Commentarium in Lib. I. Institut. Justiniani." 2. " Institutiones Juris civilis." 3. " De Usuris." He left several sons, one of whom, Ippolito Aldobrandini, was made pope in 1592. [CLEMENT VIII.] Another son, Giovanni Aldobrandini, was made bishop of Imola, and afterwards cardinal, by Pius V., in 1570. He was employed in several important missions, and died in 1573.

TOMMASO ALDOBRANDINI, another brother of Clement VIII., was made secretary of briefs by Pius V. in 1567. He was a distinguished scholar. He made a Latin version, with notes, of the Lives of the Philosophers, by Diogenes Laertius, which was published at Rome in 1594, folio ; and he wrote a Latin commentary on the work of Aristotle " On the Sense of Hearing." The translation of Diogenes and the notes have some merit. The commentary on the work of Aristotle does not appear to have been published.

There were two cardinals Aldobrandini, nephews of Clement VIII. ; one of them, PIETRO ALDOBRANDINI, was made archbishop of Ravenna. He was a learned man and a patron of learning. He wrote " Apophthegmata de perfecto Principe." The other cardinal, CINZIO ALDOBRANDINI, was a great friend of Tasso, who dedicated to him his " Gerusalemme Conquistata." Another nephew of Clement VIII., Count Gian Francesco Aldobrandini, was made general of the papal troops, and was sent by his uncle to Hungary in 1695 with a body of 6000 men to assist the Emperor Rudolf II. against the Turks. He made several campaigns in Hungary, and died at Waradin in 1601. His son, Silvestro Aldobrandini, was made a cardinal, and his nephew Giangiorgio, was made prince of Rossano in the kingdom of Naples. Olimpia Aldobrandini, the only daughter and heiress of Giangiorgio, married first Paolo Borghese, prince of Sulmona ; after whose death she married Camillo Pamfili, nephew of Innocent X. The bulk of the

Aldobrandini property passed into the Borghese family, in which the second son bears the title of prince Aldobrandini. The Villa Aldobrandini on the Quirinal Mount at Rome contained the celebrated ancient fresco painting called "Nozze Aldobrandine," which was found in the thermæ of Titus, and which is now in the museum of the Vatican. There is another Villa Aldobrandini at Frascati, which is a splendid country seat, though now neglected; it belongs to the Borghese. (Biagio Adimari, *Memorie Istoriche di diverse Famiglie nobili*; Mazzuchelli, *Scrittori d' Italia*; Mecatti, *Storia Genealogica della Nobiltà e Cittadinanza di Firenze*; Giovanni Stringa, *Vita di Clemente VIII.* in the Continuation of the *Vite dei Pontefici* of Platina and Panvinio.) A. V.

ALDONZA, queen-consort of Ramiro II., king of Leon, who reigned from A. D. 931 till 951. Of this queen a singular story is told by two chroniclers, one of them the author of the "Livro velho das Linhagens de Portugal," a work of the thirteenth century; the other Don Pedro, count of Bracelos, son of Don Diniz, king of Portugal, who reigned from 1279 to 1323. It is to this effect: Ramiro fell in love with the sister of Alboazar Albucadam, or Abencadam, a Moorish king whose dominions extended at that time from Gaya to Santarem. He demanded her in marriage of her brother, who inquired how he could marry her when he had a wife yet living. Ramiro replied that Aldonza was within the prohibited degrees of consanguinity, and the church, if applied to, would part him from her; but Alboazar was not content with this answer, and said moreover that he had promised his sister to the King of Maroeco. Ramiro, indignant at his disappointment, carried off the Moorish lady by force, and Alboazar, being defeated in the attempt to rescue her, repaid the injury in kind by seizing the Queen Aldonza at Minhor and carrying her off to the castle of Gaya. The king of Leon was as indignant as if he had given no provocation. He sent for his son Don Ordoño and his bravest knights, and set out in his galleys for Gaya. He reached it at night, left his galleys in the Douro, covered with green cloth, so that they could not be distinguished from the trees which then lined both banks of the river, and went alone, in the dress of a beggar, to spy out the best means of attack, after charging Ordoño and his companions to remain quiet in the galleys till they should hear him sound his horn, and then to rush to his aid. Alboazar was gone out for the chase, but in the morning Aldonza sent out a Christian damsel named Perona (according to the Count de Bracelos, but the other chronicler says it was a Moorish damsel named Ortiga) to fetch water from the spring to wash her hands. The damsel found an old beggar by the side of the spring, who asked her for water to drink, and in the act of drinking dropped from his mouth into the pitcher, unknown to her, a ring. When the queen went to wash her hands the ring dropped out, and she recognized the token of King Ramiro. She sent for the beggar, and when she had him in private she asked, "Ramiro, what brings you here?" to which he replied, "The love of thee." "You have no love for me," answered the queen, "since you carried away Alboazar's sister, whom you must love more; but go into this chamber," which she pointed out, "and I will get rid of these ladies who are about me and come to you soon." Ramiro waited in the chamber till he heard Alboazar return from the chase, when the queen accosted him with the question, "If you had Ramiro here, what would you do with him?" The Moor replied, "What he would do to me: I would put him to death." "Then you have him safe," said Aldonza, "in that chamber." Ramiro, hearing this, called out to the Moor that since he had carried off his sister he had been stung with remorse, and that he had come to put himself in his hands with the view of doing penance for his crime, which he would do, if allowed, by sounding his horn till the breath was out of his body. Alboazar was not unwilling to let him go free; but the queen addressed him in language almost as energetic in the original as in the powerful lines in which it has been rendered by Southey—

> "O Alboazar," then quoth she,
> "Weak of heart as weak can be,
> Full of revenge and wiles is he.
> Look at those eyes beneath that brow,—
> I know Ramiro better than thou:
> Kill him, for thou hast him now:
> He must die, be sure, or thou."

Alboazar being thus prevailed upon took his captive out to the court-yard to let him die in the manner he solicited, by sounding his horn till the breath was out of his body. At the blast of Ramiro, Ordoño and all his companions rushed up from the galleys, a general slaughter of Alboazar and all the Moors took place, and Aldonza was taken captive. Ordoño wept at hearing the tale of her treachery, and said, "It does not become me to speak, for she is my mother." Aldonza herself wept, and when Ramiro asked her for what, she replied, "Because thou hast killed a man who was better than thou art." Ordoño at this called out to his father, "This is a devil—what will you do with her, for perhaps she may escape?" Ramiro then ordered a millstone to be tied round her neck, and she was thrown into the sea. It was believed by the people that it was for these words spoken against his mother that Ordoño, surnamed the Bad, was afterwards deprived by Providence of the crown of Leon.

Such is the story told by the Count of Bracelos; that of the other chronicler differs from it in some particulars, principally in making no mention of any quarrel between Ramiro and Alboazar previous to the ab-

duction of Aldonza, and thus assigning no sufficient motive for the treachery of the queen, and in stating that a certain Ortiga with whom Ramiro lived after Aldonza's death was the Moorish damsel whom she had sent out to draw water on that eventful morning, and whom Ramiro first saw on that occasion. Florez treats the whole story as a romance, but admits that in a donation cited by Brito in his "Monarquia Lusitana" (Brito was however a great forger of documents) a certain "Artigia" is mentioned as the mother of two children by King Ramiro. The story, even if merely considered as a tradition, is not without its value. It has been made the subject of a spirited poem by Southey. (Conde de Bracelos, *Nobiliario*, quoted by Southey, *Poetical Works*, vi. 122—127.; *Livro Velho das Linhagens de Portugal*, given in Sousa, *Provas da Historia Genealogica da Casa real Portugueza*, i. 212—214.; Florez, *Memorias de las Reynas Catholicas*, i. 106, &c.) T. W.

ALDRED, commonly called the Glossator, or the Presbyter, is the author of an Anglo-Saxon gloss or interpretation, interlined on the celebrated copy of the Four Latin Gospels known by the name of the Durham Book, or St. Cuthbert's Book, in the Cottonian library (MS. Nero D iv). This appears from an Anglo-Saxon inscription in his own handwriting on the last leaf of the manuscript, which informs us that the original Latin text was written by Ealdfrid, bishop of Lindisfarne (who occupied the see from A.D. 688 to 721); that the illuminations (which are very elaborate and beautiful) were the work of his successor Ethilwald; that the volume was bound and adorned with precious stones by Bilfrid the anchoret; and that, lastly, Aldred glossed or translated the Latin into English. The expressions in which Aldred describes himself are in Latin, and are, in the body of the statement, "Aldred Presbyter, indignus et miserrimus;" and in a marginal note, "Alfredi natus, Aldredus vocor; Bonæ mulieris filius eximius loquor." This venerable volume, still in perfect preservation in so far as regards the writing, every line of which is as distinct as if it had been newly finished, that of the Latin text in particular being remarkably brilliant, remained till the Reformation in the cathedral church of Durham, of which it was accounted one of the chief treasures, and where it had always been regarded with the deepest veneration by the people, as various notices in the old chroniclers testify. Aldred's gloss, the writing of which, in a current Saxon hand, is very neat and beautiful, is interesting and important in a philological point of view as the most ample existing specimen of the Northumbrian Anglo-Saxon, or of what is sometimes called the Danish dialect of the language, that is, the dialect produced by an admixture of Danish forms. From this circumstance, among others, it is supposed that the Aldred of the Durham Gospels is the same person who appears to have glossed another Durham volume, the contents of which have been lately printed by the Surtees Society under the title of "Rituale Ecclesiæ Dunelmensis," 8vo. Lon. 1840. On one of the leaves of this manuscript is what the editor, Mr. Stevenson, calls "an apparently autograph memorandum" in Saxon, recording that four collects which precede it were written by Aldred the Provost (se profast) near South Woodgate, at Acley (Aclea) in Wessex, for Aelfsig the bishop, in his tent. This is supposed to have been Aelfsig, or Alfsig, the last bishop of Chester-le-Street, the period of whose episcopacy is from A.D. 968 to 990, although there was also an Alfsig who was bishop of Winchester from 951 to 958. It is deserving of notice, however, that the four collects, of which alone Aldred here claims the writing, are in Latin; and also that, although the other contents of the book, which are very miscellaneous, have an Anglo-Saxon interlineary gloss, this memorandum is stated by Mr. Stevenson to be in a later hand than that gloss, and moreover to be, with the four Latin collects, "written on a leaf from which the earlier writing has been erased." The gloss of the ritual is in the same northern dialect with that of the Durham Gospels. "We are here presented," says Mr. Stevenson in his preface, "with by far the most copious, as well as the earliest, and consequently the purest, specimen of the ancient language of Northumbria which has yet been given to the public. Not only does it supply words unknown to our lexicographers, Somner and Lye, neither of whom had the opportunity of inspecting it; but, what is perhaps still more valuable, it illustrates some points in the structure and history of the Saxon language, which, without its aid, might perhaps have remained for ever in obscurity." Some facts confirmatory of this statement are mentioned by Mr. Kemble in his Essay on the History of Anglo-Saxon Runes, in the 28th volume of the Archæologia, 4to., London, 1840, p. 358. Although tradition calls the manuscript printed by the Surtees Society the ritual of King Alfred, or Aldfrid, of Northumbria, who came to the throne in 685, Mr. Stevenson conceives that no part of the writing is older than the commencement of the ninth century. Mr. Thorpe, in the preface to his "Analecta Anglo-Saxonica," (8vo. Lon. 1834,) p. iv., states that the Durham Book was then "about to appear in a quarto volume, through the munificence of the university of Cambridge;" but it has not yet been published. On the subject of that manuscript, and especially of Aldred's gloss, the reader may consult Selden's preface to the *Historiæ Anglicanæ Scriptores X*, (fol. Lon. 1652) p. xxv. xxvi., and H. Wanley's *Librorum Vett. Septentrionalium Catalogus*, (forming the se-

cond volume of Hickes's Thesaurus, fol. Oxon. 1705,) pp. 250—253. G. L. C.

ALDRED, also called Ealredus, Alredus, Alfredus, Aldredus, was archbishop of York in the eleventh century. He was originally a monk of Winchester, and afterwards abbot of Tavistock. In 1046 he was made bishop of Worcester by Edward the Confessor. In 1050 he took a journey to Jerusalem through Hungary, the first ever attempted by an English bishop. Upon his return he was sent by Edward the Confessor to the Emperor Henry II. respecting the return to England of his nephew and his nephew's son Edgar, then at the court of the King of Hungary. He stayed a year in Germany, where he learned that ecclesiastical discipline of which he afterwards introduced the practice into England. He administered the see of Wilton for three years during the absence of Bishop Herman, and the see of Hereford for four years from 1056. In the year 1060 Aldred was promoted to the archbishopric of York, but he retained, with the king's consent, the see of Worcester *in commendam*. Stubbs says that four of his predecessors had done the same, but William of Malmsbury affirms that this commendam was simoniacally obtained and not warranted by precedents. In the following year, accompanied by Tostin, earl of Northumberland, and the newly-made bishops of Hereford and Wells, he went to Rome for his pallium, which however Pope Nicholas II. refused, and deprived him also of his former dignities on the alleged ground of simony. Thus disappointed, he left Rome with his companions, but in passing the Alps, according to the story of William of Malmsbury, the party, being plundered, was obliged to return to Rome. On this occasion the earl's remonstrances procured not only redress for the party, but the pallium for Aldred, who was confirmed in his archbishopric on condition of resigning the see of Worcester. By the king's consent Aldred retained twelve towns or manors belonging to the see of Worcester, but through the care of the bishop (Wulstan) whom Aldred procured to be named his successor, this was the limit of the misapplication of these revenues. William of Malmsbury asserts that Aldred chose Wulstan as his successor because he thought he was a man of feeble character, and that his own acts of rapacity would escape notice under cover of Wulstan's simplicity and character for sanctity. But the archbishop was deceived in his estimate of the new bishop. Aldred's acts of ecclesiastical munificence and discipline include the rebuilding of St. Peter's, Gloucester, in 1058; the building refectories for the canons at York and at Southwell; the finishing of the one at Beverley, and the introduction of a uniform habit for the clergy of his province.

Aldred had great influence with Edward the Confessor. Harold, his successor, who had put the crown on his own head, was waiting for Aldred's recovery from illness in order to be consecrated by him; but in the mean time he lost his crown and life at the battle of Hastings. After assembling in London, and coming to no definite resolution, Aldred with the other English nobles and Edgar Atheling made their submission to William the Norman at Berkhamsted. William, like Harold, refused to be crowned by the Archbishop of Canterbury, whom both of them thought likely to be deprived for simony: he was accordingly crowned by Aldred, and the king and the archbishop lived on good terms. On one occasion, when the archbishop expostulated with him, William is said to have knelt at his feet till he was appeased. After a year, however, Aldred fled into Scotland with Edgar, and thus broke his allegiance to William. He died on the 10th of September, 1069, and was buried in York Cathedral. Disgust at the cruel exactions of the Conqueror is said by Malmsbury to have been the cause of his death; and he publicly pronounced a curse on the king, and died before William could excuse himself. Stubbs, however, ascribes his sickness to grief at the invasion of the Danes under Sueno, who had landed in the Humber, and the consequent troubles at York.

Dempster (*Historia Ecclesiastica Gentis Scotorum*) says that he was the author of a treatise entitled "Pro Edgaro Rege contra Tyrannidem Normanorum," in which the whole matter of the English succession is cleared up. (Willielmus Malmburiensis, *De Willielmo Primo*, lib. iii., and *De Gestis Pontificum Anglorum*, lib. iii.; Stubbs, *Acta Eboracensium Episcoporum*, col. 1701, et seq.; Wharton, *Anglia Sacra*; Leland's *Collectanea*, Sir John Haywood, *Lives of the three Norman Kings*, London, 1613; Godwin, *De Præsulibus; Chronicon Angliæ*, per Johannem Abbatem Burgi S. Petri.) A. T. P.

ALDRIC, or ALDRICUS, ST., was born in the district of Maine in France, it is commonly supposed about the year 800, although some ascertained dates in his subsequent history seem to require that the event should be placed a few years earlier. According to his legendary biography, the earlier portion of which is without dates, his father was Syonius, a Gaul; his mother Gerilda, a German, or Frank; both of ancient and noble descent. But another life of him, entitled "Gesta Domni Aldrici, a Discipulis suis," printed by Baluze in his "Miscellanea," makes his father, whom it calls Sion, to have been also a Frank or Saxon; and it is probable that he was at least of a Frankish family, though he may have been a Gaul by birth. Aldric was trained up from childhood under the eye of Franco, the first of that name, bishop of Le Mans; he was then taken by his father at the age of twelve to the court of the Emperor Charlemagne; and after Charlemagne's death

(in 814) he remained in the service of his son and successor Louis the Pious (otherwise designated the Feeble, and the Debonnaire). It is affirmed that he was suddenly inspired with the purpose of becoming an ecclesiastic while praying in the church of St. Mary at Aix-la-Chapelle. It was with difficulty that the emperor was prevailed upon to part with him; but, having taken holy orders, he was admitted first a canon, and, after a year, deacon, of the cathedral of Metz. When he had been about three years here, it is stated that his friend and patron Gondulphus, the bishop of the see, died; an event which is known to have happened in 823. Gondulphus was succeeded by Drogo (a natural son of Charlemagne), who, holding Aldric in the same regard as his predecessor, appointed him precentor of his cathedral, after he had been consecrated a priest. As precentor, or senior cantor, he taught singing to great numbers of pupils; it is mentioned that he was considered particularly skilled in the Roman mode of singing the church service (Romanus cantus), as also in grammar. These and his other acquirements led to his being, after a time, appointed to the dignity of primicerius, an office which, it is explained, gave him the superintendence of all the clergy and monasteries of the diocese. The emperor then recalled him to court, and made him his confessor. About four months after, on the death of a second Francо, bishop of Le Mans, Aldric was elected to fill the vacant see, in the year 832, according to both the ancient biographies. He is reckoned the twenty-third, or by another account the twenty-second, bishop of Le Mans. The next year he was driven from his see by the rebel sons of the emperor; but he was restored on appealing to the pope, Gregory IV., although, according to some authorities, not till Charles the Bald had overcome his half-brother Lothaire at the bloody battle of Fontenay, in 841. But it appears that he was present at the council or synod of Worms in 835, and at that of Aix-la-Chapelle in 836, from which he was deputed to convey the determinations of the council to Pepin, king of Aquitaine. He was also present at the council of Paris in 846, and at that of Tours in 849. (Baluzius, *Capitularia Regum Francorum*, ii. 764.). Aldric has received the highest character for the wisdom with which he governed his diocese, and his public-spirited exertions in the building of churches and other pious works, among which is mentioned his constructing an aqueduct for supplying the town of Le Mans with water, as well as for his sanctity, humility, and other Christian virtues. He is stated to have been often sent for to court to give his advice about secular affairs, to his great annoyance. Several miracles are also attributed to him, which need not be detailed. The latest authentic notice of him is in an act of the council of Soissons in 853, from which it appears that his attendance at the council had been prevented by a stroke of paralysis, under which he was then suffering (paralysi dissolutus). It is in the Capitularia published by Baluze, ii. 51. He probably died soon after this, although the legend of his life makes him to have lived to the year 856, and then to have been carried off by a slow fever. None of his writings remain, with the exception of a few rules of discipline and other short fragments, which have been printed by Baluze and Mabillon in his "Vetera Analecta:" a collection of canons, or capitularies, as they were called, which he is said to have drawn up for the use of his clergy, has perished. The day assigned to him in the Roman calendar is the 7th of January, which is said to be that on which he died. The life of St. Aldric, printed in the "Acta Sanctorum" of Bollandus and his associates, is a Latin translation made by Bollandus from a French life, published (it is not stated in what year) by Petrus Viellus, which Viellus professed to have turned into French from a Latin life compiled from ancient MSS. by Joannes Moreau. Of Moreau's work, though it is said to have been published, Bollandus had been unable to obtain a copy, and it appears to have been also unknown to the authors of the "Histoire Littéraire de la France;" but we suppose it is a portion of the work which the latter speak of (vol. v. p. 149.) as the "Nomenclature ou Legende Dorée des Eveques du Mans," *said* to have been published, *in Latin*, in 1572, by Jean Moreau, D.D. and canon of Le Mans, and to the *MS.* of which Bollandus and his associates or successors occasionally refer. (Bollandus, *Acta Sanctor. Januarii*, i. 387—389.; Baluzius, *Miscellanea*, digesta per Jo. Dominic. Mansum, 4 tom. fol. Lucæ, 1761-4, tom. i. p. 79—83.; Baluzius, *Capitularia Regum Francorum*, 2 tom. fol. Par. 1667, tom. ii. p. 51. 764. 1445.; *Histoire Littéraire de la France*, vol. v. 1740, p. 142—144.) G. L. C.

ALDRICH, HENRY, eminent as a scholar, a divine, and a musician, the son of a gentleman of the same name in Westminster, was born there in 1647, and educated in the collegiate school of that city under Dr. Busby. He was admitted a student of Christ Church, Oxford, in 1662, and having been elected on the foundation, took his master of arts degree in 1669. He soon afterwards took holy orders, and obtained the living of Wem in Shropshire, but he continued to reside in his college, of which he became one of the most eminent tutors and distinguished ornaments. On the 15th of February, 1681, he was installed a canon of Christ Church, and in the following May took the degrees of bachelor and doctor in divinity. During the reign of James II. he was a consistent and able champion of Protestantism, both by preach-

ing and writing; Bishop Burnet ranks him among those who "examined all the points of popery with a solidity of judgment, a clearness of arguing, a depth of learning, and a vivacity of writing, far beyond anything that had before that time appeared in our language:" and when, on the accession of King William, Massey, the Roman Catholic dean of Christ Church, fled his country, Dr. Aldrich was appointed his successor, and was installed June 17. 1689. He was one of the ecclesiastical commissioners appointed by King William III. on the 13th of September, 1689, for introducing an alteration in some parts of the church service, in order to reconcile religious differences among English Protestants, but he took little or no part in the proceedings. In conjunction with Dr. Peter Mew, bishop of Winchester, Thomas Sprat, bishop of Rochester, and Dr. William Jane, regius professor of divinity in the university of Oxford, he excepted to the manner of preparing matters by a special commission as limiting the Convocation, and opposed all alterations whatever. He continued to discharge the duties of his station in the university with dignity, urbanity, and assiduity; he was zealous to improve and adorn his college, to increase its usefulness, to extend its resources, and to perpetuate its reputation. In 1702 he was chosen prolocutor of the convocation, and closed his laborious and exemplary career at Christ Church on the 14th of December, 1710.

Himself a sound and accomplished scholar, he endeavoured by every means in his power to foster the love of classical learning among the students of his college, and presented them annually with an edition of some Greek classic which he printed for this special purpose. He also published a system of logic for their use, and at his death bequeathed to his college his valuable classical library. Dr. Aldrich was a proficient in more than one of the arts: three sides of what is called Peckwater quadrangle, in Christ Church College, and the church and campanile of All Saints in the High Street, Oxford, were designed by him; and he is also said to have furnished the plan, or at least to have had a share in the design, of the chapel of Trinity College, Oxford.

Dr. Aldrich, among other sciences, cultivated music with ardour and success. As dean of a college and a cathedral he regarded it as a duty, as it undoubtedly was in his case a pleasure, to advance the study and progress of church music. His choir was well appointed, and every vicar, clerical as well as lay, gave his daily and efficient aid in it. He contributed also largely to its stock of sacred music; and some of his services and anthems, being preserved in the collections of Boyce and Arnold, are known and sung in every cathedral in the kingdom. His musical taste was founded on the best and purest models of church writing — those especially which Palestrina and Carissimi have bequeathed to the world; and, in addition to his own compositions, he adapted words from the English version of the Scriptures to many movements from their masses and motets, a task which he executed with consummate skill. Of these it is to be regretted that a few only are in print or in use. Nor did Dr. Aldrich disdain to employ his musical talents in the production of festive and social harmony. Catch singing was much in fashion in his time; and in his well-known catch, "Hark, the bonny Christ Church bells," he has made himself and his college the subject of merriment. He afterwards wrote and used to *sing* a Greek version of this catch. He was an inveterate smoker, and another of his catches in praise of smoking is so constructed as to allow every singer time for his puff. He was at once the instructor, the head, and the friend of his choir. Dr. Hayes, whose career at Oxford began after that of Dr. Aldrich had terminated, and who reaped the advantage of the dean's labours, bears ample testimony to the excellence of his choral discipline, in his "Remarks on Avison's Essay." He had weekly concerts and rehearsals in his own room, and established a music school in his college, where he fostered talent and rewarded diligence. Thus the service at Christ Church was then a finished exhibition of the finest sacred music. Every piece was carefully selected, and as carefully performed.

Nor did his intention to aid the cultivation of the art, and of church music in particular, end with his life. He had with great judgment and assiduity procured from Italy a large and valuable collection of the compositions of its early masters, those especially of the writers already mentioned. These he bequeathed to his college, where they still remain; but there is no catalogue of them, and they are difficult of access. The Aldrich library contains the papers which its founder prepared for a "Treatise on Music;" and among them an essay on the music of the Greeks, and the uses to which music was applied by the ancients; subjects which few men possessed all the requisite knowledge to investigate in a like degree. These remain apparently in their original portfolios. We may guess, from the dean's classical taste, his ample means, and his unwearied industry, what a store of musical wealth is here locked up; but we can do no more than guess. The timely care of Dr. Tudway and the liberality of the celebrated Earl of Oxford have procured and preserved a large number of Dr. Aldrich's compositions, which, with the rest of the Harleian collection, are in the British Museum. The following extracts from Dr. Tudway's autograph letters will show the zeal and success with which he executed his

commission to collect the best anthems and services of the English church, which at that time existed only in MS. and in the libraries of the several cathedrals and colleges for which they were written. The letters, which are addressed to the learned Humfrey Wanley, the earl's librarian, extend from the years 1715 to 1720.

"I flatter myself very much I shall answer the trust my Lord and you have confided to me in making this collection, which I know assuredly there is no such thing in the world." . . . "I inclose a catalogue of such pieces as I have been able to procure of Dr. Aldrich's; and if my Lord will please to send it to Dr. Stratford at Christ Church, they will see what is wanting to complete his works, and send them in score as desired."

It seems, however, from a subsequent letter, that Tudway's other correspondents were more anxious than Dr. Aldrich's successor to complete the required list, for he says that he has "received from a correspondent or two at York and Ely the whole works of Dr. Aldrich, so that Dr. Stratford need not give himself any farther trouble."

It appears by the following extract that Tudway was especially enjoined by his noble employer to include all Dr. Aldrich's compositions in his collection; but in consequence of his being also restricted to four volumes, he was compelled to omit many services and anthems that he had obtained. This is deeply to be regretted, for the reprehensible indifference to the preservation of their musical libraries which has been generally manifested by the deans and chapters of our cathedrals has occasioned the total loss of no small portion of their valuable contents.

"Since my last I have received from Exeter, Winchester, Ely, Oxford, and Westminster, many excellent pieces, with expectation of more, so that I am puzzled to know which to omit. I have now by me so many productions of two hundred years, that they cannot anything near be comprised in four volumes. Dr. Aldrich's works alone, which I am commanded, you know, to have complete, take up above two hundred pages. I have been more obliged to honest James Hawkins [of Ely] alone than to all the cathedrals in England and Ireland."

The other works of Dr. Aldrich, not enumerated above, are as follow:—1. "A Reply to Two Discourses lately printed at Oxford, concerning the Adoration of our blessed Saviour in the Holy Eucharist." 4to. Oxford, 1687. This was an answer to two discourses by Obadiah Walker. 2. "A Defence of the Oxford Reply to Two Discourses lately printed at Oxford, &c." Oxford, 1688, 4to. This second tract was an answer to O. Walker and Abraham Woodgate. He edited, with a Latin version, in 8vo., 3. "Xenophontis Memorabilia." Oxford, 1690. 4. "Xenophontis Sermo de Agesilao." Oxford, 1691. 5. "Aristeæ Historia LXXII. Interpretum." Oxford, 1692. 6. "Xenophontis de re Equestri." Oxford, 1693. 7. "Epictetus et Theophrastus." Oxford, 1707. 8. "Ignatii Sancti Martyris Epistolæ." Oxford, 1708. 9. "Platonis, Xenophontis, Plutarchi, Luciani Symposia." Oxford, 1711, 8vo., but only with the Greek text. 10. "Artis Logicæ Compendium." Oxford, 1691, 8vo., which is still used as a text-book upon logic in the university of Oxford. 11. "Elements of Geometry:" this was written for the use of his pupils, but never printed. 12. Of his poetry there are two Latin pieces in the "Musæ Anglicanæ;" one on the accession of William III., the other on the death of the Duke of Gloucester; and he has the credit of several fugitive pieces in Latin. 13. "Elementorum Architecturæ pars prima." An edition of this work, with a translation by the Rev. Philip Smythe, under the title "Elements of Civil Architecture, according to Vitruvius and other Ancients, and the most approved practice of modern Authors, especially Palladio," was published at Oxford in 1789, in 4to. 14. Dean Aldrich was concerned in the publication of Gregory's Greek Testament, printed in folio at Oxford in 1703. 15. To him and Bishop Sprat was intrusted the publication of Clarendon's History, and they were charged by Oldmixon with having altered and interpolated that work; but the charge was refuted by Atterbury, in a pamphlet entitled "The late Bishop of Rochester's Vindication of Dr. Aldrich from the Reflexions of Oldmixon." 1731, fol. 16. Aldrich wrote some notes for Havercamp's edition of Josephus.

The following list of Dr. Aldrich's compositions is the only one that has yet appeared in print.

In Boyce's Cathedral Music:—1. Morning and Evening Service in G. 2. Anthem, "Out of the deep." 3. Anthem, "Oh give thanks."

In Arnold's Cathedral Music:—4. Morning and Evening Service in A. 5. Anthem, "We have heard with our ears" (from Palestrina). 6. Anthem, "I am well pleased" (from Carissimi). 7. Anthem, "Oh praise the Lord."

In Page's Harmonia Sacra:—8. Anthem, "God is our hope." 9. Anthem, "O Lord God of our salvation."

In the library of Gresham College:—10. "Thy beauty, O Israel," composed on the death of Michael Wise.

In the Tudway Collection, Vol. II.:—11. Anthem, "Why art thou so vexed?" 12. Anthem, "My heart is fixed." 13. Anthem, "The eye of the Lord." 14. Anthem, "O God, the King of Glory." 15. Anthem, "Hold not thy tongue" (from Palestrina). 16. "Give ear, O Lord." 17. Anthem, "Behold now praise the Lord." 18. Anthem, "I look for the Lord." 19. Anthem,

"O Lord, rebuke me not." 20. Anthem, "Oh how amiable." 21. Anthem, "Haste thee, O Lord" (from Carissimi). 22. Anthem, "For Sion's sake" (from Carissimi).

In Vol. III.:—23. Anthem, "O Lord, grant the king a long life." 24. Evening Service in F. 25. Anthem, "Comfort ye my people." 26. Anthem, "Who is this that cometh from Edom?" 27. Anthem, "O Lord our governor." 28. Anthem, "O God, thou art my God." 29. Anthem, "Have mercy upon me."

In Vol. IV.:—30. Anthem, I will love thee, O Lord." 31. Anthem, "The Lord is king." 32. Anthem, "Give the king thy judgments." 33. Anthem, "If the Lord himself." 34. Anthem, "O Lord, I have heard thy voice."

(*Biographia Britannica*, Kippis's edit.; Hawkins, *History of Music*; *Harleian MSS.*; Hayes, Dr., *Remarks on Avison.*) E. T.

ALDRICH, ROBERT, otherwise called Aldridge, and, by his Latinized name, Aldrisius, and Aldrigus, was born at Burnham in Buckinghamshire. He was educated at Eton and King's College, Cambridge, of which society he became a fellow, and afterwards provost of Eton. In 1531 he was made archdeacon of Colchester; in 1534, canon of Windsor and registrar of the order of the Garter; in 1537, chaplain and almoner of Queen Jane Seymour and bishop of Carlisle, the temporalities of which see were restored to him in August 1537. He died at Horncastle in Lincolnshire, March 5th, 1555.

In his youth he acquired some reputation by assisting Erasmus in the collation of manuscripts, and there are several letters to him from Erasmus, who commends his eloquence

His first writings were chiefly against Robert Whittington, a grammarian of the time:—1. "Epistola ad Gulielmum Hormannum," in Latin verse, inserted in Antibossicon, a book of this Horman, who was vice provost of Eton. 2. "Epigrammata varia," among which there is a letter against Whittington.

As registrar of the order of the Garter he translated into Latin and abridged the "Registrum Chartaceum," which his predecessors had written in French, added an account of the institution of the order, and continued the register at least till he was made bishop. These three pieces are printed in the "Register of the most noble Order of the Garter, called the Black Book, London, 1724," which contains also the opinions of Bishop Wren, Mr. Vincent, and Mr. Ashmole, who praise the Latinity at the expense of the fidelity of his abridgment.

As bishop of Carlisle, his replies to "Queries put concerning some Abuses of the Mass" are printed in Burnet's "History of the Reformation," part ii. book. 1., Collection of Records, No. 25. Wood, in his "Athenæ Oxonienses," mentions also resolutions concerning the sacraments, and concerning bishops, priests, and other matters relating to the Reformation, by Aldrich. Leland has pronounced the panegyric of his friend in the "Illustrium Virorum Encomia." (Wood, *Athenæ Oxonienses*; Tanner, *Bibliotheca Britannico-Hibernica*; Bale, *Scriptores Britanniæ Majoris.*) A. T. P.

ALDRIDGE, REV. WILLIAM, was minister of the congregation of Calvinistic Methodists in Jewry Street, London, from 1776 to 1797. He was born at Warminster in Wiltshire, in the year 1737, and his first strong impressions of religion were received when he was in his twenty-fourth year. Wishing to become a minister, he entered the Countess of Huntingdon's College at Trevecca, in South Wales (since removed to Cheshunt in Hertfordshire). During his residence at the college he preached at various places in England.

In September, 1771, Lady Huntingdon received an anonymous letter, urging her to send a minister to Margate, in the Isle of Thanet. She sent Mr. Aldridge, who took with him the Rev. Joseph Cook, a student in the college, who afterwards died a missionary in South Carolina. They began to preach in the streets; and, meeting with considerable success, they preached in several other places in the Isle of Thanet. After a short time they were invited to Dover, where Mr. Aldridge, who was a fearless man, and anxious to attract attention, preached his first sermon on Sunday afternoon in the market place, where a crowd collected and pelted the preacher, who then broke off his sermon by inviting the people to attend at the presbyterian meeting-house in the evening, where he preached to a large congregation with considerable effect.

Mr. Aldridge and Mr. Cook now preached at Dover and Margate alternately; but the former was soon summoned by the countess to the Mulberry-garden chapel in Wapping, where he gave the people so much satisfaction, that they requested Lady Huntingdon to allow him to continue with them. Upon the refusal of this request, Mr. Aldridge left the countess's connection, and accepted the pastorate of the church in Jewry Street in 1776, where he remained the rest of his life. He died on Tuesday morning, the 28th of February, 1797, in the sixtieth year of his age, and was buried in Bunhill Fields on the 7th of March.

As a preacher he was skilful, energetic, and successful. One proof of his success is the fact that he introduced into the Christian ministry sixteen or seventeen young men from his own congregation.

He published a work entitled, "The Doctrine of the Trinity stated, proved, and defended;" and "A Funeral Sermon on the Death of the Countess of Huntingdon."

(Wilson's *Dissenting Churches*, i. 129.; *Life of the Countess of Huntingdon*, ii. 130—137.)
P. S.

ALDRIGHETTI was born at Padua in 1573. After acquiring his preliminary education in that place, he went to Bologna, and passed several years there in the study of medicine. On his return to Padua he became a pupil of Hieronymus Fabricius. He subsequently went into France as medical attendant to an embassy of Venetian senators, and accompanying one of them into Germany, was called in to attend the Emperor Rudolph II. Again returning to his native place, he obtained in 1590 the second chair of medicine; the office thus devolving upon him was principally to give lectures on the third book of Avicenna. In 1613 he was appointed to the second chair of medicine extraordinary, which he held till the end of his life. He died of the plague at Padua in 1631. His writings are—1. "Herculis Saxoniæ Tractatus perfectissimus de Morbo Gallico, seu Lue venerea, Francof. 1600," 8vo. Hercules Saxonia was public professor of medicine at Padua, and the above work consists of his lectures and opinions on the venereal disease, collected and published by Aldrighetti. 2. "Oratio qua Ill. ac Rev. Petro Valerio, Patavium accedenti, gratulabatur." Patav. 1663, 4to. This was published by his son. Several treatises left in manuscript are mentioned by Mazzuchelli, and also in the "Bibliothecæ Patavinæ" of Tomasini; amongst them an incomplete treatise on the venereal disease, with numerous lectures, including those which he delivered on the third book of Avicenna as well as on the aphorisms of Hippocrates and the "Ars Parva" of Galen. (Mazzuchelli, *Scrittori d' Italia.*) G. M. H.

ALDRINGER, ALTRINGER, or ALDRINGEN, JOHANN, a field-marshal in the thirty years' war, was born in the duchy of Luxemburg, of obscure parentage. He is said to have accompanied some barons who were going to France as a servant, and while with them, to have become as great a proficient in languages and other knowledge as his masters. On passing afterwards into Italy, he obtained employment, first as secretary with the Count Madrucci, and afterwards in the chancery of Madrucci, bishop of Trent, but was treated with such indignity by his fellow secretaries, that in despair he abandoned his situation, and while walking on the road towards Innspruck, uncertain what course he should take, determined to adopt the trade of the first passenger he should meet, who happened to be a Milanese soldier returning home from the wars of Germany. From a common soldier in the imperial army, Aldringer soon rose, by his talents as a clerk, to the posts of sergeant, sergeant-major, and lieutenant, and by his bravery as lieutenant to the rank of captain and colonel, under which last title, but in reality with the power of a general, he was sent in command of the expedition against Mantua in 1630, when he took and plundered the city. He returned to Germany in 1631, and received at Erfurt the news of the defeat of his commander Tilly, by Gustavus Adolphus, at Leipzig. After Tilly's death he was raised to the rank of field-marshal, united his forces with those of Wallenstein, and was strongly suspected of entering into the schemes of that commander against the Emperor Ferdinand. To this cause was ascribed the inactivity of Aldringer when his forces were united with the Spanish army under the Duke of Feria in 1633, and both armies melted away without advantage to the imperial party in inaction and disease. Before the death of Wallenstein, however, his relation to Aldringer had changed, and the latter, when summoned to the presence of his commander, thought it safest to disobey. In the letters patent of the Emperor Ferdinand against Wallenstein and his adherents, dated February the 18th, 1634, Aldringer is mentioned along with Gallas, Piccolomini, and other officers, whose orders the troops are directed to follow. In June, 1634, shortly after the death of Wallenstein, Aldringer was killed on the bridge of Landshut, while defending the passage of the river Iser against the Swedes, and it was strongly suspected that he fell by the hand of one of the citizens of Landshut, or of his own soldiers, by whom he was more feared than loved, on account of his avarice and cruelty. He had become rich by the plunder of Mantua, and, among other acquisitions, had laid his hands on the Mantuan library, which contained some valuable manuscripts, which he left to his brother, John Mark, bishop of Seckau. Another of his brothers, Paul, was bishop of Tripoli, and suffragan of Strassburg. The circumstance that two of them had risen so high in the church seems to prove that both must have possessed uncommon abilities, or that the family of Aldringer was not so obscure as has been supposed. (Gualdo Priorato, *Historie delle Guerre di Ferdinando II.*, edit. of 1643, p. 289.; *Vollständige Universal Lexicon*, i. 1103.; F. Förster, *Wallenstein als Feldherr und Landesfürst*, 269, &c.) T. W.

ALDROVANDINI. The name of a Bolognese family of artists of the seventeenth and eighteenth centuries, originally of Rovigo, distinguished as architectural and decorative painters in fresco and in distemper.

GIUSEPPE ALDROVANDINI, the scholar of Gio. Andrea Sirani, is better known as the father of Tommaso and Domenico Aldrovandini than for his own works; he was a decorative and scene painter. Heineken mentions an engraving after one of his works—"Veduta del Fuoco artificiale, nel Campidoglio, 1727. Giuseppe Aldrovandini inv. et del. Andrea Rossi sc."

MAURO ALDROVANDINI, the brother of Giuseppe, born in 1649, died in 1680, acquired a great reputation as an architectural and a scene painter, and although he died in his thirty-second year, he executed many excellent works in various cities of Italy. He worked in company with Carlo Cignani, in the decoration of the town-hall of Forli. Mauro left an infant son, Pompeo Agostino, by whom he was eventually surpassed.

TOMMA'SO ALDROVANDINI, the son of Giuseppe, was born in Bologna in 1653 He was instructed in the first principles of his art by his uncle Mauro, and became a very celebrated painter in the same department. He executed works in many cities in Italy; in 1704 he painted, in company with Marcantonio Franceschini, the great council chamber at Genoa. He died in Bologna in 1736, in his eighty-third year. His younger brother Domenico, also the scholar of Mauro, was likewise a good painter of perspective; he executed several excellent works in fresco at Parma.

POMPEO AGOSTINO ALDROVANDINI, the son of Mauro, was born in Bologna in 1677; he was the scholar of his cousin Tommaso Aldrovandini, whom he excelled in execution, and he became in his department the most celebrated painter of his period in Italy. But his reputation was not limited to his own country; he was much employed in Dresden, in Prague, and in Vienna; in which cities, in the churches, the palaces, and the theatres, he executed many excellent works. Heineken states that he worked together with his father in Dresden, for Augustus II.; but this is impossible, for, according to his contemporary Orlandi, his father died in 1680, while Pompeo was still an infant.

Pompeo painted in oil, in fresco, and in distemper (a secco): his drawing was correct, and his chiaroscuro very effective, and he was in execution elaborate. He died in Rome in 1739. There are three folio plates of triumphal arches from the designs of Pompeo Aldrovandini: one in honour of Pope Clement XII., one in honour of Innocent XIII., both engraved by J. Massi; and the third in honour of Benedict XIII., engraved by Westerhout. Gioseffo Orsoni and Stefano Orlandi, eminent decorative painters, were the scholars of Pompeo Aldrovandini. (Zanotti, *Storia dell' Academia Clementina di Bologna*; Orlandi, *Abecedario Pittorico*; Heineken, *Dictionnaire des Artistes dont nous avons des Estampes.*) R. N. W.

ALDROVANDI'NI, GIUSEPPE ANTONIO VINCENZO, Maestro di Capella to the Duke of Mantua, and "Principe di Filarmonici," as he styles himself, was born at Bologna, and flourished about the beginning of the eighteenth century. He published there two sets of motets. He also composed several operas for the theatres of Bologna and Venice. (Walther, *Musikalisches Lexicon.*) E. T.

ALDROVANDUS, ULYSSES, (Aldrovandi,) a great naturalist, was born of a noble family at Bologna, on the 11th of September, 1522. He lost his father at the age of six years, and his mother placed him out as page in the family of a bishop. He occupied this situation only a short time, and when twelve years old was placed with a merchant at Bresse. Here he was distinguished for his expertness at business and his talent for arithmetical calculations. He was however soon tired of a mercantile life; and having met with a Sicilian who was making a pilgrimage to Santiago de Compostella, he determined to accompany him. He travelled through Galicia with the pilgrim; and after several months' absence returned to Bologna, where his mother had long given him up as dead. After this adventure he commenced the study of the law in his native place, and from thence removed to Padua for the purpose of there prosecuting his studies. At this university he attended the courses of lectures on medicine. He returned to Bologna in 1549. He did not remain long here, for, being suspected of Lutheranism, he was arrested, thrown into prison, and carried before the inquisition at Rome, where he was eventually acquitted. He again returned to Bologna, and cultivated botany very zealously under Luca Ghino, who then filled the chair of botany at Bologna. He visited Padua again, and studied under Fallopius. He made a botanical excursion to Ancona, and passing through the Roman states, returned once more to Bologna, laden with botanical treasures. It is probable that during this tour he visited Rome, and collected the materials for a work which was published by Lucio Mauro at Venice in 1556, on the antiquities of Rome, under the title "Le Antichità de la Città di Roma," 12mo., in which the antique statues are described by Aldrovandus. Other editions of this work appeared at Venice in 1558 and 1562, and a Latin translation at Rome in 1741. It appears to have been his earliest published work. In 1553 he graduated in medicine, and in 1560 he was appointed lecturer on natural history in the chair that had been occupied by Luca Ghino. He is also said to have occupied the chair of logic. He was also elected a fellow of the College of Medicine at Bologna. In 1568 he succeeded in inducing the senate of Bologna to establish a botanic garden. He was placed at its head as curator, and connected with this office was that of the duty of inspecting the drugs in the shops of the apothecaries, a step that had been rendered necessary by the ignorance and avarice of these men. This, however, was an unhappy circumstance for Aldrovandus, and involved him in perpetual quarrels with the apothecaries. On the occasion

of his supplying drugs from the botanic garden to the monks for the purpose of enabling them to prepare the celebrated *theriaca*, the apothecaries became enraged at what they deemed the invasion of their rights, and having made friends with the College of Medicine, they procured his expulsion from his inspectorship. He applied to the pope, Gregory XIII., who returned him a letter bearing date 1576, commending his conduct, and reinstating him in his office of inspector of drugs. It was in this capacity that he wrote the "Antidotarii Bononiensis Epitome," 8vo., which was published at Bologna in 1574. This book is interesting as being one of the earliest models on which the Pharmacopœias were subsequently constructed. It consists of a list of drugs used in medicine, with directions for preparing the various compounds into which they enter, with short remarks on the diseases in which they may be employed.

Whilst Aldrovandus was thus publicly engaged, in private he was pursuing natural history with an ardour that has been seldom equalled, perhaps never surpassed. The great object of his life was to obtain a knowledge of the external world, and to this object he devoted his time, his talents, and his fortune. He travelled much himself in search of objects of natural history, and employed others to collect for him. In this way he formed an extensive museum, which to this day remains at Bologna, a monument of his industry and perseverance. His dried plants alone occupied sixty large volumes. For thirty years he paid a painter in his employ two hundred crowns a year. He spared no expense in obtaining the first artists of the day; and Lorenzo Bennino of Florence and Cornelius Swintus of Frankfurt were both engaged to assist him. Christopher Coriolanus and his nephew of Nürnberg were employed as his engravers. By these means he was prepared for the gigantic task of becoming the historian and illustrator of all external nature. The first work that he published on natural history was devoted to birds. The first volume appeared at Bologna in 1599, entitled "Ornithologiæ, sive de Avibus Historiæ, Libri XII.," folio. Two other volumes appeared in 1600 and 1603. Other editions of this work appeared at Frankfurt in 1610 and 1630, and at Bologna in 1646, 1652, and 1681. His next work was on insects: "De Animalibus insectis Libri VII., cum singulorum Iconibus ad vivum expressis," folio. It was published first at Bologna in 1603, afterwards in 1620 and 1683, and at Frankfurt in 1623. A third work came out in 1606, on the lower animals, under the title "De reliquis Animalibus exanguibus, Libri IV., Bononiæ," folio. Editions of this work appeared at Bologna in 1637, 1642, and 1654, and at Frankfurt in 1623. This was the last work that was published during his lifetime. He however left abundance of materials for further works, and the senate of Bologna, who had liberally assisted Aldrovandus when alive, appointed persons to edit his works. The subsequent volumes all appear in his name, with the addition of that of the editor: the only difference consists in styling Aldrovandus patrician in the posthumous volumes, whereas he is called professor in those published in his lifetime.

The first work published after his death was on fishes and whales: "De Piscibus Libri V., et de Cetis Liber I., a Joh. Corn. Uterverio collecti et editi, opera Hier. Tamburini. Bononiæ, 1613," folio. Subsequent editions appeared at Bologna in 1638 and 1661, and at Frankfurt in 1623, 1629, and 1640. The next was on the whole-footed quadrupeds, or the solidungulous order of Mammalia: "De Quadrupedis solipedibus Volumen integrum. Joh. Corn. Uterverius collegit et recensuit, Hier. Tamburinus in lucem edidit. Bononiæ, 1616," folio. Subsequent editions appeared at Bologna in 1639 and 1648, at Frankfurt in 1623. Clement also mentions Venice editions of this and the former work. The quadrupeds with parted hoofs come next: "Quadrupedum omnium bisulcorum Historia, Joh. Corn. Uterverius colligere incepit, Thom. Dempsterus absolvit, et Marc. Ant. Bernia et Hier. Tamburinus in lucem ediderunt. Bononiæ, 1613," folio. Other editions appeared at the same place in 1621, 1642, 1653, and at Frankfurt in 1647. The next work, on the digitate quadrupeds, had a different editor: "De Quadrupedis digitatis viviparis Libri III., et de Quadrupedis digitatis oviparis Libri II. Bartholomæus Ambrosius collegit. Bononiæ, 1637;" also 1645 and 1665, folio. This was followed by the reptiles: "Serpentum et Draconum Historiæ Libri II. Bart. Ambrosinus summo labore opus concicinnavit et edidit. Bononiæ, 1640," folio. This is the most scarce of the works of Aldrovandus, as only this edition appears to have been published. The history of monsters followed: "Monstrorum Historia cum Paralipomenis Historiæ omnium Animalium. Bart. Ambrosinus composuit, Marc. Ant. Bernia in lucem edidit. Bononiæ, 1642 et 1646." A mineralogical work on metals appeared next: "Musæum Metallicum in Libros IV. distributum. B. Ambrosinus composuit. Bononiæ, 1648," folio. An epitome of this volume was published at Leipzig by David Kellner in 1701, with the title "Synopsis Musæi Metallici Viri incomparabilis Ulissis Aldrovandi." 12mo. The last of this series of books was a history of trees: "Dendrologiæ naturalis, scilicet Arborum Historiæ, Libri II. Ovid Montalbanus collegit. Bononiæ, 1648," folio. It appeared again at Bologna in 1665 and 1668, and at Frankfurt in 1671. These ponderous volumes contain only a part of the labours of this extraordinary man. His manuscripts,

which are still preserved with his museum at Bologna, would occupy as many volumes if they were published. Fantuzzi, in his memoirs of Aldrovandus, gives a list of them; they amount to between two and three hundred in number, and are mostly on subjects of natural history.

The great merit of the writings of Aldrovandus is their completeness; their great fault is the credulity of the author. Yet his credulity cannot be considered as a reproach, as it is almost a necessary part of the completeness of his works. If we would know completely a thing in nature, we must know not only the relation in which it has stood to the understanding of man, but also to his imagination and affections. Cuvier says the works of Aldrovandus might be reduced to one tenth without injury, and Buffon ridicules his comprehensive mode of treating his subjects in the following language: — "In writing the history of the cock and the bull," says Buffon, "Aldrovand tells you all that has ever been said of cocks and bulls; all that the ancients have thought or imagined with regard to their virtues, character, and courage; all the things for which they have been employed; all the tales that old women tell of them; all the miracles that have been wrought upon or by them in different religions; all the superstitions regarding them; all the comparisons that poets have made with them; all the attributes that certain nations have accorded them; all the representations that have been made of them by hieroglyphics or in heraldry; in a word, all the histories and all the fables with which we are acquainted on the subject of cocks and bulls." This is hardly an overdrawn picture of the manner in which Aldrovandus treats each animal, plant, and mineral in his ponderous volumes. But these works must not be criticised as if they were something which they are not. They are not manuals, outlines, or introductions to natural history: they profess to be histories of the subjects on which they treat, and as such they are the most precious storehouse of facts, references, and observations in natural history extant. Nor are these works mere compilations. They are illustrated with many hundreds of original drawings; references are made to objects in the museum of Aldrovandus, and he has given the result of numerous dissections made with his own hand. It would be impossible here to give a particular criticism of such extensive labours.

Aldrovandus regarded objects in nature more as individuals than in their relations to each other, and hence he made no progress in systematic arrangement; and in this respect his works are not superior to those of Aristotle or Gessner. He has however supplied facts, and whatever may be the confusion in which they are arranged, on account of the period at which they are recorded, they still claim the attention of every naturalist.

Aldrovandus died on the 10th of November, 1607, in his eighty-fifth year. Nearly all his biographers state that this event occurred in the hospital at Bologna, where he was compelled to spend his last days on account of the great expense he had been at in collecting his museum and publishing his works. But this is hardly probable, and cannot be cited as an instance of public ingratitude. The secret archives of the senate of Bologna, as quoted by Fantuzzi, prove that they assisted Aldrovandus in the most liberal manner. They doubled his salary soon after his appointment to the chair of natural history, and when he was no longer able to lecture, they appointed a successor but continued his salary. At various times they granted him no less than 40,000 crowns to carry on his researches and publish his works. He was buried with great pomp, at the public expense, in the church of St. Stephen in Bologna; and all the works that appeared after his death were published under the direction and at the expense of the senate. From these circumstances we are inclined to think that if Aldrovandus did die in an hospital, it may have arisen from something peculiar in his case, and not from any want of public sympathy or gratitude. He numbered amongst his friends Fallopius, Luca Ghino, Pinelli, Campeggio, Matthiolus, and other eminent men; and amongst his patrons in his works, Gregory XIII., Sixtus V., Cardinal Montalto, and Ferdinand I. A volume of his correspondence was published at Venice in 1636.

After his death a medal was struck in honour of him, having on one side his head, with the inscription "Ulisses Aldrovandus Bononiensis Philosophus," and on the reverse a cock with a ring in its beak and a branch of laurel in its claw, with the inscription "Sensibus hæc imis res est, non parva reponit." Monti has named a genus of plants in the natural order Droseraceæ after him *Aldrovanda*. (Fantuzzi, *Memorie della Vita Ulissi Aldrovandi*; Jöcher's *Allgem. Gelehrten-Lexicon* and Adelung's *Supp.*; Carrère, *Bibliothèque de la Médecine*; Bayle, *Historical Dict.*; Haller, *Bibliotheca Botanica.*) E. L.

ALDUIN (Alduinus, Audovinus, Audwin, Audoin, Autoin), first king of the second dynasty of the Lombards, and father of Alboin I., who established the Lombard power in Italy. The period of Alduin's sway is uncertain both in regard to its commencement and termination, some making it begin about 527, while others do not place it much earlier than 548; some making it close about 553, while others extend it to 567. The authors of all these conflicting statements however agree that he reigned about the middle of the sixth century

Alduin seized the sovereign power in his tribe on the death of Walther the last king of the first dynasty, to the exclusion of Ildigisal, nephew of the deceased prince, who was obliged to seek safety in flight. The Emperor Justinian formed an alliance with Alduin, to whom he conceded Pannonia, in return for which the Lombard prince sent 5000 mercenaries to fight against the Ostrogoths in Italy, and declared war against the Gepidæ, a Gothic clan which had settled in Lower Pannonia against the emperor's will. This feud lasted with occasional intervals of peace from 548 till the death of Alduin, and the hostilities between the two tribes, by keeping both occupied, probably served Justinian's purpose better than if his ally had conquered. At the commencement of the war a mutual panic seized the armies: Alduin and Thorisinn (king of the Gepidæ) were deserted by all but their respective body-guards. The Lombard prince sent messengers to treat for peace with his antagonists, who were astonished to find the leader of the Gepidæ as feebly guarded as their own. Both parties interpreted this event into a declaration of the gods against war between tribes so nearly allied, and a truce was concluded for two years. The intrigues of Justinian, who sent Amalafried, brother-in-law of Alduin, with troops to the assistance of the latter, prevented the truce ripening into a peace. In a battle which ensued, Alduin's son Alboin slew the son of Thorisinn, and the Gepidæ fled in confusion. Alduin refused his son's claim to sit at the royal table on account of this deed of arms, on the ground that he was unable to produce the arms of the foe he had killed. Alboin rode to the court of Thorisinn, demanded the arms of the Prince of the Gepidæ whom he had slain, and out of respect to the rights of hospitality received them, and was allowed to return in safety. This transaction led to fresh overtures for peace. Alduin demanded that Ildigisal, who had taken refuge with the Gepidæ, should be delivered up to him. Thorisinn, who was also in danger from the claims of a pretender to the crown of the Gepidæ, who had found protection among the Lombards, demanded that he should be surrendered to him in return. The Gepidæ and Lombards refused to sanction such violations of the laws of hospitality, but their kings evaded this opposition to their wishes by each having the rival of the other murdered. Alduin at least derived no benefit from this crime: he died almost immediately afterwards, leaving by his wife, a descendant of Theodoric, king of the Ostrogoths, Alboin I., and another son, whose name is not mentioned by historians. (Paulus Diaconus, *De Origine et Gestis Regum Longobardorum*, lib. i. c. 15. Parisiis, 1514, fol.; Procopius, *De Bello Gothico*, lib. iii. c. 27. Parisiis, 1661-3.) W.W.

ALDUI'NUS. [ALDUIN.]

ALDUS MANU'TIUS. [MANUTIUS.]

ALE', EGI'DIUS, a painter of Liege who studied in Rome towards the end of the seventeenth century, and distinguished himself for his purity of style, according to the principles of the Roman school, both in oil and in fresco. He was employed, together with Morandi, Bonatti, and Romanelli, to paint the sacristy of the church of Santa Maria dell' Anima in Rome, for which he executed an altar-piece in oil, and painted the ceilings of the chapels in fresco, illustrating the life of the Virgin. He died, according to Zani, in 1689. (Titi, *Descrizione delle Pitture, &c. in Roma;* Lanzi, *Storia Pittorica, &c.*) R. N. W.

ALE'A, LE'ONARD, a French writer who contributed to the revival of religious sentiments among his countrymen after the Revolution. He was born at Paris, of a family connected with the finances, and died in the same city, about the year 1812. His principal work is "L'Antidote de l'Athéisme ou Examen critique du Dictionnaire des Athées." Paris, 1801, 8vo. This "Antidote to Atheism," published anonymously, was intended to counteract another anonymous work entitled the "Dictionary of Atheists," published in 1801 by Sylvain Maréchal and De Lalande. Maréchal himself acknowledged the moderation of his antagonist, and the work was held in the highest esteem by Portalis and the Cardinal Gerdil, though we are told in the "Dictionnaire des Dates" that the author was himself a deist. A second edition of the work in two volumes, considerably augmented, appeared in 1802 with the name of the author, and with the new title of "La Religion triomphant des Attentats de l'Impiété." Aléa published another work, Reflections against Divorce, "Réflexions contre le Divorce," Paris, 1802, 8vo., and is said to have left behind him several manuscripts relating to the French Revolution. (*Biographie Universelle*, lvi. 155.; Harmonville, *Dictionnaire des Dates*, i. 101.) T. W.

ALEA'NDRO, GIRO'LAMO, cardinal, was born at Motta, near Friuli, on the thirteenth of February, 1480. At the age of thirteen he applied himself to the study of belles lettres at Venice under Benedetto Brugnolo and Petronillo Arimini. On his return to Motta in 1497 he offered a public challenge to Domenico Plorio, the professor of the place, in which contest he was victorious, and succeeded to the post of his adversary. He then studied astronomy, medicine, and the Hebrew language, and in the year 1500 gave public lectures at Venice on the Tusculan questions of Cicero with great success. His reputation gained him the notice of Aldus Manutius the elder. From Venice he proceeded to Padua, and while there received an invitation to Rome from Pope Alexander VI., who was desirous of appointing him secretary to his son, Cæsar Borgia; but wishing, in the first place, to

put his abilities for public affairs to the test, directed him to repair to Hungary as his envoy. Aleandro accordingly set out upon his journey, but falling sick on the road was obliged to return to Venice, and the pope's death, which occurred before his recovery, put an end at once to his mission and appointment as secretary. He continued his studies at Venice, and no greater proof of his extraordinary ability and reputation can be adduced than the fact that Aldus in 1504 dedicated to him his Greek edition of Homer, and the honourable and affectionate mention made of him in the preface to that work, in which Aldus states that he was a perfect master of the Greek and Hebrew, and well acquainted with the Chaldee and Arabic languages, mathematics, and music, and able to write Latin, in verse and prose, with great elegance. During his residence at Venice he formed a great intimacy with Erasmus, whom he assisted in the preparation of a new edition of his "Adagia," which was printed at the Aldine press: the two friends resided at the house of Andrea Asolano, the father-in-law of Aldus. In the year 1508 the professorship of belles lettres and the Greek language in the university of Paris was offered to him by Louis XII., which he accepted, and ultimately became rector of that university, in violation of its statutes, he being a foreigner, but he obtained the privilege of naturalisation. After a residence at Paris of several years he quitted it on the appearance of the plague, and gave lectures on the Greek language in Orleans, Blois, and other places. In 1513 he became secretary to the Archbishop of Paris, and in the year following entered into the service of Everard de la Marck, the bishop of Liege, who made him his chancellor, a canon of his cathedral, and provost of S. Pietro. During two years that he resided in Liege he employed himself in teaching the Greek language. The bishop, being desirous of obtaining the dignity of cardinal, against which Francis I. of France had raised many obstacles, sent Aleandro to Rome for the purpose of urging his pretensions before the pope, Leo X.: Aleandro succeeded in his mission, and so well conciliated the good opinion of the pontiff that he detained him at court. He was first made secretary to the cardinal Giulio de' Medici (afterwards Clement VII.), and in 1519 succeeded Zanobio Acciajuoli as librarian of the Vatican. The doctrines of Luther at this time made great progress in Germany, and Aleandro was sent to that country at the commencement of the year 1520 for the purpose of opposing them. On his way to the diet at Worms he was subjected to the greatest mortifications in those places where the Lutheran tenets had been adopted: neither members of colleges nor nobles nor priests, even among those who were supposed to be favourable to the pope's cause, would venture to receive him; and the nuncio, when he had occasion to halt for refreshment, was obliged to seek shelter in the meanest inns. He repaid these affronts with the bitterest enmity against the reformers. He repeatedly urged the condemnation of Luther with the utmost impetuosity, and in one of his speeches to the diet was so far transported by his zealous rage as to exclaim, "If ye seek to shake off your allegiance to Rome, ye Germans, we will so act, that, the sword of extermination being drawn against each other, ye may perish in your own blood." He designated the Lutherans as "a motley rabble of insolent grammarians, licentious priests, disorderly monks, ignorant advocates, degraded nobles, misled and perverted plebeians." He also drew up the edict, which was finally adopted by the emperor and the diet, condemning Luther and his doctrines as heretical, and ordering his writings to be publicly burnt. His violent conduct greatly incensed Erasmus, and completely severed the friendship which had hitherto existed between them. On the accession of Adrian VI. to the pontifical throne in 1521, Aleandro accompanied him into Spain, and thence to Italy, and was made by his successor, Clement VII., in 1523, archbishop of Brindisi and of Oria, and despatched as nuncio to Francis I. He was present with the French king at the battle of Pavia in 1525, and was made prisoner with him. He obtained his release by the payment of a considerable sum of money, and in 1526 returned to Rome, where he narrowly escaped from the Colonna faction, who sacked and destroyed his palace, and endeavoured to seize him as an adherent of the pope. In consequence of this attack he retired to his bishopric of Brindisi in 1527, and remained there until 1531, when the pope recalled him to Rome, and sent him again to Germany to the diet of Spires, which subsequently met at Ratisbon in the spring of the following year. Here Aleandro's strenuous exertions to prevent the emperor concluding a truce with the Protestant princes of Germany proved abortive, and he went as nuncio to Venice, where he remained until 1535, when the then pope, Paul III., desirous of rewarding his devotion to the church, recalled him to Rome for the purpose of creating him cardinal; but afterwards, fearing the displeasure of Ferdinand, king of the Romans, and the other Roman Catholic princes of Germany, whom Aleandro had irritated by the asperity with which he had attacked Luther, and apprehensive that his promotion at that period might prevent the conclusion of the desired peace, withheld the dignity until the year 1538, when it was conferred upon him. He now resigned the office of librarian of the Vatican, and was deputed with the cardinals Campeggio and Simonetta to preside over the council intended to be held at Vicenza; but this design being abandoned, he was in 1538

sent for the third time legate to Germany, whence he returned to Rome in 1539 without effecting any object, on the council being prorogued to an indefinite period. While engaged in the composition of a work entitled "De Concilia habendo," he was attacked by a slow fever, and expired on the thirty-first of January, 1542. He was buried in the church of S. Grisogono, but his body was afterwards removed to his native place and lodged in the cathedral of S. Niccolò.

Aleandro was a man of great ability, which even his enemies did not deny; but his fiery zeal against the Reformed religion often led him beyond the bounds of prudence, and injured the cause which he supported. Luther indulged in the bitterest invectives against him, asserting that he was a Jew, and did not believe in the resurrection, and charging him with covetousness, lust, arrogance, pride, and vanity; and Ulric Hutten went so far as to threaten that he would kill him if he ever had a fair opportunity. It is certain that he was fond of luxury and public show: his character was impetuous and decided, and he was indefatigable in the accomplishment of his objects. His principal works in print are — 1. "Lexicon Græco-Latinum," Paris, 1512, fol. This work is said to have been compiled by six of his scholars, and that he only revised it and added a few notes. 2. "Tabulæ sane utiles Græcarum Musarum Adyta Compendio ingredi volentibus." This is a compendium of the Greek Grammar of Chrysoloras published at Paris about 1513 in fol., and is also comprised in the "Elementale Introductorium in Nominum Declinationes Græcas," published at Strassburg in 1515 in 4to. He edited the Greek Grammar of Chrysoloras printed at Paris in 1511, and several works of Greek authors. Lorenzo Crasso has placed him among the Greek poets (*Istoria de' Poeti Greci*, p. 277.); his title to this distinction rests upon four Greek distichs prefixed to the first edition of the Moralia of Plutarch, printed at Venice, in folio, by Aldus, in 1509; and the two verses with which he concluded his own Latin epitaph: —

Κάτθανον οὐκ ἀέκων, ὅτι παύσομαι ὧν ἐπιμάρτυς
Πολλῶν, ὅππερ ἰδεῖν ἄλγιον ἦν θανάτου.

Some of his poetical pieces existed in manuscript in the library of Cardinal Sirleto, others were preserved at Venice with the canons of S. Giorgio in Alga. His most important letters relating to his legations against the heresies of Luther are deposited in the library of the Vatican: from these Pallavicino derived materials for the early part of his history of the council of Trent; and the work "De Concilio habendo," of which Aleandro had written four books at the time of his death, is said to have been of much use in regulating the proceedings of that council. He left behind him a diary in manuscript, of which Mazzuchelli availed himself in drawing up his account of his life. (Mazzuchelli, *Scrittori d'Italia*; Liruti, *Notizie delle Vite ed Opere Scritte da' Letterati del Friuli*, i. 456—506.; Merle d'Aubigné, *Histoire de la Reformation*, ii. 193, 194. 224—228. 239—246.; Jortin, *Life of Erasmus*, i. 244.)

J. W. J.

ALEA'NDRO, GIRO'LAMO, commonly called the younger, in order to distinguish him from his grand-uncle the cardinal, was the son of Scipio Aleandro and Amaltea Amaltei, the daughter of the celebrated poet Girolamo Amaltei, and was born at Motta in Friuli, on the twenty-ninth of July, 1574. Like the cardinal, he displayed great precocity of intellect, and at the age of sixteen he composed seven beautiful odes in the form of paraphrases on the seven penitential psalms, which were afterwards printed at Rome under the title of "Le Lagrime di Penitenza:" he had previously written a paraphrase of the same psalms in Latin elegiac verse. The epigram upon the death of Camillo Paleotto, printed among his Latin poems, is stated to have been composed in his sleep. Being designed for the church, he was sent at the age of twenty to the university of Padua, where he applied himself with great ardour to the study of belles lettres, jurisprudence, philosophy and theology. At the age of twenty-six he published his Commentary upon the Institutes of Caius (Gaius), which was well received, and the public professorship of jurisprudence was offered to him by several universities. These invitations he declined, and went to Rome on the suggestion of his uncle, Attilio Amalteo, who speedily obtained for him the office of preposito of Saint Philip and Saint James of Brescia. He joined the Academy degli Umoristi, just then instituted at Rome, and embracing all the most learned men in that city, and became one of its most active members; his academical name was Aggirato. He had not long resided at Rome when Cardinal Ottavio Bandini appointed him his secretary, in which post he continued twenty years, notwithstanding the numerous solicitations from other cardinals who were anxious to obtain his services. During this long period he devoted all his leisure to the pursuit of literature and antiquities. In 1624 Pope Urban VIII. succeeded in drawing him from Cardinal Bandini, and made him his own secretary: he also acted as secretary for his nephew Cardinal Barberini, and accompanied him in this capacity and as councillor upon his being sent, in 1625, as legate a latere to France for the purpose of negotiating a peace between France, Spain and Genoa. Up to this period Aleandro, whose constitution was naturally delicate, had accustomed himself to great regularity and simplicity of life; but in France the necessity to which he was subjected of living more freely, threw him into

an ill state of health, which compelled him, instead of accompanying the cardinal, who proceeded into Spain, to return to Rome, where he died on the ninth of March, 1629. His loss was deeply felt by Cardinal Barberini, who was greatly attached to him, and, as a mark of respect, ordered him a splendid funeral. His funeral oration was pronounced by Gaspar de Simeonibus. Baillet, on account of his early proofs of genius, has placed him among his "Enfans célèbres par leurs E'tudes." He was one of the most learned men of his time, and his style is commended by De Rossi as pure and elegant.

His works are: — 1. "Psalmi pœnitentiales Versibus elegiacis expressi. Tarvisii, 1593," 4to. 2. "Caji veteris Jurisconsulti Institutionum Fragmenta cum Commentario. Venetiis, 1600," 4to. 3. "Sopra l'Impresa degli Accademici Umoristi Discorso. Roma, 1611," 4to. 4. "Antiquæ Tabulæ Marmoreæ Solis Effigie Symbolisque exsculptæ Explicatio, &c. Romæ, 1616," 4to. 5. "Effigies Sistri Ægyptii quod servatur in Musæo Francisci Gualdi, explicata." 6. "In Nuptiis M. A. Burghesii Carmen. Roncilioni, 1619," 4to. 7. "Refutatio Conjecturæ anonymi Scriptoris [J. Gothofredi] de suburbicariis Regionibus ac Diœcesi Episcopi Romani. Parisiis, 1619," 4to. 8. "In Obitum Catellæ Aldinæ Lachrymæ poeticæ. Parisiis, 1622," 8vo. 9. "Le Lagrime di Penitenza ad Imitazione de' sette Salmi penitenziali. Roma, 1623," 8vo. 10. "De duplici Statu Religionis in Scotia. Roma, 1623," 8vo. 11. "Navis Ecclesiam referentis Symbolum, in veteri Gemma annulari insculptum, Explicatione illustratum. Romæ, 1626," 8vo. 12. "Difesa dell' Adone, Poema del Cavalier Marini, per Risposta all' Occhiale del Cavaliere Stigliani. Venetia, 1629-30," 12mo. 13. "Assertionum Catholicarum Libri III. Romæ, 1628," fol. 14. "Additiones ad Ciacconium de Vitis Pontificum." Urban VIII. having determined that a new edition of Ciacconio's work should be published, deputed Aleandro and Andrea Vittorelli to the task of editors: Aleandro died before the completion of the work, but his additions, comprising vol. ii. were printed at Rome in 1630. 15. "Additamentum ad Explanationem antiquæ Inscriptionis Scipionis Barbati," published in tom. iv. p. 597. of the works of J. Sirmond. 16. The greater part of his Latin poems were published with those of Girolamo, Giambattista, and Cornelio Amalteo, his maternal grandfather and uncles, at Venice, in the year 1627. He also left in manuscript, "Commentarius in Legem de Servitutibus," various treatises on antiquarian subjects, poems in Latin and Italian, &c., a particular account of which is given by Mazzuchelli. (Liruti, *Notizie delle Vite ed Opere scritte da' Letterati del Friuli*, p. 506—536.; Erythræus, *Pinacotheca Imaginum illustrium Virorum*, p. 46.; Mazzuchelli, *Scrittori d'Italia*; Fontanini, *Aminta di Tasso difeso*, p. 136. 169. 292.) J. W. J.

ALEAS. [VELASCO, DIEGO DE.]

ALE'AUME, LOUIS, a French writer of Latin poetry in the sixteenth century. He was born of a good family at Verneuil in 1525, and studied the law. "He would have made a great advocate," says Loisel, in his dialogue on the advocates of the Parliament of Paris, "if he had tied himself to the bar, as he showed in a cause where I" (it is Pasquier, the great lawyer, who is represented speaking) "was counsel against him; but he was a man for books and liberty, contented with what property he had of his own, and with the place of substitute for the king's counsel. He was provided too with the post of lieutenant general of Orleans, which he filled with much honour and satisfaction, giving himself up to polite letters, and in particular to Latin poetry, in which he was an excellent hand, as is shown by a book that his son, Gilles Aleaume, has had printed since his decease, and especially by an enigma about a candle, which may be compared to the best Latin poems of this age." Aleaume died in 1596, at the age of more than seventy, "but still," says Saint Marthe, "by an untimely death, because it was only a few months before the peace concluded between the king and the conspirators." He was married to Margaret Brulart, sister of the first lord of Genlis, by whom he left a son, Gilles, who inherited his office and preserved his memory by the publication of his works. The poems of Aleaume occupy fifty-three pages in the collection published by Gruter under the assumed name of Ranutius Gherus, an anagram of Janus Gruterus. The enigma on a candle, or rather a lantern, "Obscura Claritas," is a sufficient proof that Saint Marthe, to whom some of Aleaume's verses are addressed, was correct in saying that he possessed a peculiar faculty of extracting amusement from a barren subject. Some lines on the death of Philip Picard, a preacher of Orleans, might also be cited for peculiar merit, and the verses are in general distinguished for spirit and vivacity. (Loisel, *Pasquier ou Dialogue des Advocats*, in Camus, *Lettres sur la Profession d'Avocat*, edit. of 1818, i. 304.; Sammarthanus, *Elogia doctorum in Gallia Virorum*, edit. of Jena, 1696, p. 95, &c.; Gherus, *Deliciæ Poetarum Gallorum*, i. 1—53.; Article by Lamoureux in *Biographie Universelle*, lvi. 156.) T. W.

ALEFELD, GEORG LUDWIG, was the son of Johann Ludwig Alefeld, professor of philosophy in the university of Giessen, and was born at Giessen in 1732. He studied there and at Strassburg, and received his doctor's diploma in 1756. In 1758 he was appointed extraordinary professor of medicine at Giessen, and soon afterwards ordinary professor of medicine and physics. He died in 1774, having published the following dissertations:—1. "De Aere Sanguine permisto," 1756. 2. "De Dissectione Fœtus in

Utero," 1757. 3. In Causam cur Fœnum madidum Ignem concipiat," 1761. 4. "De Aneurysmate Arteriæ cruralis in Cartilaginem et Os mutato," 1763. 5. "De insigni Usu Sulphuris aurati Antimonii," 1765. 6. "De Sphacelo a Causa interna oriundo salutifero æque ac nocivo," 1765. 7. "De Epilepsia Febrium intermittentium," 1765. 8. "De Fluore albo ex Neglectu Dietæ," 1766. 9. "De Sanguinis Missione Infantibus neonatis debilibus," 1766. 10. "De Hæmorrhagiis," 1767. 11. "De Pathematibus hystericis," 1767. 12. "An Contrafissura in Cranio Infantis æque ac Adulti generari queat," 1769. 13. "De Doloribus in Partu silentibus," 1770. All of these were published in 4to. at Giessen. (Jöcher, *Gelehrten-Lexicon*, fortsetzung von Adelung; *Commentarii Lipsienses*, t. xx.) J. P.

ALEGAMBE, PHILIP, was born at Brussels in 1592. At an early age he became secretary to the Duke of Ossuna, with whom he travelled in Spain and Italy, and he entered the order of the Jesuits at Palermo in 1613. For some time he taught philosophy at the college of the Jesuits at Grätz in Germany, where the prince of Eggemberg, an Austrian nobleman, appointed him his son's tutor. He travelled with the young prince during five years in Germany, France, Italy, and Spain, and after his return taught again philosophy at Grätz. Alegambe subsequently went to Rome, where he died in 1652, as superior of the house of the Jesuits, and secretary to the general of the order.

He continued and considerably augmented the "Bibliotheca Scriptorum Societatis Jesu," published by Ribadeneira, 1602, in 8vo. This excellent work of Alegambe, the first edition of which was printed at Antwerp, 1643, in folio, was again augmented after the death of the author by Father Nathaniel Southwell, and published under the title of "Bibliotheca Scriptorum Societatis Jesu, Opus inchoatum a R. P. Petro Ribadeneira, continuatum a R. P. Philippo Alegambe usque ad Annum 1642, etc." Rome, 1675, in fol. It is the best work on the general biography and bibliography of the earlier Jesuit writers; but it would have been more convenient for use if the author, instead of arranging the articles in alphabetical order, according to the Christian names of the writers, had arranged them in the usual order of their family names. The list of works of the different authors is not always complete. The Abbé Feller, in the work cited below, speaks of another similar work written in the last century by Father Oudin, a French Jesuit, which he affirms to be far superior to that of Alegambe. But it may be doubted whether the Abbé Feller ever saw this work of Oudin, which has never been printed: the manuscript was carried off from Paris during the revolution. A learned Jesuit has lately traced this manuscript into Italy, but he lost all vestiges of it before he reached Rome. Alegambe is also the author of—1. "Mortes illustres et Gesta eorum qui in Odium Fidei ab Hæreticis vel aliis occisi sunt," Rome, 1657, in folio, which contains the biographies of the Jesuits who died as martyrs for the Roman Catholic faith. 2. "Heroes et Victimæ Charitatis Societatis Jesu," Rome, 1658, in 4to., contains the biographies of those members of the order who sacrificed themselves by attending the sick during the plague and similar maladies. It comes down to the year 1647, and was continued to 1657 by the editor, John Nadasi. Besides these works, Alegambe wrote several smaller treatises on the vanity of honour and the pleasures of the world, which contain sound morality expressed in elegant language. (Alegambe, *Biblioth. Script. Soc. Jesu*, Rome, 1676, in folio, sub voc. "Philippus Alegambe;" W. Smets, *Was that der Jesuitenorden für die Wissenschaft?* sub voc. "Alegambe;" Feller, *Dictionnaire Historique*, sub voc. "Alegambe;" *Mémoires pour servir à l'Histoire littéraire des Pays-Bas* (by Paquot), sub voc. "Alegambe.") W. P.

ALE'GRE, D', a novelist and dramatist who lived in the reign of Louis XV. Of this writer neither the Christian name nor the time nor place of his birth is known: it is even disputed whether he was the author of the works which are aseribed to him. The only undisputed fact respecting him is, that he died in Paris in 1736. The comedies attributed to D'Alegre are "L'Homme à bonnes Fortunes," and "La Coquette." He was also the author of two romances, "Gulistan, ou l'Empire des Roses; traité des Mœurs des Rois," and "L'Histoire de Moncado," &c. (*Biog. Univ. Suppl.*) H. G.

ALE'GRE, ANGELIQUE D', a French Capuchin in the latter half of the seventeenth century. He was the author of "Le Chrétien parfait, ou le Portrait des Perfections divines tirées en l'Homme sur son Original," printed in 4to. at Paris in 1665. (Adelung's *Supplement to* Jöcher's *Allgem. Gelehrten-Lexicon.*) A. T. P.

ALEGRE DE CASANA'TE, MARCANTO'NIO, a Carmelite and doctor of divinity, born at Tarragona in Catalonia, preferred the retirement of a cell to succeeding his uncle in the office of secretary of King Philip III. He died in 1658, at the age of sixty-eight. His principal work is called "Paradisus Carmelitici decoris," Lyon, 1639, fol. According to Baillet this work is an account of authors and others among the Carmelites, which has been deservedly censured, both for its strong prejudice in favour of that order, and for its being swelled by names of individuals who were not Carmelites. (Baillet, *Jugemens des Savans*, tom. ii. part i.; Jöcher, *Allgem. Gelehrten-Lexicon*; Moreri, *Dictionnaire Historique*, ed. 1759.) A. T. P.

ALE'GRE, YVES, baron d', was a distinguished captain in the Italian wars of Charles VIII. and Louis XII. He served under Charles when he invaded Naples in 1495, and under Louis when that prince conquered the Milanese, and expelled Ludovico Sforza from Lombardy in 1499. Louis, prior to his Italian expedition, had engaged to aid Cæsar Borgia, son of Pope Alexander VI., in acquiring an Italian principality; and as soon as he had established the French dominion in Milan, the French king, instigated by his minister the Cardinal of Amboise, who was in the papal interest, despatched Alegre, with 300 lances and 4000 Swiss, to the assistance of Borgia, who was then preparing to subdue the papal feudatories in Romagna. This timely aid enabled Cæsar to begin his enterprise with great spirit and success. Alegre and the auxiliaries took the field in Romagna with Cæsar in November, 1499, and in a short space reduced Imola, Forli, and Cesena. Alegre was about to lay siege to Pesaro when Trivulcio, whom Louis had left in command at Milan, was suddenly attacked by Sforza at the head of 8000 Swiss; and he was compelled to recall Alegre from Romagna. His return to Lombardy suspended the enterprises of Cæsar and the extensive projects of Pope Alexander VI. Alegre cooperated with Trivulcio in baffling the attempt of Sforza to recover the Milanese (1500); and he was instrumental in reestablishing the French power in the north of Italy. He commanded a body of reserve at the battle of Ravenna (1512) under Gaston de Foix and Bayard; he contributed to that decisive victory by directing his youthful captain in the use of his artillery against the Spanish horse; and he was killed at the head of his body of reserve in the latter part of the action. He was reputed the best tactician and disciplinarian at that time in the French armies. (Guicciardini, *Istoria d' Italia.*) H. G.

ALE'GRE, YVES, marquis d', of the same family, was a distinguished captain in the time of Louis XIV. He was at the battle of Fleurus, which Marshal Luxembourg gained over the Prince of Waldeck (1690). In the war of the Grand Alliance he served under Boufflers and Villeroy, and in 1703 signalised himself by defending Bonn against the confederate army commanded by Marlborough. He was unable to save the town, but obtained favourable terms. In a subsequent campaign in Flanders he was taken prisoner by the English. In 1712 Alegre served under Villars at the sieges of Douay and Bouchain; and was at the attack on the German camp at Fribourg in 1713, immediately before the peace of Rastadt. He was marshal of France in 1724, and was appointed military commandant in Brittany. He died in 1733, aged eighty. (Hénault, *Abrég. Chron.*; *Mercure Hist.* 1703.) H. G.

A'LEHI, (not Ilahy, as Chabert calls him,) a Turkish writer, who lived in the fifteenth century, and made himself a name in the literature of his nation by his mystic poems and works on morals. He was born in Anatolia, but the year of his birth is uncertain. He entered the religious order of the Nakshbendi at Bokhára, where he received the "mystic ordination," and lived a long time with the famous sheikh Jami. He died in A.H. 896 (A.D. 1491), at Yenije Warda, and his tomb is regarded as a holy place, and visited by pious pilgrims. His principal works are, "Sad-ul-mushtakín" ("Provision for longing Souls"); "Neját-ul-erwah" ("Delivery of the Soul"); "Meslik-ul-tulíbín wel wásilín" ("The Way of those who seek and find.") (Latifi, *Biographische Nachrichten von Türkischern Dichtern* übersetzt von Chabert, p. 46.) W. P.

ALEKSÆEV (or ALEXEJEV), PHEODOR YAKOVLEVITCH, an artist who has been called the Russian Canaletto, was born in 1755. After studying at the Academy of Fine Arts, St. Petersburg, where he had greatly distinguished himself, and obtained several prize medals, he was sent abroad for further improvement. During his stay in Italy he fixed himself for the greater part of the time at Venice, whose picturesque structures were congenial to his taste for architectural subjects; and while there he made a great many views of the principal edifices, profiting at the same time by the works of Canaletto and the instruction of Morieschi. On his return to St. Petersburg in 1779 he became scenepainter at the Imperial Theatre, where he continued till 1787, from which period he devoted himself entirely to architectural subjects in oil on a smaller scale. In 1794 he was made a member of the Academy of Fine Arts; and in 1801 was sent by his patron, the Emperor Paul, to take views of buildings at Moscow and in other cities of the empire. He returned with a large collection of sketches and finished drawings, from which he afterwards produced a series of paintings now deposited in the gallery of the Hermitage, and which, independently of their interest as works of art, possess an additional one as recording that capital and its chief buildings before the conflagration in 1812. In 1803 he was appointed professor of perspective at the academy, in the duties of which office and his labours with his own pencil he continued fully engaged up to the time of his death, November $\frac{14}{26}$, 1821. His latter works however were not equal to those which he had produced between the years 1787 and 1810.

In accuracy of perspective and architectural drawing, in judicious selection of the point of view for his buildings, in his management of light and shade, and in freedom of handling, Aleksæev displayed great ability;

but in his figures he was not always equally happy, neither was he so in aerial perspective, more especially in his later works; yet some have ascribed to him particular merit on account of his aerial effects. Among his numerous pupils, Vorobiev has most distinguished himself in architectural painting. (Grigorievitch, in the *Entziklop. Leksikon Severnie Tzvæti.*) W. H. L.

ALEMAGNA, GIUSTO DI, or JUSTUS DE ALEMANIA, an eminent painter of the fifteenth century. He painted in the year 1451, in the convent of S. Maria di Castello at Genoa, a very carefully executed picture in fresco of the Annunciation; upon which he wrote the following inscription, "Justus de Alemania pinxit MCCCCLI." This is the oldest fresco painting in Genoa, and the colours are still quite fresh and very brilliant. Justus was evidently a German. (Soprani, *Vite de' Pittori, Scultori, e Architetti Genovesi.*) R. N. W.

ALEMAN, LOUIS, archbishop of Arles, one of the most distinguished churchmen of the fifteenth century, was born at Bugey in 1390. He was successively bishop of Maguelone, a see afterwards transferred to Montpellier, and archbishop of Arles. In 1426 he was made a cardinal by Pope Martin V., who sent him to the council of Siena. When that pontiff assembled the council of Basle in 1431, he appointed Aleman one of the presidents; and he acted a memorable part in that celebrated assembly. Eugenius IV., who succeeded Martin in 1431, bent all his efforts to recover the papal supremacy, which had been wrested from Rome by the act of the council of Constance declaring the authority of councils superior; and he sought to acquire the command of the council of Basle by transferring it to Bologna, where his Italian influence was irresistible. The bull which for this purpose Eugenius issued, produced a rupture between him and the council, and revived the question on the nature and limits of the papal supremacy. Aleman and Cardinal Julian, the two presidents, zealously espoused the side of the council, offering a determined opposition to the pope; and the vigorous resolutions which the French party then passed, seconded in this instance by the Emperor Sigismund and the cardinals of the imperial faction, have ever since formed the grand distinction between the doctrines of moderate Catholicism and the ultramontane principles which exalt the papal authority over all temporal power. It was at the instance of Aleman that the council threatened Eugenius with suspension from his spiritual office if he did not recall the bull, and he was mainly instrumental in procuring that famous act of the council by which the pope was declared to have no power of dissolving, proroguing, or transferring councils. Eugenius, a man of a lofty and enterprising character, persisted in his exorbitant pretensions; and he was encouraged in his resolution to maintain them by the defection of Cardinal Julian, who after supporting Aleman with all his learning and eloquence, deserted the cause of the council, and went over to the papal side. The steady mind of Aleman still pursued its purpose. He arrayed the temporal princes, especially the Emperor Sigismund and the Duke of Milan, against Eugenius; he rallied the northern prelates, who were inclined to liberal sentiments, round his own partisans of the French faction, and in favour of their ecclesiastical liberties; and he finally succeeded in obtaining a sentence of deposition against the pope (1440), and placing the tiara on the head of Amadeus VIII., duke of Savoy, who took the name of Felix V. Æneas Sylvius, who was secretary to the council, says that throughout this struggle the prudence and firmness of Aleman were very remarkable, as well as his art and address; that he was the Hector of the council; and that without him neither the temporal power or the council could have withstood the see of Rome. Eugenius, who still braved the council, issued a bull by which he deprived Aleman of all his ecclesiastical dignities. There were now two pontiffs in the field; and the church was again exposed to the scandal and danger which it had incurred from the former schism in the papacy and the contest between Rome and Avignon. Aleman, who had raised Felix to the tiara, became apprehensive of the consequences of pushing matters to further extremities; and he prevailed on Felix to heal the disorders in the church by his abdication. Nicholas V., who succeeded Eugenius in 1447, restored Aleman to all his dignities, and sent him to Lower Germany as legate in 1451. He died in 1452. (Æneas Sylvius, *De Conc. Basil;* L'Enfant, *Histoire du Concile de Basle.*) H. G.

ALEMAN, MATEO, a Spanish writer of the reign of Philip II., who acquired a European reputation by the production of a novel, "Guzman de Alfarache;" for although he wrote other books, the knowledge of them is confined to his own country. He was, as we learn from himself, in the royal exchequer office, "Contador de resultas de la Contaduria mayor," and had access to the palace, which gave him opportunities of observing the manners and profiting by the conversation of those about the court. His book, like "Don Quixote," was published in two parts, and to the second is prefixed a eulogium by Lys de Valdes, wherein he observes "that never soldier had a poorer purse and a richer intellect, nor a life of greater disquiet and trouble; and for this reason alone, that he accounted it more honourable to be esteemed a poor philosopher than a rich flatterer. It is well known that he left, of his own accord, the king's palace, where he had served twenty years, the very flower of his

age, in the employment of King Philip, in the office of his exchequer, and in many other weighty affairs, besides visitations and surveys which were intrusted to him; in all of which he conducted himself well and gave great satisfaction. His integrity was shown by his poverty; for ultimately, not being able by reason of his necessities to continue his services, he withdrew from office to obscurity." With these brief notices to aid us, as we read his book, one of the most singular that Spain has produced, we are enabled to form an estimate of him, not only as an observer and a man of genius and judgment, a graphic describer, and a witty writer who has a moral object in view, but of his personal worth and the sterling character of his mind. Mayans calls him "ingeniosisimo y discretisimo escritor." He seems in his retirement to have recurred to past scenes, and to have set down the vices, the follies, and the hypocrisies of the more elevated classes, which he had witnessed, while at the same time he details with extraordinary minuteness the tricks and adventures of rogues of inferior degree. Guzman is a worthy follower of Lazarillo de Tormes, and a precurser of Gil Blas. The hero is of doubtful descent, with the prænomen of one of the proudest families of Spain; tenderly reared, he throws himself, a boy, upon the world; becomes successively stable-boy, beggar, porter, thief, man of fashion, soldier in Italy, valet to a cardinal, and pander to a French ambassador; is subsequently a merchant and becomes bankrupt, then a student at the university of Alcala, marries, is deserted by his wife, commits a robbery, is sent to the galleys, is liberated, and then writes an account of his life. The narrative is interwoven with shrewd maxims and acute observations. The author is classed by Mayans among the prose writers best adapted for the formation of a good Castilian style, and is named by him, which is no small merit, with Fray Luis de Leon, Hurtado de Mendoza, Cervantes, Mariana, and Herrera, the great masters of this rich, harmonious, and noble language. The book was first printed in 1599, went through five-and-twenty editions in Spain, and was translated into all the languages of Europe; it appeared in London, in 1623, as from an anonymous translator, for the Spanish name affixed, Don Diego *Puede-ser* (*May-be-so*) is evidently assumed; probably by the indefatigable Howell, who was at Madrid immediately prior to the date of its publication. Aleman wrote also a life of Saint Anthony of Padua, a treatise on orthography, and "The Beacon (Atalaya) of Life."

W. C. W.

ALEMAN, RODRI'GO, a sculptor, says Bermudez, of much celebrity in his time, about the beginning of the sixteenth century: he was probably a German. Rodrigo executed the figures and arabesque ornaments of the stalls of the choir of the cathedral of Plasencia; an extraordinary work, rich in every kind of grotesque device. He executed likewise the ornamental work of the stalls of the church of Ciudad Rodrigo, in which, however, he introduced serious subjects: he was paid for each stall 10,000 maravedis, or about 5*l.* 10*s.* sterling. (Bermudez, *Diccionario Historico de los mas ilustres Profesores de las Bellas Artes in España.*)

R. N. W.

ALEMAND, LOUIS AUGUSTIN, a French writer of considerable merit, was born at Grenoble in 1653, and brought up in the Protestant religion, which he abjured in 1676. He became an advocate of the parliament of Grenoble, and was distinguished for his talents at the bar, but nevertheless in 1693 he took the degree of doctor of medicine at Aix, in the hope of obtaining an appointment on board the fleet, in which he was disappointed. It may be conjectured from some expressions in his writings that, in spite of his talents and the zeal he manifested for his new religion, the proselyte was not looked upon with favour. For some time he appears to have lived at Paris actively engaged in literary pursuits, but being thwarted in various ways, to have returned to Grenoble, and followed up his legal career till his death in 1728. These few facts of his life are gathered from different sources and obscure statements, which do not always agree. The Biographie Universelle mentions 1643 as the date of his birth, and contains no allusion to his being an advocate.

The works of Alemand are remarkable for vivacity, and they are by no means deficient in judgment or in erudition. The first is a collection of critical remarks on the history of individual words, "Nouvelles Observations ou guerre civile des Français sur la Langue." Paris, 1688, 12mo. Goujet speaks of it in the highest terms, as both useful and entertaining, and expresses his regret that the anonymous author, who promised six more volumes, had not kept his word. He adds the information that in a copy he had seen the work was ascribed to Alemand; on which Artigny remarks, that Goujet had probably forgotten that this might be done on Goujet's own authority, in another work, his edition of Moreri. Artigny might have added that in that work it is also stated that the appearance of the continuation was prevented by the interference of the French Academy.

The next work by Alemand was an edition of some unpublished remarks of Vaugelas, of a similar character to his own, "Nouvelles Remarques de M. de Vaugelas, sur la Langue Françoise, Ouvrage posthume, avec des Observations, de M * * * * *, Avocat au Parlement." Paris, 1690, 12mo. This work had been placed in his hands for publication by the Abbé de la Chambre, the friend of him-

self and of Father Bouhours. Bouhours, incensed that another person should have been chosen for a task he would willingly have undertaken himself, assailed Alemand with equal rudeness and injustice in his next publication; but the remarks both of Vaugelas and of his commentator are mentioned with commendation by the best French critics. The next work of Alemand appeared with his name, "Histoire Monastique d'Irlande." Paris, 1690, 12mo. This work is dedicated to James II., his wife and son, and was written to gratify the curiosity the affairs of Ireland at that time excited. The author protests, in his introduction, that if the booksellers of Paris had been as fond of folios as the booksellers of London, he might have swelled his materials to that size, and he calls attention to a monastic history composed by an ex-Protestant, as a proof that it is wrong to regard with indifference "all sorts of new Catholics." He announces his intention of publishing an abridgment of Dugdale's "Monasticon Anglicanum" and "English Baronage," but the project appears never to have been carried into effect. This history of Irish monasteries, thus written to serve a temporary purpose, is a better book than might have been expected: it is the basis of the "Monasticon Hibernicum," published at London in 1722, which the anonymous editor, known to be Captain Stevens, states in the preface to be "neither a translation nor his own compiling," but due to Alemand, "as having laid the foundation and found most of the materials." Alemand also at the suggestion of Pelisson and de la Chambre undertook a "Journal Historique," or Annual Register, one volume of which, containing the year 1694, was published at Paris with the imprint of Strasburg, and is spoken of by D'Artigny as a work of great merit. He was obliged to drop the continuation, though he had another volume ready for the press, by the efforts of the proprietors of other periodicals, who succeeded in preventing him from obtaining the necessary privilege. A French translation of the "Medicina Statica" of Sanctorius appears to have been the only other work that Alemand published. (Moreri, *Dictionnaire Historique*, edit. of 1759, i. 324.; Article by Beuchot in *Biographie Universelle*, i. 481.; Goujet, *Bibliotheque Françoise*, i. 174.; D'Artigny, *Nouveaux Mémoires*, i. 277, &c.; Alemand's *Histoire Monastique*, &c.; and Stevens's *Monasticon Hibernicum*.) T. W.

ALEMA'NNIA, JOANNES DE, called also Giovanni Tedesco, a German painter who lived at Venice in the earlier half of the fifteenth century. His name is inscribed upon some pictures in Venice and in Padua, in company with that of Antonio Vivarini of Murano, with whom he must have worked in partnership. In the church of San Giorgio Maggiore is a picture of Saints Stephen and Sebastian, with the date 1445, and inscribed "Joannes de Alemania et Antonius de Muriano P.;" and in the church of San Pantaleone is a picture of the Virgin upon a gold ground, with the inscription, "Zuane, e Antonio da Muran pense, 1444;" where Zuane refers to the same painter according to Lanzi; but Ridofi and Zanetti suppose a Giovanni Vivarini and a brother of Antonio to be meant. In Padua also there is a picture inscribed "Antonio de Muran e Zohan Alamanus pinxit." After 1447, says Lanzi, this painter is not mentioned. (Zanetti, *Della Pittura Veneziana, &c.*; Lanzi, *Storia Pittorica della Italia.*) R. N. W.

ALEMANNI, ANTO'NIO, a Florentine poet, lived at the latter end of the fifteenth and commencement of the sixteenth centuries. His verses are cited in the "Vocabolario della Crusca," on account of the purity of their language. He was a great admirer and also an imitator of the burlesque style of Burchiello, and several of his pieces were printed at Florence in 1552, in 8vo., with those of Burchiello, under the title "Sonetti del Burchiello e di Antonio Alamanni alla Burchielesca." Many are likewise inserted in different collections: in the "Scelta di Laudi spirituali," published by the Giunti, there is one by Alemanni; in the collection entitled "Trionfi, Carri e Canti carnacialeschi," Florence, 1559, 8vo., there are three canti by him, and his "Etimologia del Becafico," which is a composition consisting of a single stanza, has been printed in several works, among others in vol. iii. p. 176. of the "Opere burlesche del Berni," Florence, 1723, 8vo. One sonnet is inserted in Rubbi's "Parnaso Italiano," vol. vi. p. 332., and another in Crescimbeni, vol. iii. p. 194. He also wrote "Comedia composta di nuovo dal plecharissimo Antonio di Jacopo Alamanni, ciptadino Fiorentino, cognominato Lalamanno, recitata nell' inclita Cipta di Firenze nella Compagnia di S. Marcho, la quale tratta della Conversione di Sancta Maria Magdalena. Firenze," 1521, 8vo. (Negri, *Istoria degli Scrittori Fiorentini*; Crescimbeni, *Comentarj intorno alla sua Istoria della volgar Poesia.* xi. 171. edit. 1702.; Mazzuchelli, *Scrittori d'Italia.*) J. W. J.

ALEMA'NNI, ARAMIN'INO, a celebrated jurisconsult of the fourteenth century, was born at Milan, and in the year 1351 was chosen, with ten others, to collect and digest the laws of his country. This work is preserved in manuscript in the Ambrosian library, under the title "Statuta Patriæ correcta, compilata, et in Ordinem digesta." (Argellati, *Bibliotheca Scriptorum Mediolanensium.*) J. W. J.

ALEMANNI, ARCA'NGELA, a Dominican nun of the monastery of S. Niccolò di Prato, was born of a noble family in Florence, and lived in the latter half of the sixteenth century. She was the companion of the celebrated Lorenza Strozzi, after whose

death in 1591 she wrote several letters concerning her life, which are known under the title "Epistolæ ad Zachariam Montium de piis Moribus et felici Morte ejus Materteræ dictæ Sororis Stroziæ, et aliæ ad alios." (Quétif et Echard, *Scriptores Ordinis Prædicatorum*, ii. 843.) J. W. J.

ALEMA'NNI, BASI'LIO, a Jesuit, was born at Milan, towards the middle of the sixteenth century. He has been called the Ovid of his age, on account of the excellence of his Latin verses. He wrote several tragedies and pastorals, which were recited in the college of Brera; also many elegies and epigrams and other pieces, the whole of which are preserved in manuscript in the libraries of the Jesuits of Brera and S. Fedele. (Argellati, *Bibliotheca Scriptorum Mediolanensium*; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ALEMA'NNI, BATTISTA, or GIOVANNI BATTISTA, was the son of the celebrated poet Luigi Alemanni, and was born at Florence on the 30th of October, 1519. His father having been banished from the Florentine territory, Battista accompanied him into France, where he became almoner to Queen Catherine de' Medici. He was afterwards made privy counsellor to the king, Francis I., who in 1545 conferred upon him the abbey of Belleville. In 1555 he obtained the bishopric of Bazas, which he resigned in 1558 for that of Mascon. His death took place on the 13th of August, 1581. His writings consist of three letters addressed to Benedetto Varchi, and inserted in the second vol. of the "Prose Fiorentine;" also three sonnets addressed likewise to Varchi, and published with those of the latter in the edition printed at Florence in 1557 in 8vo. He also edited his father's poem "La Avarchide," printed at Florence in 1570. (Negri, *Istoria degli Scrittori Fiorentini*; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ALEMA'NNI, COSIMO, was born at Milan about the year 1559, and at the age of sixteen entered the society of the Jesuits, of which four of his brothers also became members. He taught belles lettres for three years, philosophy for five, theology for eight, and during nine years he filled the office of prefect of studies. He made the profession of the four vows in 1595. His veneration for saints is said to have been unusually great; Saint Luigi Gonzaga, it is said, relieved him, by the aid of a miracle, from a profound melancholy by which he was oppressed. He possessed great learning, and in his lessons of theology and philosophy followed strictly the doctrines of Thomas Aquinas. His death occurred on the 24th of May, 1634. He wrote "Summa totius Philosophiæ e Divi Thomæ Aquinatis, Doctoris Angelici, Doctrina. 5 tom. Papiæ, 1618-23," 4to. An enlarged edition of the Moral Philosophy, and the greater part of the Metaphysics, edited by G. Fronteau, was published at Paris in 1639 and 1640, in fol. He also left behind him ready for the press a theological work entitled, "Correctiones in Fonsecam," which is deposited in manuscript in the library of S. Fedele at Milan. (Argellati, *Bibliotheca Scriptorum Mediolanensium*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ALEMA'NNI, GIOVANNI GIUSEPPE, the brother of Cosimo and Basilio, was born at Milan about the year 1556, and became a member of the society of Jesus, at the age of sixteen. His course appears to have been very similar to that of his brother Cosimo. He died in 1630. His works are — 1 "Orazione recitata nella Chiesa cattedrale per l' Incoronazione del serenissimo David Vaccà Prencipe della R. P. di Genova, li 15 Dic. 1587." 2. "Historia miraculosæ Imaginis B. M. Virginis Montis Regalis vulgo Mondovi." 3. "De Christiana Sapientia ad Principes Gentiles." 4. "Oratio de Inscitia Animæ Peste, ejusque Medicina." 5. "De veris Divitiis Oratio." 6. Tractatus de Elocutione." None o these appear to have been printed with the exception of the first, which was published with another oration by Ampegio Chiavari. (Argellati, *Bibliotheca Scriptorum Mediolanensium*; Alegambe, *Bibliotheca Scriptorum Societatis Jesu*.) J. W. J.

ALEMA'NNI LUIGI, born at Florence in 1495, of a noble family, studied in his native country, and became a good scholar and a poet. Having entered into a conspiracy against the cardinal Giulio de' Medici, who governed Florence for Leo X., he was discovered, and obliged to save his life by flight. He repaired to Venice, where he was well received in the house of the senator Cappello; but when Cardinal de' Medici became pope, under the name of Clement VII., Alemanni, thinking himself no longer safe in Venice, repaired to Provence, and afterwards to Genoa, where he became intimate with Andrea Doria. When the Florentines revolted against the Medici in 1527, Alemanni, with other emigrants, returned home, and took part in the councils of his countrymen. He was now sobered down by experience; he thought that Florence was no longer in a condition to return to its former tumultuous democracy, exposed as it was to the attacks of the powerful party of the Medici, and he advised his countrymen to place themselves under the protection of Charles V., the most powerful sovereign of the time, who could protect them from the Medici, with whom Charles was not then on good terms. He also suggested that previous conditions for the security of their municipal liberties should be made by means of his friend Andrea Doria, who had great influence with the emperor. But the hot-headed republicans rejected his advice, and even reviled him for servility. Alemanni thought it better to leave Florence a second time. The Medici soon made peace with

Charles, and, as Alemanni had anticipated, they obtained his consent to their project of reducing Florence by force.

Alemanni, having repaired to France, found a patron in Francis I., who was fond of letters, and who employed him in several missions, and bestowed upon him the order of St. Michael. In 1532 Alemanni published at Lyon an edition of his minor Italian poems in two volumes, which he dedicated to King Francis his benefactor, "Opere Toscane." In the following year, on the occasion of the marriage of the Dauphin with Catherine de' Medici, he dedicated to her his new poem on agriculture, entitled "La Coltivazione," published at Paris 1546. Catherine gave him the office of steward in her household. In 1537 Alemanni paid a visit to Italy, but not to Florence; he resided some time at Rome and Naples, and in 1540 he returned to France. He made his adieu to Italy in a sonnet which has been much admired, and in which he deplores the condition of his native country, which debarred him from residing in it. About 1544 he was sent by Francis on an embassy to Charles V. Being introduced to the emperor, he recited, as customary, a laudatory address to the emperor, in which he happened to mention the Austrian eagle. Charles [illegible], l'Aquila grifagnà che per più divorar, due becchi portà," a passage in one of Alemanni's poems, in which, alluding to the family escutcheon of Charles, he had spoken of the double-headed eagle, whose two beaks seemed to have been given to it in order that it might devour the more. Alemanni did not lose his presence of mind, but replied that he had written that line as a poet, and as a young party-man, but now he spoke as an ambassador, and as a man free from passion. Charles was pleased with the promptitude of the reply, and told Alemanni kindly that he ought not to complain of his banishment, since it had procured him such a liberal patron as Francis I., and that to the upright man all the world is his country.

After the death of King Francis, his successor, Henri II., continued to patronise Alemanni, who dedicated to him his new poem "Girone il Cortese," the subject of which is taken from the romantic legend of the Knights of the Round Table. He was employed by Henri on a mission to Genoa in 1551.

Alemanni died at Amboise, where the French court then was, in 1556. His son became bishop of Mascon. Of all his poems, the didactic one "La Coltivazione" is considered the best, and has been compared to Virgil's Georgics. He also wrote satires and epigrams in Italian, and a tragedy entitled "Antigone," which is nearly a translation of that of Sophocles. (Corniani, *Secoli della Letteratura Italiana*; Tiraboschi, *Storia della Letteratura Italiana*; Pignotti, *Storia della Toscana*; Mazzuchelli, *Scrittori d' Italia.*) A. V.

ALEMA'NNI, LUIGI or LODOVI'CO, was the grand nephew of Luigi Alemanni, the celebrated poet, and was born at Florence in the year 1558. He studied Greek under Vettori, and was also a good Latin, French, and Hebrew scholar. He applied himself by turns and with success, to theology, philosophy, mathematics, and astronomy, and his profile of the Inferno of Dante, presented by him to the Academy of the Alterati, is adduced as an evidence of his skill in cosmography. He died in the year 1603. His works are — 1. "Delle Lodi di Filippo Sassetti Orazione," inserted in part i. of tom. 4. of the "Prose Fiorentine." 2. Numerous Latin poems, mostly eclogues, preserved amongst the Strozzi manuscripts at Florence, codex 716. Three of these eclogues were published in the collection printed at Florence in 1719, under the title "Carmina illustrium Poetarum Italorum." 3. He translated the Pastorals of Longus, and furnished the manuscript of the Greek text from which Raffaello Colombasio edited the first edition, in 4to., Florence, 1598. 4. According to Soldani, he also wrote two very learned discourses and various minor pieces, and contemplated publishing an improved edi- [illegible] an end to these projects. Some of his verses are inserted in the "Concerto delle muse ordinato da Pier Girolamo Gentile." Venice, 1608, 12mo. (Soldani, *Orazione delle Lodi di Luigi Alemanni*, inserted in part i. vol. 4. of "Prose Fiorentine," 113—126.; Salvini, *Fasti Consolari dell' Accademia Fiorentina*, 325. 361.; Mazzuchelli, *Scrittori d'Italia.*) J. W. J.

ALEMANNI or ALAMANNI, NICCOLO', an ecclesiastic and librarian of the Vatican. He is said to have been born on the 12th of January, 1583, but whether of Grecian or Italian origin cannot be ascertained with certainty. Mazzuchelli and others state positively that he was a Greek, while Siberus suggests that he may have been a native of Venice or of one of its dependencies, and have acquired the reputation of being a Greek from the circumstance of having studied in the Greek college at Rome. The following, however, appears to be the best authenticated account: that he was placed in the Greek college, and having made sufficient progress in Greek and Latin learning, embraced the ecclesiastical profession; that, intending to return into Greece, he was desirous of being ordained to a subdeaconship by a Greek bishop, but having subsequently determined to remain in Italy, that he took the remaining degrees there. He became professor of rhetoric and the Greek language in the Greek college, and had amongst his pupils Francesco Arcudi and Scipione Cobelluti, afterwards secretary to Pope Paul V. By the interest of Cobelluti, Alemanni obtained the post of secretary to

Cardinal Scipione Borghese, and on the death of Baldassare Ansidei, keeper of the library of the Vatican in 1614, he was selected as best fitted to fill that important situation. His death occurred from a singular circumstance. It having become necessary to make excavations in the basilica of St. Peter in order to place a canopy over the great altar upon a bronze column, Alemanni was charged with the superintendence of the work, for the purpose of preserving the sacred relics of the dead from profanation. This duty he discharged with such unremitting care, and exposed himself so constantly to the unwholesome exhalations proceeding from the excavated ground, that he was seized with a sickness which terminated fatally on the 24th of July, 1626. The following is a list of his works: — 1. "Procopii Cæsariensis Ἀνέκδοτα, arcana Historia, qui est Liber ix. Historiarum, ex Bibliotheca Vaticana N. Alemannus protulit, Latine reddidit, Notis illustravit. Lugduni, 1623," folio. This, which was his most celebrated work, exposed him to much critical animadversion, particularly from Trivorius, Rivius, and Eichelius: the last attacked him with peculiar bitterness, and went so far as to charge him with forging the whole work. 2. "De Imperatoria Potestate in Ditrictis ac Francisco Cardinali Barberino restituta Dissertatio historica. Romæ, 1625," 4to. Grævius considered this dissertation of sufficient importance to be reprinted in his "Thesaurus Antiquitatum Italiæ," tom. viii. pars 4. 3. "Rogerii Comitis Calabriæ Donatio Ecclesiæ Militensi, e Græco Latine reddita a N. Alemanno;" inserted by Ughelli in his "Italia Sacra," 1644, tom. i. p. 1022. 4. "Carmina in Columnam Pauli V. e Templo Pacis in Exquilinum translatam." 5. "De Principis Apostolorum Sepulchro." 6. "Dissertatio de dextræ lævæque Manus Prærogativa ex antiquis Pontificum Nummis Paulum Petro Apostolo anteponentibus." (Erythræus, *Pinacotheca Imaginum illustrium*, 125.; Moreri, *Le Grand Dictionnaire historique*; Mazzuchelli, *Scrittori d' Italia*; Mandosius, *Bibliotheca Romana*, ii. 185.; Siberus, *De illustribus Alemannis*, 138.) J. W. J.

ALEMANS, a celebrated miniature painter, who lived at Brussels in the early part of the eighteenth century. He first studied oil painting in Florence; he afterwards visited Rome, where he made the acquaintance of a miniature painter, who induced him to follow the same line. Alemans painted some time for the court of the Elector of Bavaria at Brussels, when that prince held the office of governor of the Austrian Netherlands, and he executed many fine portraits. He was however so slow in his execution, that his sitters frequently lost their patience, and the portrait was left unfinished. Upon one occasion he demanded for a portrait, upon which he had bestowed the labour of nearly half a year, a hundred doubloons, upwards of three hundred guineas, and upon the party refusing to pay more than one tenth part of the demand, Alemans left Brussels in disgust, and returned to Rome, where he remained until his death. (Weyerman, *De Levens-Beschryvingen der Nederlandsche Konstschilders, &c.*)

R. N. W.

ALEMBERT, JEAN LE ROND D'. The father of D'Alembert was M. Destouches, to whose name was commonly added *Canon* (he was a commissary of artillery), to distinguish him from P. N. Destouches, the writer of comedies. His mother was Madame de Tencin, a lady of a remarkable life, which will appear in its proper place: here it is enough to say, that having obtained permission to leave the convent in which she had taken the vows, she was leading a life of pleasure and ambition at Paris, which continued until she was confined on suspicion of murder, owing to a suicide which was committed in her apartments. After her release, she changed her mode of life, and became the friend and associate of men of letters, and, strangely enough for an uncloistered nun, the correspondent of two popes in succession.

The illegitimate son of the couple above mentioned, the subject of this article, was exposed by his parents (but with some one, apparently, to watch what should become of him) near the church of St. Jean-le-Rond (now destroyed) at Paris. The exposure took place November 16. 1717, or the day after, and one of these is probably the date of the birth. The apparent weakliness of the child induced the commissary of police who found him (and who, perhaps, had his instructions) to place him with the wife of a glazier, whose name was probably* Alembert. His parents†, privately, within a few days of his being found, settled a yearly allowance of 1200 francs upon him, which amply sufficed for his early wants and education. It is said that as soon as his extraordinary talents became known his mother sent for him and discovered herself; and that his reply was, "Je ne connais qu'une mère, c'est la vitrière." There is another version of the words used; we have taken the one in the account of Madame de Tencin prefixed to her works.

D'Alembert has left an account of himself, in the third person, which we shall follow, adding from Condorcet and others in brackets. At four years of age he was placed at school, where he remained eight years, during the last two of which his master professed himself unable to teach him further. In 1730 he was removed to the Collége Mazarin, then under Jansenist direction. Here he records that he

* It is very odd that there should be no certainty on this point.

† Condorcet, in his Éloge, would seem to imply that the exposure was the act of the mother, and that the father, as soon as he was informed of it, came forward in the manner described. Certain it is that D'Alembert, who would not own his mother, was always on the most friendly terms with his father's family.

was told that poetry dried up the heart, and was recommended to read no poem but that of St. Prosper on Grace. [A commentary on St. Paul's Epistle to the Romans gave his instructors such an idea of his talents, that they advised his application to mathematics, thinking they might produce another Pascal.] his mathematical books to a friend; but almost without his knowing how (he says) they found their way back again; and after trying his new pursuit for a year, he resolved to follow his own taste. For several years, accordingly, he attended to nothing but the exact sciences; he did not even resume his literary studies, to which he had formerly been much attached, until about the time when he began his labours on the Encyclopædia. [These years were the happiest of his life, and his description of them to Condorcet was singular: he woke, he said, with a feeling of satisfaction at what he had to do in the morning, and in the intervals of his work, he was gratified by the thought of the pleasure he should receive at the theatre in the evening; while between the acts of the play, he looked forward to the still greater pleasure which awaited him the next morning. His foster-mother's remonstrances against his mode of life were, according to the above description, not a little misplaced: — "Vous ne serez jamais qu'un philosophe, et qu'est-ce qu'un philosophe — c'est un fou qui se tourmente pendant sa vie, pour qu'on parle de lui lorsquil n'y sera plus." The single drawback on his comfort seems to have been the constant finding in preceding writers of things which he had imagined to be his own discoveries: this persuaded him for a long time, as he told Condorcet, that he had no natural genius for the subject.]

He was elected to the Academy of Sciences in 1741, before he was twenty-four years old, in consequence of some memoirs which he had presented, particularly on refraction, and on the integral calculus, [and some corrections which he made in the "Analyse démontrée" of Reynau, then a classical work of instruction in France.] From this time his public life begins, and it will be convenient to separate biographical and literary details.

In 1752 the acquaintance of D'Alembert with Frederic of Prussia commenced by an attempt on the part of that king to induce him to settle at Berlin as successor to Maupertuis. The offers made were most liberal, and were repeatedly urged; a pension of 12,000 francs, apartments at the court, the patronage of the Berlin Academy, &c. D'Alembert's refusal was as positive as it could respectfully be; and one of his reasons was, that he found his life so agreeable that he would not risk the comfort Prussia, the latter renewed his solicitations; and repeated them in 1765, when a pension from the Academy, which had fallen in, and which should have been D'Alembert's, was delayed by the French government, which was offended by his book on the suppression of the Jesuits. D'Alembert was inexorable, but without giving any offence to Frederic, who continued his constant friend, and when, at the end of his life, he thought of travelling in Italy for his health, Frederic furnished him with ample means, and refused to receive them again, when the voyage was interrupted.

D'Alembert was elected to the Academy in 1754, and in 1756 obtained another pension of 1200 francs from Louis XV.; besides which, he was made a supernumerary pensioner of the Academy of Sciences in the same year; so that his means were from thenceforward ample for a person with his views. Had he loved money, he might easily have gratified this taste. In 1762 the Empress of Russia (Catherine II.) offered him the education of her son, with a hundred thousand francs of salary; and on his refusal pressed the office upon him by letter, appealing to his love of humanity not to let an opportunity pass of doing so much good, and offering to receive him *with all his friends*. Catherine, however, had no better success than Frederic; but D'Alembert, though he did not choose to quit France, and though perhaps he knew that it is difficult for an independent man to live on terms of intimacy with any * king or queen whatsoever, was sensibly flattered by the compliments thus paid him by heads with crowns upon them. The account of them occupies a most undue proportion of his short autobiography; and he adds one instance to the proof of the

* The King of Prussia, in one of his letters to D'Alembert, says he has been talking to a gentleman who passed twenty years in Siberia, and hints that D'Alembert was wise in not going nearer *to that neighbourhood*. "I have lived in a country where men who speak are hanged," said Euler to the Queen Dowager of Prussia, when, after his leaving St. Petersburg and settling at Berlin, that lady one day asked him why he was so silent.

general law, that no intellectual superiority whatsoever enables men to rate the notice of exalted rank at what they profess in theory to call its true value. Perhaps such a remark would not be altogether applicable with respect to the more than kingly eminence both of Catherine and Frederic; but personages whose names a biographer of must be said that this weakness did not go far; he received a vast deal more flattery than he gave, and, as far as his own countrymen were concerned, he courted no one, king or minister, and was in frequent disgrace with the latter for his freedom of speech. In 1760 he addressed a written account of his own character to a lady, which, making some allowance, is tolerably accurate, and very striking: he says it is his maxim to be very careful what he writes, tolerably careful what he does, and moderately careful what he says; accordingly he avers that he says many stupid things, writes hardly any, and does none. Had he said that he wrote none, and did very few, he might have come nearer the truth, and would have made the results of his practice agree better with the theory; but this account was written before he could rightly estimate the wisdom of his proceedings with regard to Mademoiselle de l'Espinasse. This young lady, who was also a natural child, became known to D'Alembert and others of the same note, in the capacity of companion to Madame du Défant. If we tear off the veil of sentiment which the French writers have placed upon her story, it seems to be as follows:—Having been dismissed by her protectress, who was jealous of her influence with the distinguished men who frequented the house (and whom, it appears, she used to receive in her own apartment without the knowledge of Madame du Défant), she was, by the influence of persons about the court, provided with a pension, apartments, and all that was necessary to set up on her own account as the goddess of a literary circle. This establishment she seems to have owed to great talent and power of conversation, united with knowledge of men's foibles and power of managing them. Marmontel says she did what she liked with Condillac and Turgot, and that as to D'Alembert, he was in her hands a mere child. When D'Alembert was obliged by a severe illness to quit the house in which he had always lived with his foster-mother, and to seek for purer air, he removed to the Boulevard du Temple, and Mademoiselle de l'Espinasse established herself with him as his nurse. They continued together after his recovery, not, according to his historians, otherwise than as brother and sister; a story which is not wholly incredible, for two reawith every sign even of contempt; for instance, among a large quantity of letters which she one day gave him to burn, he found every one which he had ever written to herself. A few hours before her death she acknowledged her faults towards him and entreated his forgiveness; her health was naturally feeble, and gave way on hearing of the death of a young Spanish nobleman whom she had captivated, and whose return to France was procured by her from his relatives upon a certificate obtained by herself (through D'Alembert!) from a physician at Paris, to the effect that his health required the air of France. This is an odd story: the young man had been recalled to Spain by his friends, when they heard of his devotion to Mademoiselle de l'Espinasse, and a more suitable wife had been found for him, to whom he was to have been married on his recovery from an illness with which he had been seized on his arrival: he was allowed to return to France on this certificate, and died on the way. Whether this account (which is extracted from Marmontel's memoirs by the editor of D'Alembert) be credible or not, it is asserted that the health and spirits of D'Alembert never recovered the shock they received from the death of the mistress or friend with whom he had lived twelve years (she died in 1776). At the end of the same year he lost another friend, Madame Geoffrin, under circumstances which were little calculated to alleviate depression of mind: her daughter took upon herself, from the moment the mother was taken ill, to exclude all the *philosophers*, on religious grounds; and this, it is asserted, in opposition to the wishes of the patient herself. Two years afterwards D'Alembert lost his friend Voltaire, after an intimate correspondence of more than thirty years. From this time till his death, which was caused by the stone, October 29. 1783, there is nothing to record.

The writings of D'Alembert show some-

thing of the sort of character which he attributed to himself in the autography above cited, particularly the correspondence. There is abundance of pleasantry, much satire, and little or no affectation. Brought up as he was in comparative retirement, and not introduced into the gay society of the capital till his mind and manners were tolerably well fixed, he did not acquire either the ease or the levity of the fashionable world. In this, and in every other point, the only person with whom it is curious to compare D'Alembert is his colleague and friend Voltaire: and the more so, because both go together in the minds of Englishmen of the last and present generation in the undiscriminating abuse which is lavished upon their common irreligion; while Diderot, infinitely below either in mind and attainments, makes a third. We cannot even allow the circumstance just named to be reason enough for entering upon the character of Diderot in this place; but Voltaire and D'Alembert are inseparable. The latter was thinking while the former was reading and writing, and consequently was as superior in justness and clearness as in depth. Even the sentiments of the two on the subject of Christianity were as different as could be: D'Alembert was a serious sceptic, Voltaire a laughing dogmatist. The satire of both, with two very different kinds of power, was showered upon the numerous instances of stupid fanaticism which came in their way, and their indignation upon the no less frequent displays of legal atrocity: but D'Alembert apparently felt no interest in carrying these arms further, while Voltaire found himself as much impelled to extract ridicule from the first chapter of Genesis as from the judgment of a provincial court, or the remonstrance of an injudicious abbé. If D'Alembert had set himself to write against revelation, he would have made most of his converts in England: Voltaire was the best imaginable apostle for the Frenchman of the old monarchy. Neither is, we imagine, ever called learned; but D'Alembert was as far from having gone through the extensive miscellaneous reading of Voltaire, as from possessing his brilliant but superficial range of thought. D'Alembert had little or no depth of reading, even in mathematics: he could do anything, and had no great need of a guide. He reinvented Taylor's theorem, but never, as far as appears, to the day of his death, was aware that another had been before him. He did not even take any pains to know the various new discoveries which were made around him in the physical sciences. But he is, beyond all comparison, the most philosophical of the French mathematicians, and the quantity of thought on the first principles of the exact sciences which is found in his writings is very large; insomuch that, in like manner as when the author of a formula is doubtful, the querist first ascertains whether or no it is Euler's, so when a good idea on the foundation of any part of analysis is to be traced to its source, it will be a saving of time to settle the claims of D'Alembert, before inquiring into those of any one else. As to other points of character, his pecuniary liberality, particularly to his foster-mother, always cost him a large part of his income; and his spirit towards other men of science was, we believe, in every instance, good. He and Clairaut were rivals, and no work of either appeared without finding a severe critic in the other; but D'Alembert, the more cautious and profound of the two, was generally on the right side of the question: we may add that their disputes never degenerated into squabble. Lagrange and Laplace both owed their first advantageous settlements in life to D'Alembert; the former at the Prussian court, the latter in a professorship at Paris. We shall now mention his writings in order.

The first work of any great note is the "Traité de Dynamique," 1743 (reprinted 1758, 1796). This work contains the celebrated *principle* which will always be known by D'Alembert's name. To the unmathematical reader it will seem strange that a maxim so apparently self-evident was not the foundation of dynamics from the time when it became a science; for it amounts but to this, that every force which is applied to a system must produce its whole effect somewhere; if not at its immediate point of application, then elsewhere. But it was not till the time of D'Alembert that the mathematical part of the subject was ready for the general application of this principle; and it is in rendering the principle operative by a true mathematical statement of it, accompanied by exemplification of its use, that the merit of D'Alembert consists. In 1744 he showed its application in the "Traité de l'Equilibre et du Mouvement des Fluides" (reprinted in 1770). To these must be added, "Réflexions sur la Cause générale des Vents," 1747; "Recherches sur la Précession des Equinoxes, &c.," 1749; "Essai d'une nouvelle Théorie sur la Résistance des Fluides," 1752; "Recherches sur différents Points importants du Système du Monde," 3 vols. 1754–56; "Opuscules Mathématiques," 8 vols, 1761–80. Of all these writings, which, with the articles in the Encyclopædia, constitute the mathematical writings of D'Alembert, there is but one thing to say in a short biography, namely, that they abound in new uses and extensions of the great calculus which Newton and Leibnitz had given half a century before; and that, in reference to the theory of gravitation, D'Alembert and Clairaut were the first who found or made their weapon sharp enough to attack anything which Newton had left to be conquered. His explanation

of the nutation was the first addition made by a Frenchman to the Newtonian theory. We may here mention the "Elémens de Musique suivant les Principes de M. Rameau," 1752.

The literary and philosophical works have been collected into eighteen volumes, by J. B. Bastien, with the title "Œuvres Philosophiques, Historiques, et Litéraires, de D'Alembert." Paris, 1805. It will be convenient to notice them in the order in which they occur, so as to facilitate reference to the volumes in which they are severally contained.

Vol. I. contains all the biographical matter and éloges, with D'Alembert's reflections on the loss of Mlle. de l'Espinasse; the "Réflexions sur l'Elocution oratoire et sur le Style en général," the "Discours préliminaire de l'Encyclopédie," "Explication détaillée du Système des Connaissances humaines" and the preface to the third volume of the Encyclopædia. This last-mentioned work was begun in 1750, and D'Alembert for a time was joint editor with Diderot. He withdrew as soon as it became a matter of turmoil from the interference of the government. It will be remembered that the articles on matters of religion were written by orthodox persons; and D'Alembert, we learn from his correspondence with Voltaire, was disgusted by the necessity of publishing matter contrary to his own sentiments: he would have either let the subject alone, or said what he thought. The preface to the Encyclopædia has been much praised, and the author himself calls it the fruit of the thought and reading of twenty years. It does indeed contain much thought, but no great amount of reading: a smattering acquaintance with the most noted authors would be enough for a D'Alembert to write this preface upon, as far as its erudition is concerned. The same may be said of all his writings, particularly of the prefaces to the mathematical works. It was, however, much too good for the work it was to precede: the celebrated Encyclopædia itself was but flimsy, and little more can be said of its better-known successor, the "Encyclopédie Méthodique," in matters of scientific research.

Vol. II. contains the "Elémens de Philosophie," with the supplements which were written at the instance of Frederic of Prussia. The parts of this volume which relate to the sciences are most admirable, and would of themselves bear out what we have said relative to D'Alembert as a mathematical metaphysician.

Vol. III., among miscellaneous matters, contains the "Essai sur la Société des Gens de Lettres et des Grands," and "De la Liberté de la Musique." The first is a cautious remark upon the consequences of the patronage of literature by Louis XIV. and his nobility: Condorcet dates from it a great improvement in the style of French dedications. The second is on a matter which was of importance, when to be of the Italian party in music might be a serious injury to a man's prospects.

Vol. IV. contains the memoirs of Christina of Sweden, various miscellanies, and the "Réflexions sur l'Inoculation," an argument in favour of the introduction of that practice. It has also the celebrated paper on the theory of probabilities, which shows that D'Alembert did not understand the first principles of that science.

Vol. V. contains the treatise on the suppression of the Jesuits, and the controversy on the article "Geneva" in the Encyclopædia. The former work satisfied neither party: he tells the Jesuits that he hopes their suppression will be permanent; and their opponents, that whereas the disciples of Loyola had the punishment of a turbulent nobility, theirs would be that of an insurgent mob. It was decidedly D'Alembert's opinion that the Jesuits were the strongest support of the papal see: and the general of that order is said (in a letter to the King of Prussia) to have cited him in a memorial to the pope, as an unsuspected testimony on that point. The controversy about the article "Geneva" arose out of the dislike of the clergy of that state to be called Unitarians, though they were not able to prove themselves orthodox.

Vol. VI. contains the éloges of Lord Maréchal, John Bernoulli, Montesquieu, and others. Vol. VII. those of Massillon, Despréaux (Boileau), Bossuet, and others. Vol. VIII. those of Fénélon, Fontenelle, and others. Vol. IX. those of many persons of less note. Vol. X. those of Fleury and others. Vol. XI. those of Fléchier, St. Pierre, and others.

Vols. XII. and XIII. contain the translations from Tacitus, Cicero, Addison, and Bacon, which have been favourably spoken of.

Vol. XIV. contains the prefaces to his mathematical works, and correspondence with various friends. Vols. XV. and XVI. contain the correspondence with Voltaire; and XVII. and XVIII. that with Frederic of Prussia. The prefaces are, among things of their sort, worthy of a high place. The correspondence is very much what the French call *piquant*, as might have been expected when a man highly sensible of the ridiculous, but rather reserved in his published works, wrote to his most intimate friends.

D'Alembert's opinion of Christianity has been the subject of much remark, and, from those who cannot believe the rejection of it to be conscientious, of much blame, we should say of unqualified abuse. But, worse than this, the political fever which followed the French Revolution gave rise to positive misrepresentation of a most remarkable kind. At that period there was hardly any term

short of atheist by which to represent what is now called a liberal, whether in religion or politics: the consequences of this spirit upon the description of the Encyclopædists may be easily imagined. While we were hesitating whether it would be worth while to correct the current misrepresentations relative to the manner in which D'Alembert bore himself towards those of other opinions, we saw a repetition of them in a respectable quarterly journal, which made us decide upon stating truly the case relative to the subject of this memoir.

D'Alembert's opinions were sceptical, in the real meaning of the word. "I knew enough of him," says Laharpe, "to be able to say, that he was a sceptic in everything except mathematics. He would no more have decided positively that there *was not* a revelation than that there *was* a God: only he thought the balance of probabilities in favour of the latter, and against the former."

His works, as to our present point, must be divided into those which were written for publication, and his private letters to his friends, published after his death. In the former, he treats religion in general with respect; in particular, not at all. Of such men as Massillon and Fleury he speaks with admiration, and (says Laharpe) "almost with sentiment, a thing very remarkable in him." ... "I do not think," says the same writer, "that he ever printed a single sentence which marks either hatred or contempt for religion." The testimony of Coëtlosquet, bishop of Limoges, is still stronger: "As to his works, I read them again and again, and I find nothing there but wit, information, and good morals."

In his letters to Voltaire, or rather in those of the latter to him, frequently occurs the famous phrase "*Ecrasez l'infâme*," destroy the infamous (person or thing, according to the context). There is hardly an educated person in England who has not seen some publication, or heard some statement, to the effect that Voltaire and D'Alembert spoke of the person and character of Jesus Christ in the preceding phrase, which is usually rendered "Crush the wretch." Few of those who have dwelt with such delight upon the maniacal absurdity with which they imagined themselves able to charge the most celebrated of the Encyclopædists have ever examined the statement for themselves: we hope so, at least. Before proceeding to quote passages, *with the context*, in which this phrase occurs, we must remind our readers of some of the disgusting details of the history of the times: —of the Jesuit Malagrida *, burnt alive at Lisbon in 1761, for what amounted at most to self-delusion, and what his church would call heresy, the real offence being generally believed to be political; —of John Calas, broken on the wheel in 1761 on suspicion of having murdered his son; the principal ground of suspicion being that the son was found dead, the father was a Protestant, and the son thought likely to have turned Roman Catholic; —of John De Barre, beheaded at the age of nineteen (in 1766, after having been sentenced to lose his tongue and hand, and to be then burnt alive; a sentence, the mitigation of which ten men were found to vote against in the parliament of Paris), for defacing or injuring a public cross. These things, and many other fruits of the spirit which they were of, more or less atrocious in character, were taking place during the period of Voltaire and D'Alembert's correspondence; while protestants at Geneva were, as far as their means extended, doing their best to rival their Catholic neighbours. This was the spirit which Voltaire truly called *l'infâme:* and if the passages we cite do not prove that this was what he meant, it follows, that any exclamation against murder and cruelty, if uttered by an avowed infidel, is to be considered as directed at the founder of Christianity.

The first time the phrase is used is in Voltaire to D'Alembert, of June 23. 1760. We give the original: —"Je voudrais que vous écrasassiez l'infâme; c'est là le grand point. Il faut *la* réduire à l'état où *elle* est en Angleterre .... Vous pensez bien que je ne parle que de la superstition; car pour la religion, je l'aime et la respecte comme vous."

D'Alembert to Voltaire May 4. 1762: — "*Ecrasez l'infâme* me répétez-vous sans cesse: eh, mon Dieu! laissez *la* se précipiter *elle*-même; *elle* y court plus vite que vous ne pensez."

Voltaire to D'Alembert February 13. 1764: — "*Ils* (les philosophes) *ne détruiront certainement pas la religion chrétienne*, mais le christianisme ne les détruira pas .... la religion deviendra moins barbare et la société plus douce. Ils empêcheront les prêtres de corrompre la raison et les mœurs. Ils rendront les fanatiques abominables, et les superstitieux ridicules ..... travaillez donc à la vigne, *écrasez l'infâme.*

The unvarying use of the feminine article in conjunction with the word *infâme* is by itself alone destructive of the peculiarly offensive meaning with which it has been construed. The first time it occurs, it is with a desire to reduce the *infâme* to the state in which *she* was in England: and, be it observed, the recommendation to crush the infamous — (the reader may put his own substantive), occurs in one place in the same paragraph with a declaration that the philosophers would certainly not destroy the Christian religion. What then is this *infâme?* The church of France as then constituted. Those who know the stake and the wheel only as matters of history, and whose

* Not that this case appears to have vexed the Encyclopædists as much as the others.

worst ecclesiastical grievance of the legal kind is a three-and-sixpenny church rate, must admit that it was rather singular that two persons, neither believing Christianity to be from God, both living among such atrocities as we have alluded to, and writing their most private thoughts to each other, should not lay the blame on the religion which they disbelieved, in so many words. That they, thus circumstanced, should draw the distinction between *fanatisme* and *Christianisme*, is a tribute to the latter which ill-deserved the interpretation which has called forth these remarks. (See the first volume of Bastien's edition, containing the autobiography of D'Alembert, the E'loges of Condorcet and Marmontel, &c.; also the *Biographie Universelle*, with Life by Lacroix.)

A. De M.

ALEN, EDMOND, or ALLEN, a native of Norfolk, was elected fellow of Corpus Christi College, Cambridge, in 1536. He obtained leave from his college to study abroad for a limited time, and afterwards he got this leave of absence extended two more years. He was an exile from England in the first year of the reign of Queen Mary, but on Elizabeth's coming to the throne, she appointed him one of her chaplains, gave him a commission to act under her as an ambassador, and nominated him to the vacant see of Rochester. He never enjoyed his bishopric, but died bishop elect in 1559, and was buried in the nave of St. Thomas's Church, London. His funeral sermon was preached by Master Huntingdon.

Strype says that he was a proficient in the Greek and Latin languages, "an eminent protestant divine," and "a learned minister of the gospel." (*Annals*, i. 134., *and Memorials*, ii. 30.) He wrote—"A Christian Introduction for Youth, containing the Principles of our Faith and Religion, One Book." London, 1548, 12mo.; 1550, 8vo.; and 1551. This last edition may be the same with a work in 12mo., which has the title "A Catechism, that is to say, A Christen Instruccion of the principall Pointes of Christe's Religion, (necessary as well for youth, as for other that be desirous to be taught how to geve a reckenynge of their faith, to learne,) gathered by Edmond Alen, and now newly corrected and augmented, 1551. London, Edward Whitchurche, 8th May, 1551." In this catechism he states that in six articles is contained whatever any Christian man or woman ought to believe or to do to the pleasure of God. These are the ten commandments, the twelve articles of belief, the Lord's prayer, baptism, the supper of the Lord, and the ecclesiastical discipline taught by the Lord. Each of these articles is explained in the questions and answers of a master and his scholar.

According to Tanner, Alen translated into English, "Alexander Alesius de auctoritate verbi Dei," "Philippus Melancthonus super utraque sacramenti specie et de auctoritate episcoporum," and "Conradus Pelicanus super Apocalypsin." The Exposition of the Revelations, published in the second edition of Erasmus's Paraphrase of the New Testament is a translation by Allen from the German of Leo Jude. (Tanner, *Bibliotheca Britannico-Hibernica*; Strype, *Annals*, i. 134.; *Memorials*, ii. 30.; *Life of Archbishop Parker*, p. 63.; Master's *History of Corpus Christi College*, ii. 1.)

A. T. P.

ALEN, or OLEN, JAN VAN, a Dutch painter who lived in Amsterdam in the latter part of the seventeenth century; he was born in 1651, and died in Amsterdam in 1698. He was remarkable for the facility with which he could copy the style of any master, which he did with such skill as to impose upon even good judges. Finding that the bird pieces of his contemporary Melchior Hondekoeter met with a very ready sale, Alen painted a great many pictures in the style of that master, and disposed of them as originals; which, by adding greatly to the number of Hondekoeter's, diminished their value in proportion, and injured that painter considerably. It is owing to this circumstance that we find so many pictures attributed to or bearing the name of Hondekoeter.

There were other artists of the name of Alen, who lived in the seventeenth century; a Folpert van Alen, a painter and engraver, called also, apparently, Van Alten Allen, according to a view of the city of Vienna drawn in 1686, and engraved at Amsterdam on two large plates, by J. Mulder. There is also a large view of Prague, dated 1618, with many figures, marked Van Alen. There are several prints and etchings of little merit, with the name of Folpert Van Alen; an engraver of this name also lived at Danzig in 1656. (Houbraken, *Schouburg der Nederlandsche Konstschilders, &c.*; Heineken, *Dictionnaire des Artistes, &c.*; Nagler, *Neues Allgemeines Künstler-Lexicon.*)

R. N. W.

ALENÇON (COUNTS, afterwards DUKES of), a line of French nobles of considerable importance in the middle ages. The earlier counts of Alençon were subject to the dukes of Normandy. The first was Guillaume (or William) I., on whom the castle of Alençon and its dependencies were bestowed by Richard II., duke of Normandy. He was previously lord of Bellême; but after this gift of the duke, he and his successors more commonly took the title of counts of Alençon. The counts of Alençon of this race were Guillaume I., who died 1028; Robert I., son of Guillaume I., killed A. D. 1033 or 1034; Guillaume II., surnamed Talvatius, (Talvat, or Talvas); another son of Guillaume I., expelled by his subjects A. D. 1048; Arnoul, son of Guillaume II., murdered 1048; Yves, another son of Guillaume I., died A. D. 1070; Roger de Montgommeri, son-in-law of Guil-

laume II., noticed elsewhere [MONTGOMMERI, ROGER DE], died A. D. 1094; Robert II., commonly known as Robert de Bellême, noticed elsewhere [BELLÊME, ROBERT DE], imprisoned by Henry I., A. D. 1112. During the captivity of Robert the county of Alençon was bestowed by Henry I., king of England and duke of Normandy, on Thibaut, count of Blois, and was by him transferred to his son Etienne (Stephen, afterwards king of England), but was restored, A. D. 1119, to Guillaume III., surnamed Talvas, son of Robert II. Guillaume died A. D. 1171; his successors were his son Jean I., who died A. D. 1191; Jean II., son of Jean I., died A. D. 1191; Robert III., another son of Jean I., died A. D. 1217; Robert IV., posthumous son of Robert III., died A. D. 1219. In him the first race of the counts of Alençon terminated, and the county was united to the crown.

In A. D. 1268 or 1269, Louis IX. (St. Louis) conferred the counties of Alençon and Perche on his fifth son, Pierre, on whose death they reverted to the crown. In A. D. 1293, Philippe IV. (le Bel) gave them to his brother Charles de Valois, who died A. D. 1325, and had for his successors, Charles II., noticed elsewhere [ALENÇON, CHARLES II., COUNT OF], killed A. D. 1346; Charles III., son of Charles II., became a Dominican monk A. D. 1361; Pierre II., son of Charles II., died A. D. 1404; Jean III., in whose time the county was raised into a duchy, noticed elsewhere [ALENÇON, JEAN III., COUNT, afterwards DUKE OF], killed A. D. 1415; Jean IV., son of Jean III., noticed elsewhere [ALENÇON, JEAN IV., DUKE OF], died A. D. 1476; René, son of Jean IV., noticed elsewhere [ALENÇON, RENÉ, DUKE OF], died A. D. 1492; and Charles IV., noticed elsewhere [ALENÇON, CHARLES IV., DUKE OF], died A. D. 1525. In him ended the line of the counts and dukes of Alençon of the house of Valois.

The duchy of Alençon and the county of Perche, which had reverted to the crown, were bestowed by Charles IX. on his mother, Catherine de Médicis. She (A. D. 1566) returned them to the king, who, the same year, bestowed the duchy on his youngest brother, François, noticed elsewhere (ALENÇON, FRANÇOIS, DUKE OF], on whose death it was again united to the crown. It was included in the apanage of Gaston of Orléans, brother of Louis XIII., and transmitted by him to his second daughter Isabelle, who married Joseph of Lorraine, duke of Guise, and died A. D. 1696 without issue. It was subsequently held by different branches of the royal family, and last of all by Louis XVIII., while Monsieur. (*L'Art de Vérifier les Dates.*) J. C. M.

ALENÇON, CHARLES, II., count of, was the brother of Philip of Valois, king of France, and son of Charles of Valois, count of Alençon, brother of Philip the Fair. In 1329, during the minority of Edward III. of England, and while Guienne was subject to that prince, his Gascon subjects made an irruption into Languedoc. Philip of Valois having commanded his brother Alençon to make reprisals, this nobleman attacked the town of Saintes and overthrew its fortifications. He commanded under the French king at the battle of Crecy in 1346, where he fell. He had rushed upon the English lines with the King of Bohemia and the Duke of Lorraine; but not being followed into the battle by his vassals, he was overpowered and killed. (Froissart, *Chronique.*) H. G.

ALENÇON, CHARLES, IV., duke of, was the son of René, and was born in 1489. At the age of eighteen he followed Louis XII. to the Italian wars. He was at the battle of Ghieradadda, (May, 1509,) where Louis commanded in person, and gained a victory over the Venetians, which gave a fatal blow to that republic. He married Margaret of Valois, sister of Francis I., afterwards queen of Navarre; and Francis superseded the Constable Bourbon in order to confer on him the command of the van of his armies. He fought with valour at the battle of Marignan (A. D. 1515), and two years afterwards received in addition to his domain, the duchy of Berry. He led the van at the battle of Pavia (1525), and by his misconduct contributed to the defeat of the French in that fatal encounter. He fled disgracefully from the field of battle soon afterwards, and, chagrined by this dishonour, and stung by the reproaches of Louise, the mother of Francis I., died of a broken heart. In him ended the royal line of Alençon. (*Hist de la Ligue de Cambray;* Guicciardini, *Istoria d' Italia;* Gaillard, *Hist. de Francois I.*) H. G.

ALENÇON, FRANÇOIS, duke of, was the youngest of the four sons of Henri II. of France by his wife Catherine de Médicis. He was born 18th March, 1554, and was at first called Hercule, a name which was afterwards, at his confirmation, exchanged for that of François. He had the small pox in his childhood, and was much disfigured by it. He early manifested a strong dislike to his brother Henri, duke of Anjou, afterwards Henri III., and retained it through life. Henri appears to have entertained an equal dislike to him, however policy may have led, on both sides, to occasional concealment. There was little in the character of François to attract either admiration or affection. He was devoid of address in all bodily exercises, and the consciousness of his defects made him jealous of all who were superior to him in these respects. Henri IV., who had seen much of him in early life, said of him, — "I shall be deceived if he ever fulfils the expectations formed of him. He has so little courage, and such duplicity and malignity of disposition, is so awkwardly made, has so little graceful-

ness in his deportment, and so little skill in all kinds of exercises, that I cannot persuade myself that he will ever do anything great." Sully, who has recorded this character, bears witness to its accuracy. He was created duke of Alençon by his brother Charles IX., A. D. 1566.

While Coligni was at Paris previous to the massacre of St. Bartholomew (A. D. 1572), Alençon showed great regard for him. It is hard to say whether this resulted from the respect which the high character of Coligni inspired, or whether it was the early manifestation of that policy which afterwards led Alençon to court the Huguenot party, though he hated them in his heart. It was about this time that the negotiations commenced for the marriage of Alençon with Elizabeth, queen of England. The match was proposed through the French ambassador in England, La Mothe Fenelon, by the queen-mother, Catherine de Médicis, who was influenced by the predictions of astrologers, that all her sons should be kings; and though Elizabeth raised objections on the ground of disparity of age (she being twice as old as her suitor), and also on account of the difference of religion, she did not decidedly refuse; and the negotiation was protracted for many years. The ambition of Alençon was also flattered by the hope of the sovereignty of the Netherlands, which the Huguenot party held out to him; and the war then carrying on in the Netherlands, as well as his marriage with Elizabeth, were subjects of conversation between him and Coligni.

After the massacre of St. Bartholomew, when the papers of Coligni were ransacked in the hope of discovering something which might extenuate the horror of that transaction, a paper was found addressed to the king, in which he warned him not to be too liberal in assigning an apanage to his brothers, and augmenting their influence. "This is your dearly beloved friend," said the queen-mother to Alençon sarcastically, as she handed the paper to the king. "How far he was my friend," replied the duke, "I know not; but this I know, that such advice could not be offered except by one faithful to his king, and most zealous for his interests." This reply, which De Thou has recorded, seems to indicate that his regard for Coligni was sincere: to which we may add, on the authority of Marguerite de Valois, sister of Alençon, and wife of Henri, king of Navarre (afterwards Henri IV. of France), that the Huguenots induced her brother and husband to bind themselves by an engagement to avenge Coligni's death. Navarre and Alençon were at this time closely allied.

The war of the two parties, Roman Catholic and Huguenot, was resumed after the massacre, and Alençon was engaged (A. D. 1573) in the siege of La Rochelle, the stronghold of the Huguenots, under the command of his brother, the Duke of Anjou. While thus occupied, he continued his suit to Elizabeth, and addressed several letters to her. The protracted defence of the town gave opportunity for the formation of parties in the besiegers' camp, and Alençon became the chief of the discontented party. Various plans were proposed; to seize Angoulême and St. Jean d'Angély; or to desert in a body and to take refuge in La Rochelle, or on board the fleet which Montgommeri had raised for its succour, or in England; but the advice of La Noue, who was then in the camp, set aside these purposes; and the conclusion of peace removed the immediate occasion of them. Alençon proposed now to visit England, but Elizabeth warned him that the feelings excited by the massacre of St. Bartholomew would render his presence undesirable, until he had given some proof of his regard for the Huguenots, which his presence at the siege of La Rochelle had rendered doubtful. On his return to Paris he became suspected by the king, and this led him to strengthen his connection with the King of Navarre, who was uneasy at his own position, and apprehensive of the king, the queen-mother, and the family of the Guises. Anjou had gone to Poland, where he had been elected king.

The incapacity of Charles IX., enfeebled by disease, had thrown the reins of government (A. D. 1574) into the hands of the queen-mother and the Guises; and those of the Catholics, who were jealous of their influence, formed a third party, that of "Les Politiques," at the head of which was the Montmorenci family. This party required the nomination of Alençon as lieutenant-general of the kingdom, but Catherine, jealous of her youngest son, suggested to Charles the nomination in preference of the Duke of Lorraine, his brother-in-law. Alençon then negotiated with the Huguenots, and formed a plan with Navarre and the Prince of Condé to withdraw into the provinces where the Huguenots predominated, and renew the war. He had previously renewed his proposal to visit England, and Queen Elizabeth had consented to his coming over, but his engagement with the Huguenots delayed his visit, and subsequents events hindered it; for the execution of his engagements with the Huguenots having been prevented by his own indecision, the whole affair (which was designated "La prise d'armes du Mardi-gras") was discovered; the duke himself and Navarre placed under guard; La Mole and Coconnas, two of Alençon's confidants and advisers, put to death; and the Marshals Montmorenci and Cossé, who were the leaders of the Politiques, thrown into prison. Condé and some others escaped. Alençon and Navarre were examined; the former weakly confessed everything, but the latter behaved with more dignity. Apprehensions were entertained that it was intended to put them to death, and Marguerite of Valois, wife of Navarre, undertook to procure the

escape of one of the two disguised as one of her retinue; but the plan failed because they could not agree which it should be. War with the Huguenots, of whom Condé now declared himself the head, recommenced, and continued until after the death of Charles IX., 30th of May, 1574.

The crown devolved on Henri III., lately duke of Anjou, who was in Poland; and until his return, the queen-mother exercised the functions of regent. She professed to set Alençon (who now took the style of "Monsieur") and Navarre at liberty, but they were still watched; nor was the restraint taken off after Henri's arrival (5th September, 1574), though he again declared them to be at liberty. Elizabeth of England had interceded on their behalf; and the negotiations for Alençon's marriage with her were renewed by the queen-mother and Henri.

In September, 1575, Alençon succeeded in escaping from court, and proceeded to Dreux, a town within his own domain; from which he issued a manifesto, setting forth the maladministration of the government by the evil councillors who surrounded the king; declaring that he had escaped from the court because he was treated with dishonour and his safety endangered, and because men of all classes had their eyes fixed on him and were imploring his aid; giving assurance that he had no views of private vengeance or aggrandizement, but only to remedy the evils of the state by the regular course of a free assembly of the states-general; promising to both Catholics and Protestants his protection, and inviting all to join him in execution of his purposes. He was joined by the "Politiques" and the Huguenots; but in the mean time he dispatched a confidential messenger to the pope, to assure him that his negotiations with the heretics were the result of necessity, and were merely for the purpose of employing their forces for the pacification of the kingdom, and not with the view of joining his interest with theirs. It was in vain that the queen-mother sought to draw him off from his confederates, and at his requirement released Montmorenci and Cossé. He remained firm; and having assembled a powerful force, and the King of Navarre having also escaped, the confederacy against the court was so strong, that peace was made the 6th May, 1576, at Châtenoy near Château Landon, on terms highly favourable to the confederates, especially to Alençon, from whom the peace was designated "the Peace of Monsieur." He received, as an addition to his apanage, the duchies of Anjou, Touraine, and Berry, with the right of presentation, previously possessed by the king, to all ecclesiastical dignities and benefices in those provinces; all other rights of royalty, and a pension of 100,000 crowns. His whole revenue, thus augmented, was estimated at 400,000 crowns. From this time he was commonly designated, either "Monsieur" or "Duke of Anjou." He retired to Bourges, one of the cities included in his apanage, and there formed a small court. He continued his negotiations in England for his marriage with Elizabeth; and sought to obtain the command of the forces of the insurgents in the Netherlands, which some parties there had before contemplated to procure for him. In fact, the council of state of the Netherlands invited him in the latter end of the year 1576, to undertake to assist them at the head of an army.

Having obtained his own purposes, Alençon began to show his dislike to the Huguenot party, and after a short interval, was prevailed upon to return to court, where he was received by his brother Henri III. with great apparent cordiality. His repugnance to the Reformed now became avowed: he declared that to hate them it was only necessary to know them, and that there was only one man in the party of any worth, namely, La Noue, who was then in Flanders. He even signed the Catholic League which had been lately formed; and of which Henri, jealous of the Guises, desired to place himself at the head: but it is probable that Alençon signed rather at the instigation of the king, than from his own wish; and that the king's desire was rather to control the League, than fully to carry out its objects. When the violence of the states-general at Blois had led to a renewal of the war (A. D. 1577), Alençon commanded the army sent into Berri and Auvergne against the Huguenots; and having taken La Charité on the Loire in Le Nivernois and Issoire, near the Allier in Auvergne, burned the latter, and put the townsmen, with very few exceptions, to the sword. The war was however soon brought to an end by the peace of Bergerac, to the observance of which Alençon swore, as well as the king and the queen-mother.

When Alençon returned to Paris, though he engaged in the debauchery which disgraced the court, he lost no opportunity of increasing the contempt into which the king had fallen. He continued at the same time his negotiations and intrigues in the Netherlands, where the increasing distress of the states made his assistance more important. Henri was jealous of his brother's purposes; and the quarrels of Bussi d'Amboise, the duke's "mignon," or favourite, with the "mignons" of the king, aggravated the mutual hatred of the brothers; so that Alençon designed to quit the court, but was arrested by the king in person. An apparent reconciliation was effected by the queen-mother; but Alençon being still watched, determined on making his escape, which he effected, 14th of February, 1578, by means of his sister Marguerite of Valois, who, with her attendants, let him down by a rope from her chamber window into the ditch of the Louvre. He immediately fled to Angers. Henri, alarmed, sent the queen-mother to know what were

the grievances of which his brother complained, and what were his designs; to which Alençon replied, that he intended nothing hostile to the king or the state, but that his views were wholly directed to foreign countries.

In effect he was preparing to march into the Netherlands; and for this purpose assembled an army of 8000 infantry and 1000 horse, with which he marched to the frontier of Hainault. He was received early in August, 1778, into Mons; and by treaty, signed at Antwerp, on the 13th August, was declared protector of the liberty of Belgium. All the conquests which he should make on the right bank of the Meuse were to be ceded to him, and as security, the fortresses of Avesnes, Landrecies, and Le Quesnoy were placed in his hands. In return, he engaged to maintain an army of 10,000 infantry and 2000 horse for three months; and after that period, if the war should continue, 3000 infantry and 500 horse for the service of the states; and to replace under their dominion all that he should conquer on the left of the Meuse. He was to have, when present with the army, the command jointly with the chief officer whom the states should appoint to act for them; but was to leave the civil government wholly in their hands. They engaged, however, that in case of their finally breaking off from the dominion of their prince (Philip II. of Spain), they would choose the duke in preference to all others as their prince.

The duke effected little beyond taking one or two unimportant fortresses; and the jealousies of the Catholics and Protestants, and of the allies of the states, prevented any important results from the large force which had been collected. He therefore disbanded his army and returned to France, from whence (early in 1579) he passed over to England, to concert with Elizabeth the measures to be pursued in the Netherlands, or to press the affair of his marriage with her, for which negotiations had been renewed. From England he returned to Paris, where he was received by his brother with seeming cordiality. During his abode at Paris, his former favourite, Bussi d'Amboise, was killed by a person whose wife he had debauched; and there is reason to believe that the injured husband was instigated by the duke, who was weary of Bussi's ferocity and presumption.

He pursued, during the year 1579, his designs both of marrying Elizabeth and of obtaining the sovereignty of the Netherlands. In June, 1580, the states, who had signed the union of Utrecht, appointed him commander-in-chief of their forces, and in August they offered him the sovereignty over them. He gladly accepted the offer, and having prevailed on his brother to make proposals of peace to the Huguenots, who were again in arms, went into the south of France to negotiate with them. The negotiations lasted till nearly the close of the year: but peace was at last concluded, and many adventurers, both of the Huguenot and Roman Catholic armies (among them Maximilian de Bethune, afterwards the great Duke of Sully), enlisted under Alençon, who in the beginning of August, 1581, led his forces, consisting of about 10,000 infantry and 4000 cavalry, to the relief of Cambrai, then besieged and reduced to extremity by the Spaniards under the Prince of Parma. His approach caused the siege to be raised, and he entered the town in triumph on the 17th of August. The remaining operations of the campaign were unimportant, except that the duke treacherously seized Cambrai, disarming the garrison of the states' troops, and occupying the place with his own soldiers. When the governor exclaimed against the treachery, the only answer he obtained was an insulting laugh at his Picard accent. After this Alençon passed over into England (Nov. 1581), where the arrangements for his marriage had been so far completed by his agent Simier, that the marriage articles were agreed to. Elizabeth received him with every mark of honour and affection, and went so far as publicly to present him with a ring: but the opposition of some of her leading councillors and the repugnance of the people, who apprehended danger to the Protestant religion, prevented matters from being brought to a conclusion; and the duke, after a stay of three months, returned (Feb. 1582) into the Netherlands. While in England he had sent an embassy to Lübeck, to induce the Hanse Towns to make up their existing disputes with Elizabeth, and to join in alliance with her.

On his landing at Flushing he was honourably received by the Prince of Orange, and proceeding to Antwerp was installed as Duke of Brabant with the greatest solemnity (19th February), the Prince of Orange assisting at the ceremonial, which De Thou has described with great minuteness. The duke, however, shortly became jealous of the influence of Orange; so that, on the attempted assassination of the latter by Jauregui at Antwerp (13th March), the French were suspected of having instigated the attempt; and it was only by the papers found on the assassin that the suspicion was removed, and the tumults prevented which it was on the point of occasioning. The wound of the Prince of Orange delayed for a time the opening of the campaign; and when it commenced, the operations of the two armies were unimportant. Both sides however kept the field until the winter, when, after suffering severely from the weather, and from scarcity and disease, they went into winter quarters. Just about this time the duke received a considerable reinforcement from France under the Duke of Montpensier and Marshal Biron.

He was now induced by the persuasion of

several of his officers to attempt the seizure of the towns in which his troops were quartered, in the hope of acquiring thereby an unrestricted sovereignty. Antwerp, the most important of these towns, he undertook to seize himself. The attempt was made on the 17th of January, 1583, but was defeated by the bravery of the citizens, and the prudence and skill of the Prince of Orange: the duke lost 1200 men in the conflict, and was driven out of the town. The attempts on Bruges, Alost, Nieuport, and Ostend also failed; but Dunkirk, Dixmuiden, Dendermonde, Vilvorde, and Berg St. Winox were seized. The prudence of Orange and the intervention of the French king prevented the rupture from proceeding further; and a convention was signed for the restoration of the towns which had been seized and for renewing the agreement by which the duke had been elected duke of Brabant. So great however was the odium excited by his treachery, that he deemed it better to withdraw into France and wait until time should have abated the feeling against him, and made the people of the Netherlands again desire his presence. He left Dunkirk, to which he had retired, and landed the 28th of June, 1583, at Calais, from whence he set out for the neighbourhood of Cambrai (of which he appears to have retained possession), where he began to collect an army, in hopes of regaining his power. He sent messengers to the assembly of the states at Middelburg, suggesting to them that, provided they would hold out to the French king the hope that the duchy of Brabant should come to him in case of the duke's death without issue, he would be induced openly to declare against Spain, and so put a speedy end to the war. But the states were too far alienated to recal him, and he retained only the title of Duke of Brabant.

His health was now declining, and a visit which he paid to the court of his brother in February, 1584, accelerated his decay. In the mean time the states, pressed by difficulties, had come to the intention of recalling him, and he received their ambassadors at Château Thierri, where, except during his short visit to court, he had spent the winter. But his health was now irrecoverably broken; and after a lingering illness, he died 10th of June, 1584, aged thirty. Though he acted a conspicuous part in the troubled period in which he lived, he possessed few commendable qualities; and his last days were embittered by his own regret at his failures, and by the general contempt and hatred into which he had fallen. (Simonde de Sismondi, *Histoire des François;* Thuanus (De Thou), *Historia sui Temporis;* D'Aubigné, *Histoire Universelle;* La Popelinière, *Histoire de la France;* Marguerite de Valois, *Mémoires;* Sully, *Mémoires;* *L'Art de vérifier les Dates;* Camden, *History of Queen Elizabeth.*) J. C. M.

ALENÇON, JEAN III., count, afterwards duke of, was born A. D. 1385, became count of Perche before A. D. 1396, and count of Alençon on the death of his father, Pierre II., A. D. 1404. He had previously married a daughter of Jean de Montfort, duke of Bretagne. He was one of the leaders of the Orléans or Armagnac faction, in their struggles with the Burgundians, and took part both in their warfare and in their treaty with the King of England, Henry IV. In A. D. 1412 the strong places of his county of Alençon were taken by the royal army (the king being then in the hands of the Burgundians), but were retaken the same year by the help of the English auxiliaries sent by Henry IV. In A. D. 1414 he took part in the siege of Arras, then occupied by the Duke of Burgundy, who had been driven from the court; and in the same year he was raised to the rank of duke of Alençon. He was killed (25th of October, 1415) at the great battle of Azincour or Agincourt, gained by the English under Henry V. He was one of the commanders of the main body of the French, and distinguished himself greatly by his courage. "During which battle," says Monstrelet, "the above-mentioned Duke of Alençon, with the aid of his followers, bravely penetrated a considerable way into the array of the aforesaid English, and came pretty near the King of England, fighting with great strength, so that he wounded and beat down the Duke of York; and then the said king, seeing this, approached to raise him, and stooped a little, and then the said Duke of Alençon struck him with his battle-axe upon the helmet, and knocked off a part of his crown. While doing this, the king's bodyguard closely surrounded him, and he, perceiving that he could not escape the peril of death, lifted up his hand and said to the said king, 'I am the Duke of Alençon, and I surrender myself to you.' But though he (the king) wished to admit him to surrender, he was immediately killed by the said guards." (Monstrelet, *Chroniques;* Juvenal des Ursins, *Histoire de Charles VI.;* Le Laboureur, *Histoire de Charles VI.;* *L'Art de Vérifier les Dates.*) J. C. M.

ALENÇON, JEAN, IV., duke of, son of the Duke of Alençon, who fell at Agincourt. He took an active part in the war against the Duke of Bedford, whom Henry V. had left regent of France, and being made prisoner by the English at the battle of Verneuil in August, 1424, he was confined in the castle of Crotoy in Picardy for three years, having refused to acknowledge Henry VI. of England as king of France. He was obliged to pay an enormous ransom for his release, and to raise it was forced to sell part of his domains. These transactions involved him in a brief war with the Duke of Bretagne. He was again engaged in the war with the English,

in which he distinguished himself greatly, and enjoyed great favour with the king. Subsequently he fell into disgrace, and when after the expulsion of the English, and the final establishment of Charles VII. on the throne, he presented himself at court, he did not meet with that favour to which, on account of his services, as well as of his rank as a prince of the blood, he thought himself entitled. Disgusted with this treatment, he joined the party of the dauphin, afterwards Louis XI., who had formed a confederacy and was waging war upon his father; and being a man of an intriguing and dangerous character, he entered into all the projects of the turbulent spirits who surrounded Louis. He formed the design of recalling the English who had lately been expelled from France after so great an expense of blood and treasure. His plan was to support the invasion of the English by an insurrection within the kingdom. Alençon by his personal accomplishments had gained the affections of the French nation, and possessed many adherents among the malecontent nobles who had survived the war. He had paved the way for his desperate enterprise by opening a correspondence with Talbot, when that general surprised Bordeaux in 1452; and having thus established a connection with the English court, he invited Richard, duke of York, then protector, to undertake the expedition. He promised him an easy conquest; represented that Charles, being occupied with the intrigues of his factious son, was in no condition to resist the restoration of the English dominion in France; and he engaged to deliver to the English some fortresses which he commanded in Normandy. The Duke of York eagerly listened to these proposals, which were carried to London by Huntingdon, an Englishman, whom Alençon had found at La Flèche in Anjou. The English nation had always regretted the loss of Normandy and Guienne; and the protector hoped to strengthen the house of York, then (1455) on the eve of the civil war, by the recovery of these provinces. Margaret of Anjou, notwithstanding her connections with the French king, who favoured the house of Lancaster, seconded an enterprise which was highly popular in England. A treaty was quickly concluded by which, among other articles, the daughter of the Duke of York was affianced to the son of Alençon. Though rumours had been diffused of this dangerous conspiracy in the north of France, it had eluded the vigilance of Charles, at that time in the Bourbonnois; and the plot was already ripe for execution, when it was discovered to the French king by one of Alençon's creatures. In addition to Huntingdon, that nobleman had employed as the agents of his correspondence with England two ecclesiastics, his confessor, a Jacobin of Argentan, and his almoner, whose name was Gillet. The latter, from real or feigned apprehension lest his frequent journies to London should excite suspicion, persuaded Alençon to intrust his next letters to the hands of Peter Fortin, a lame mendicant. They were inclosed in a hollow staff. Fortin, instead of proceeding to England, carried them to the French king, who was then in the Bourbonnois.

Charles, who had passed his life in civil war, and had only attained tranquillity in his declining years, was much moved by this treachery in a prince of the blood. He immediately commanded Dunois to proceed to Paris and arrest Alençon, who had arrived there to complete his preparations. Dunois surrounded his hotel with a formidable force, (May, 1456,) and after apprehending him, conducted him first to Melun, and afterwards to the castle of Chantelle, where he lay for two years. In 1458 the king put him on his trial, and for that purpose summoned the parliament to Montargis: but being apprised that the English fleet was about to put to sea, he removed the sitting to Vendôme. No criminal trial of equal magnitude had occurred since that of Robert, count of Artois, in 1331; and being contained in the register of the parliament, it remains a valuable record of the ancient mode of procedure against peers of France. Gillet and Fortin both gave evidence against him; the projected invasion and insurrection were proved by his own letters, and he himself avowed his guilt. He was condemned to be beheaded, 10th Oct. 1458. Charles remitted the capital penalty, but kept him in prison during the remainder of his reign.

Louis XI., when he succeeded his father in 1461, set Alençon at liberty. This prince, from the moment of his accession, was beset by the faction of nobles which he himself had stirred up against his father. Alençon, released from captivity, could not remain at rest. After procuring the assassination of the witnesses who had given evidence against him, he returned to his former associates, resumed his schemes of agitation, and was active in forwarding that combination of the French nobles which, under the name of "the league for the public good," menaced Louis during the first part of his reign. Every rebellion attempted against that able prince tended to increase his power. Alençon, finding his hopes from domestic insurrection cut off by the suppression of this conspiracy, renewed his treasonable correspondence with foreign powers. He entered into a negotiation with Edward IV. of England, the son of his former ally the Duke of York; he made a treaty with Charles the Bold; and as these princes were then (1474) uniting their arms for the invasion of France, he, in concert with the Count St. Pol, the constable, secretly promised them assistance. His practices being detected, he was arrested

by Tristan l'Hermite. He was a second time brought to trial before the parliament, and a second time condemned to death, 18th July, 1474. This sentence was again commuted by Louis for imprisonment. Alençon was thrown into the castle of Loches, from whence he was transferred to the tower of the Louvre, where he died. He was a man of restless ambition, the indefatigable adversary of two successive kings, Charles VII. and Louis XI., and one of the last of that turbulent and barbarous aristocracy which, after wasting France through all the middle ages, and exposing their country to the incursions of England, fell under the despotic power of Louis XI. (J. Chartier, *Histoire de Charles VII.; Anciennes Lois de France*, Isambert, tom ix. ; Daniel, *Hist. de France.*)

H. G.

ALENÇON, RENE', duke of, son of John, duke of Alençon, was one of the victims of Louis XI. Reduced to poverty by the confiscation of his father's estate, he took refuge at the court of the Duke of Brittany. Thither he was pursued by the unrelenting vengeance of Louis. He was arrested and imprisoned for some time in an iron cage at Chinon, and afterwards brought to trial before the Parliament. For what offence he was involved in this prosecution, nowhere distinctly appears. The subjection of the princes of the blood and the depression of the aristocracy were the main objects of Louis's policy. The parliament, unwilling to convict Alençon of treason, but afraid to acquit him altogether, found him guilty of disobedience. He remained in prison during the rest of this tyrannical reign, but was released and restored to his honours by Charles VIII. He died in 1492. (*Biog. Univ.*)

H. G.

ALE'NI, GIU'LIO, an Italian Jesuit whose name is often written Alenio; but as he was born at Brescia, and is called Aleni by Mazzuchelli, who was himself a Brescian, that form is probably correct. He is stated to have entered the society of Jesuits in 1600, in the eighteenth year of his age, from which it may be inferred that he was born in 1583. He went to the East before he had attained priest's orders, impelled by an ardent desire of commencing missionary labours. He landed at Macao in 1610, and after a short time he began to teach mathematics. Obtaining access by this means into Chinese families, he soon made proselytes, and he continued his exertions for thirty-six years with distinguished success. He was the first to preach the Christian religion in the province of Shan-se : he caused the erection of several churches in the principal towns of the province of Fuh-këen, and he baptized some thousands of converts. He held the office of superior in various residences for twenty-three years, and of the whole vice-province for seven. He died in China in the month of August, 1649.

The list of his works written in Chinese and published in China, as given in the "Biblictheca Scriptorum Societatis Jesu," is extremely curious. It is as follows : —1. A Life of Christ, in eight volumes: no doubt in eight Chinese volumes, or, as they are called, *pun*, an expression which might perhaps be more properly translated "numbers," as four or five of such *pun* are required to make up the thickness of an ordinary European volume. 2. On the Incarnation of Christ. 3. The Life and Passion of the Lord of Heaven, expressed by Images ("Tëen choo keang sang chŭh seang king keae"). A copy of this work is in the royal library at Berlin, and a short description of it is given by Klaproth, from which it appears that the name of the author, Giulio, is represented by three Chinese characters, which may be pronounced E-jŭh-leaou, and that the publication was revised and seen through the press by Father Emanuel Diaz. The book is an adaptation from a work by Father Jerome Natali, "Annotationes in Evangelia," and the Chinese woodcuts are said by Weiss to be copied, but he does not state with what success, from the copper-plates by Wierx, an excellent engraver, with which the original is ornamented. 4. On the Sacrifice of the Mass, in two volumes. 5. On the Sacrament of Penance. 6. On the Origin of the World, proving the Existence of God. 7. Dialogues, in which the principal errors of the Chinese, and the doubts they usually propose, are refuted. 8. St. Bernard's Dialogue between the Body and Soul, translated into Chinese verse. This must have been a peculiarly difficult undertaking. The language of poetry in China varies considerably from that of prose, and abounds with obscure expressions, which frequently, even at the present day, baffle the best European scholars. 9. On European Studies and Sciences. 10. The Theatre of the World, divided into five parts, in which the leading particulars with regard to Europe and the other parts of the world are explained. A copy of this interesting work, in two volumes folio, was to be found at the Jesuits' library at Rome in 1675. 11. Geometry explained, in four books. 12. The Life of Matteo Ricci, the Jesuit apostle in China. 13. The Life of Dr. Michael Yang, a Chinese conspicuous for sanctity. 14. The Life of Shang Michael, a young Chinese of distinguished merit from the province of Fuh-këen. (Ribadeneira, *Bibliotheca Scriptorum Societatis Jesu, opus recognitum a* Sotvello, p. 529, &c. ; Mazzuchelli, *Scrittori d'Italia*, i. 434. ; Article by Weiss in *Biographie Universelle*, lvi. (or vol. i. of Supp.) 157, &c. ; Klaproth, *Verzeichniss der Chinesischen Bücher der Königlichen Bibliothek zu Berlin*, p. 183, &c.)

T. W.

ALE'NI, TOMMA'SO, an Italian painter, called il Fadino, born at Cremona in 1500, was the scholar of Galeazzo Campi, in whose

manner he painted so exactly that their works cannot be distinguished. They painted in the old style of the Quattrocentisti, in a feeble manner; they executed some works together in the church of San Domenico at Cremona. (Orlandi, *Abecedario Pittorico*; Zaist, *Notizie istoriche de' Pittori, &c. Cremonesi.*) R. N. W.

ALEOTTI, GIAMBATTISTA, an Italian engineer and architect, of whose life few particulars have been recorded, nor had any one pretended to fix any date as the year of his birth, until Frizzi, the author of the "Storia di Ferrara," ascertained it to be 1546, and that he was the son of Vicenzo Aleotti, "cittadino Ferrarese." He is generally stated to have been born at Argenta, in the territory of Ferrara, and to have been in such very humble circumstances that he worked at first as a common mason, from which condition he raised himself chiefly by his own diligence and his application to the study of geometry and other branches of science connected with his future profession. According to the authority above mentioned (given in a note in Tiraboschi), Aleotti was taken into the service of Alfonso II. of Ferrara, as his engineer, in 1571; and after the death of that prince (1597) still continued in the employ of the state, and built the citadel caused to be erected by Pope Clement VIII., who had attached Ferrara to the states of the church. After this he was employed by various princes and nobles in that part of Italy, and among others by Ranuccio I. of Parma, for whom he erected, in 1618, his most celebrated architectural work, the great theatre in that city, which, notwithstanding its magnitude, he completed within about a year, it being opened in 1619. Of this structure, almost the first of the kind planned according to the modern system (but which has since undergone several alterations), there is a full history and description by Donati, entitled "Gran Teatro Farnesino di Parma," 1817. He was also employed on various other buildings, not only at Parma, but at Mantua Modena, and different places. He wrote several treatises on subjects of hydraulic engineering, and translated from the Greek Heron's treatise on Pneumatics. He also founded the Academy Degli Intrepidi, at Ferrara, in 1600. In most biographical publications he is said to have died in 1630, but Frizzi fixes the date of his death in 1636, in the seventieth year of his age. (Tiraboschi, *Storia della Letteratura*; *Bibliot. Ital.*) W. H. L.

ALEOTTI, VITTORIA, daughter of Giambattista Aleotti, an architect of some celebrity, was born at Argenta about the latter part of the sixteenth century. Her indications of musical talent were early and strong, and she was placed first under Pasquino, and afterwards in the convent of St. Viti at Ferrara, then famous for its music school, where she passed the remainder of her life. A set of her madrigals, written to the poetry of Guarini, was published at Venice in 1593, under the title "Ghirlanda de' Madrigali." (Gerber, *Lexicon der Tonkünstler.*) E. T.

ALEPRANDI. [ALIPRANDI.]

ALER, PAUL, a Jesuit, was born at St. Vite, in the duchy of Luxemburg, on the 9th of November, 1656. He was educated at the college of the Three Crowns at Cologne, entered the order of Jesuits in 1676, took the four vows on the 2d of February, 1691, and spent the remainder of his life in great repute as a teacher at Cologne, Aix-la-Chapelle, Treves, and Juliers, till his death at Dueren on the 2d of May 1727. Hartzheim, in his account of him, speaks vaguely of a legal contest which he had to sustain with some envious enemies before the Roman rota, and the courts of the palatinate, which ended in the complete triumph of Aler, who remitted to his adversaries a thousand florins which they were condemned to pay him.

The works of Aler are numerous. He was remarkably fond of theatrical entertainments, and Hartzheim speaks with enthusiasm of the representations which were given under his direction by the scholars of the college of the Three Crowns at Cologne, for the amusement of electors, cardinals, and magistrates, in which the scenes were changed in the twinkling of an eye, and not only individuals but whole choruses were, by ingenious machinery, made to appear in the sky. For these representations Aler wrote three tragedies on the adventures of Joseph, two on those of Tobias, one entitled "Bertulf and Ansberta," another "Genevieve," and another in the German language, all the others being in Latin, on the subject of the Maccabees. He was also the author of four musical dramas, in Latin; the first, "Mary the Queen of Grace," the second, "Mary the Queen of Peace," the third, "Julius Maximinus," and the fourth, "Urania." All of these were printed at Cologne between 1696 and 1710. Hartzheim also enumerates among the works of Aler the "Gradus ad Parnassum," seventh edition, with corrections and emendations. Cologne, 1724, 8vo. From this information, which does not necessarily imply that Aler did more than superintend that edition, has apparently arisen the statement that he was the original compiler of the Gradus, which is made in most biographical dictionaries, and is repeated by Guizot in the Biographie Universelle. But Barbier has shown that the work now so called originally appeared anonymously at Paris in 1652, four years before Aler's birth, under the title of "Epithetorum et Synonymorum Thesaurus," and is ascribed in a manuscript note of Father Baizé to Father Chatillon, a French Jesuit. It met with great success, ran through several editions, and first assumed its present title of "Gradus ad Parnassum" in 1667. Barbier remarks that a Latin advertisement which is

given in Aler's edition is merely a translation of that in French which appears in the original, and that Aler gives a "short appendix of some Latin words which are wanting in this book," a convincing proof that he was not its author. The "Gradus," a large collection of epithets and expletives, intended to facilitate the composition of Latin verse, has been repeatedly reprinted in our own and other countries, though the first effect of the old Gradus, as we are told in the preface to an improved edition published in 1819, was to "obscure both unity of thought and clearness of expression," and to present the learner "with such an assemblage of different styles and sentiments that his judgment was confused and often impeded." A minute list of the remainder of Aler's works is given in Hartzheim, Paquot, and Adelung. The most important are, "Philosophia Tripartita," a treatise on Philosophy in three parts, the first embracing logic, the second physics, and the third metaphysics. (Cologne, 1710–1724, 4to.) "Dictionarium Germanico-Latinum." (Cologne, 1724, 8vo.) "Poesis varia," a collection of his poems on different occasions, (Cologne, 1702, 8vo.) and a theological treatise on human actions: "De Actibus humanis," the title of which has often been erroneously given as "De Artibus humanis." (Cologne, 1717, 4to.) (Hartzheim, *Bibliotheca Coloniensis*, p. 263—265.; Paquot, *Mémoires pour servir a l'Histoire Littéraire des Pays Bas*, iii. 132. 140.; Adelung, *Fortsetzung zu* Jöcher's *Gelehrten-Lexico*, i. 550, &c.; Barbier, *Examen Critique des Dictionnaires Historiques*, i. 25, &c.; Barbier *Dictionnaire des Ouvrages Anonymes*, No. 20,362.) T. W.

ALES, ALEXANDER (or Aless, Alesse, Alane, Alesius), a divine who ultimately embraced the Augsburg confession of faith. He was born at Edinburgh on the 23d of April, 1500, was educated at the university of St. Andrew's, and obtained a canonry in the collegiate church there. At an early age he entered into the controversy on the subject of Luther. He also took part against Patrick Hamilton and the principles which Hamilton had imbibed at Marburg. So convincing, however, seemed the discourses and firmness of Hamilton, that Ales's endeavours to bring him back to the Roman Catholic religion nearly ended in his own conversion. Ales preached before the synod of St. Andrew's against the corrupt lives of the clergy, and in return was accused of heresy. The chapter being summoned to meet, he was three times imprisoned, but as often liberated by his brother canons, and the last time he made his escape to London (1534), and thence to Germany. In August, 1535, Melancthon sent, through Ales, to King Henry VIII. his Commentary on the Epistle to the Romans, and a like present to Cranmer, to whom he commended the bearer, with a high character for learning, probity, and diligence. Cranmer kept Ales with him at Lambeth, and greatly esteemed him. Cromwell brought Ales with him into the convocation in the year 1536; and Ales, at his request, discoursed of two sacraments only being administered by Christ. It is said that he also grew into such favour with the king that Henry used to call Ales "his scholar." After the fall of Cromwell he again fled into Germany. There is a letter from him in Germany to Bucer in Cambridge referring to the very pleasant society he had formerly enjoyed in King's College, Cambridge (among the MSS. of Corpus Christi College, Cambridge). The story of his leaving his country is told in the beginning of his defence against Cochlæus. Ales is mentioned, with Bucer, as having a meeting with Gardiner, bishop of Winchester, when Gardiner went to Germany as King Henry's ambassador: the conversation related to some common principles whereby every man might be convinced of the controverted points of religion. In 1540 Ales was appointed by the Elector of Brandenburg professor of theology at Frankfort upon the Oder, and sent with two others to the conference at Worms. The next year, at Frankfort, he maintained in a public dispute that the civil magistrate could and ought to punish fornication, and in this he was supported by Melancthon, which so incensed the court of Brandenburg that application was made to the university of Wittenberg to give them a public reproof. Upon this Ales left Frankfort for Leipzig (in 1543). After refusing a professor's chair which Albert the first duke of Prussia intended to erect at Königsberg, he was chosen professor of divinity at Leipzig, and held this place till his death.

Ales was among the theologians summoned to attend the conference at Naumburg in the month of March, 1554, for consolidating a union between the houses of Saxony, Brandenburg, and Hesse. In 1555 he assisted in appeasing the disciples of Osiander at Nürnberg. On the 29th of November, 1560, he maintained the necessity and merit of good works in a public disputation held in the university of Leipzig. While at Leipzig he translated for Bucer's use the first liturgy of Edward VI. into Latin, and both translated and wrote a preface to Bucer's work, which is among his "Scripta Anglica," Basil, 1577, fol., and called "Ordinationes Anglorum Ecclesiæ per Bucerum, Lib. I." Ales died at Leipzig on the 17th of March, 1565.

The following are his commentaries on the Bible:—1. "In aliquot Psalmos Liber I.; or, Expositio Libri Psalmorum Davidis juxta Hebræorum et D. Hieronymi Supputationes." Leipzig, 1550, 1596, fol. 2. "De Utilitate Psalmorum Liber I.;" in the Leipzig edition of 1542, in 8vo., "De Autore et Usu Psalmorum." 3. "In Evangelium Joannis

Liber I." Basil, 1553, 8vo. 4. "In omnes Epistolas Pauli Libri XIV." 5. "Disputationes in Paulum ad Romanos Liber I. Leipzig, 1553, 8vo. 6. "Expositio I. Epistolæ ad Timotheum et Epistolæ ad Titum." Leipzig, 1550, 8vo. 7. "Posterioris ad Timotheum." Leipzig, 1551, 8vo.

The following works are in favour of reading the scriptures in the vernacular tongue, and against the bishops and others who opposed it: — 8. "De Scripturis legendis in Lingua materna Liber I." Leipzig, 1533, 8vo. 9. "Ad Scotorum Regem contra Episcopos." Argentoratum (i. e. Strassburg), 1542, 12mo. and 8vo. The former work was answered by Cochlæus, and defended by Ales. 10. "Contra Calumnias Cochlæi Liber I.," otherwise entitled "Disputatio inter Alexandrum Alesium et Joannem Cochlæum an expedit Laicis legere Novum Testamentum." Leipzig, 1551, 8vo. 11. "Responsio ad Jacobum V. Regem," 12mo.; and Leipzig, 1554, 8vo.

Against the Roman Catholics he published — 12. "Liber de Schismate; scil purgans Reformatos ab isto Crimine." For this he was furnished with both matter and argument by Melanchthon. (Strype, *Memorials of Cranmer*, p. 403.) 13. "Of the Auctorite of the Word of God against the Bishop of London concerning the Number of the Sacraments:" also a Strassburg edition, 1542, in 12mo. 14. "De Missa et Cœna Domini Liber I." 15. "Responsio adversus Ricardum Tapperum de Missa et Cœna Domini Liber I." Leipzig, 1565, 8vo. 16. "Contra Lovaniensium Articulos Liber I.," with this title in the Leipzig edition in 8vo. of 1559, "Responsio ad XXXII. Lovaniensium Articulos." 17. "Pro Scotorum Concordia Liber I." The "Cohortatio Alex. Alesii ad Concordiam Pietatis in Patriam missa" was edited at Leipzig in 1544, in 8vo. 18. "Cohortatio ad Pietatis Concordiam ineundam," Leipzig, 1559, 8vo. He wrote also, 19. "De Justificatione contra Osiandrum Liber I.," called in the Leipzig edition, 8vo. of 1554, "Tres Disputationes de Mediatore et Justificatore Hominis," and in those of Wittenberg, 1552, 8vo., and Leipzig, 1553, 8vo., "Refutatio Osiandri de unico Mediatore." 20. "De utriusque Naturæ Officiis in Christo Liber I." 21. "De distincta ejus Hypostasi Liber I." 22. "Contra Michaelem Servetum ejusque Blasphemias Disputationes tres Liber I." Leipzig, 1554, 8vo. 23. "Assertio Doctrinæ Catholicæ de Trinitate adversus Valent. Gentilem," Leipzig, 1569, 8vo., and Geneva, 1567, fol. 24. "Disputatio de perpetuo Consensu Ecclesiæ." Leipzig, 1553, 8vo. 25. "Oratio de Gratitudine Liber I." Leipzig, 1541, 8vo. 26. "De restituendis Scholis Liber I." Leipzig, 1541, 8vo. 27. "Catechismus Christianus Liber I." 28. "Præfatio super Obedientiam Gardineri Liber I." 29. "De Balei Vocatione Liber I." 30. "Epistolæ tam ad me (Baleum) quam alios Liber I." And all the disputations he had then composed were republished together in 8vo. and in 4to. at Leipzig in 1553. (Tanner, *Bibliotheca Britannico-Hibernica*; Mackenzie, *Lives of Scotch Writers*, vol. ii.; J. A. Fabricius, *Bib. Lat. Med. et Inf. Æt.*; Strype, *Memorials of Cranmer*, p. 402, 403, 404.)

A. T. P.

ALÈS, PIERRE ALEXANDRE D', Vicomte de Corbet, commonly called the Vicomte d'Alès, was of an ancient family of Touraine, and was born the 18th of April, 1715. The family is said to have been of Irish extraction. The vicomte's father, called Pierre d'Alès, Comte de Corbet, carried on a controversy, about the middle of the last century, with d'Hozier the genealogist regarding the account of his family given in that writer's great work, the "Armorial général de la France:" he had, after the death of his wife, taken holy orders, and got himself made a canon of the cathedral of Blois. A daughter of the comte's, Geneviève, who afterwards became Madame du Lude, published at Orleans in 1760 a little work entitled "Abrégé de la Vie de M. Lepelletier, mort à Orléans en odeur de sainteté en 1756." The vicomte and this daughter were two of only three children who survived their father out of a family of eleven. All that is related of the vicomte's history is, that at eighteen he entered the army as an officer of musketeers, and the following year, 1733, was present at the siege of Kehl, when that town was taken by the forces of Louis XV.; that he then went into a regiment of marines, in which he served till the state of his health obliged him to retire in 1741; and that, with the exception of what duties he might have to perform as their lieutenant, and judge of the point of honour for the districts of Le Blaisois, La Sologne, and Le Dunois, to which office he was elected by the marshals of France, the rest of his life was spent in literary labours and the cultivation of his estate, his agricultural tastes being stimulated by a warm admiration of the doctrines of the economistes. His most important work is a metaphysical treatise, in 2 vols. 12mo., published at Paris in 1758, entitled "De l'Origine du Mal, ou Examen des principales difficultés de Bayle sur cette matière." This is a defence of the doctrine of the freedom of the will against the objections of Bayle; and, although it is admitted to be somewhat cloudy in parts, it is asserted by a friendly critic in the "Biographie Universelle" to have much merit both as a piece of reasoning, and as a history of opinion on the subject it treats of. It appears to have made some noise when first published, but is now forgotten. Another publication of Alès de Corbet's is entitled "Recherches Historiques sur l'ancienne Gendarmerie Française," 12mo., Avignon, 1759: it consists of several memoirs read by the

author before the Academy of Angers, and is said to be, although slight, not without value as a contribution to the history of the French army. The following works are also attributed to the Vicomte d'Alès:—"Dissertation sur les Antiquités d'Irlande," 12mo., 1749, published under the name of Fitz-patrick; a pamphlet on the controversy between the Châtelet and the Chambre Royale, 12mo., 1753; "Nouvelles Observations sur les deux Systêmes de la Noblesse, Commerçante ou Militaire," 12mo., Amsterdam (but really printed at Paris), 1758; and "Origine de la Noblesse Française," 12mo., Paris, 1766. How long d'Alès lived after this last date is not known. (*Biographie Univ. Supplem.*)

G. L. C.

ALESIO, or ALESSI, MATTEO PEREZ DE, the Spanish name of Matteo da Lecce. [LECCE.] R. N. W.

ALESSANDRI, ALESSANDRO, was born at Naples about the year 1461. Mazzuchelli says his family was noble, but this appears problematical. Carlo Pinti wrote some verses to compliment him upon having the same name as Alexander the Great; and Balzac in prose sneered at him as "doubly Alexander, having Alexander for his name and Alexander instead of a territorial designation." The circumstance of Alessandri's uncle having obtained distinction as a practising lawyer was probably the occasion of his being educated for the legal profession. As preparatory to his professional studies considerable attention appears to have been paid to his classical education. At Naples he is said to have studied under Junianus Maius, who was however more famous in his day as an interpreter of dreams than either as a teacher or lexicographer, and the pupil seems to have been not altogether unworthy of his teacher.

At Rome Alessandri heard Filelfo explain the Tusculan questions of Cicero, and an expression he uses in his "Dies Geniales" would seem to imply that he was a student in that city when Perotto and Calderino were professors of belles lettres there. Calderino died in 1477; and Filelfo, who was called to Rome in 1475 by Sixtus IV., died in 1481; we are thus enabled to fix the time of Alessandri's Roman studies as between 1475 and 1481.

Alessandri, after completing his studies, practised at the bar both in Naples and Rome. Panciroli states that he held the office of royal protonotary at Naples in 1490. He subsequently withdrew into private life, disgusted, if we may believe his own account, with the iniquity of the bench. The latter years of his life were spent at Rome, where some sinecure appointments bestowed upon him by the pope enabled him to live in a style of economical gentility. According to an entry in one of the MSS. of the Vatican library quoted by Mazzuchelli, Alessandri died at Rome, on the 2d of October, 1523, in the sixty-second year of his age.

He published, in what year is uncertain, four dissertations on dreams, spectres, &c. in which he tells some stories of spectral illusions which he himself had experienced. The book is a quarto, and has the imprint Rome, but neither the year nor the name of the printer is mentioned. The substance of these dissertations is embodied in four chapters of the author's "Dies Geniales." The folio, which appears to be the first edition of this work, has on the title-page "Alexandri ab Alexandro Dies Geniales. Nequis opus excudat, denuo infra septennium sub diris imprecationibus, apostolica authoritate, interdictum est:" and at the end of the volume, "Romæ in ædibus Jacobi Mazochii Ro. Academiæ bibliopolæ Anno Virginei Partus, 1522: kalend. Apri. Paul S.D.N. de cujus nomine pontificali adhuc non constat Anno primo." Cardinal Adrian of Utrecht, tutor to Charles V., who had been elected pope in January, 1522, was still in Spain, and the pontifical name he had assumed was unknown at Rome in the month of April.

Alessandri's work consists of six books, and each book of from twenty-six to thirty-two chapters: but in reality each chapter is a separate essay, totally unconnected with what goes before or follows it. The name "genial days" appears to have been suggested by several of the essays having assumed the form of conversations held at houses of his friends on birthdays and other festal occasions. The style is easy, the matter sometimes interesting, occasionally frivolous. Great part of the book is occupied with desultory discussions on Roman antiquities; occasional legal difficulties are started, but even in discussing them the philologist preponderates; they read like extracts from the note-book of one who had opportunities of hearing the conversation of good scholars.

Alessandri's stories of prophetic dreams, terrible spectres, mermaids, &c. would imply great credulity, were there not good reason to question his veracity. Andrea Alciati, writing to a friend about the time Alessandri's book was published, says, "If you have any acquaintance with him, request him to lend me the ancient MS. of Alphenus, and the commentaries on the senatusconsulta, which, he says, he saw and purchased at Rome; he mentions them in the fourth and seventh chapters of his first book; for I suspect him of imitating Parrhasius, who, you know, was wont to quote authors he never saw." The truth is, that the passages which Alessandri says he saw in "a book of wonderful antiquity, the letters of which were almost illegible from age," and in "some commentaries on the senatusconsulta, which a sailor saved from shipwreck and brought to Rome," are both in the

Pandects of Justinian. Some writers have expressed uncalled-for astonishment that an author who mentions so many of the eminent scholars of his age should have been noticed by none of them. A passage in one of Erasmus's letters explains the reason why: —"Who may this Alexander ab Alexandro be? He knows all the celebrated men of Italy; Filelfus, Pomponius Laetus, Hermolaus, and who not. He is familiarly acquainted with everybody, and yet nobody knows him." The "Dies Geniales" have been frequently reprinted: the best edition is that in octavo, printed at Leyden, in 1673, with the annotations of Dionysius Gothofredus and others. (Alexandri ab Alexandro, *Dies Geniales*. Lugduni Batavorum, 1673—8.; Mazzuchelli, *Scrittori d' Italia;* Bayle's and Moreri's *Dictionaries*.) W. W.

ALESSANDRI, FELI'CE, an Italian composer of second-rate talent, who sought and acquired some reputation in other countries. He was born at Rome in 1742, and visited London with his wife, Signora Guadagni, in 1768, where he produced two comic operas. Here he had to contend with composers of higher pretensions than his own, and after a stay of two years he returned to Italy. But, unable to obtain any permanent appointment in his own country, he again wandered to a distance, and resided some time at St. Petersburg, occupying himself as a singing master. In 1789 he went to Berlin, where, by some lucky chance, he obtained the situation of second kapellmeister to the king for three years. In 1790 his opera "Il Ritorno d'Ulysse" was performed there with great success, and was followed by several other serious and comic operas. His pretensions were now scrutinised with unsparing severity by the Berlin critics, and his popularity began to decline: the king dismissed him from his service even before his engagement had expired, and his public career from that period terminated. His published operas amount to nineteen, of which some were printed in London, others at Padua, Naples, Leghorn, Palermo, and Berlin. (Gerber, *Lexicon der Tonkünstler*.) E. T.

ALESSANDRI, INNOCENTE, a modern Venetian engraver. and the scholar of the celebrated Bartolozzi. Huber and Rost, and recently Dr. Nagler, have given 1760 as the date of his birth; but as many of his works were published before 1768, when the first volume of Heineken's Dictionary of Artists appeared, and as some of them are mentioned by Gandellini, who died in 1769, and, farther, as he was the scholar of Bartolozzi, who left Venice in 1764, it is evident that he must have been born at least fifteen, or perhaps twenty years earlier, about 1742. He opened a print shop in Venice in partnership with Pietro Scataglia, and they engraved many plates together. The following are Alessandri's principal works: — four folio plates after Domenico Majotti, of half-length figures representing the four liberal arts of Astronomy, Music, Geometry, and Painting; two Madonnas after paintings by Piazzetta and Sebastian Ricci; an Annunciation and a Flight into Egypt after Lemoine; and two landscapes after Marco Ricci, which he engraved alone. In company with Scataglia he executed two sets of twelve landscapes each, after Marco Ricci; and two collections of quadrupeds, in two hundred coloured plates each, with descriptions by Ludovico Leschi. (Huber und Rost, *Handbuch für Kunstliebhaber und Sammler*, &c.) R. N. W.

ALESSANDRI'NI. [ALEXANDRINI.]

ALESSANDRI'NO. [MAGNASCO.]

ALESSANDRO, abbot of the Benedictine monastery of S. Salvatore di Tolosa, in the kingdom of Naples, appears to have lived a little before the middle of the twelfth century. He compiled, in four books, an account of the actions of Ruggiero, king of Sicily, which begins with the events of the year 1127, in which Guglielmo, duke of Puglia, died, and breaks off with the events of the year 1135, in which Ruggiero invested his son Anfuso with the principality of Capua. Alessandro mentions that he composed the work at the request of the Countess Matilda, sister of Ruggiero, in the year 1135. The work is confused and ill arranged, but not without a certain value as the narrative of a contemporary. It has been frequently printed. Zurita published an edition of it in folio at Saragossa, in 1578; it was included in the third volume of the "Hispania Illustrata," published by Scoto at Frankfurt, in 1606; the Abate Caruso inserted it in the first volume of his "Bibliotheca Historica Regni Siciliæ," published at Palermo in 1723; it is contained in the fifth volume of the "Thesaurus Antiquitatum Siciliæ," published at Leyden also in 1723; and in the fifth volume of Muratori's great collection. (Mazzuchelli, *Scrittori d' Italia*.) W. W.

ALESSANDRO and JULIO, two Italian fresco painters of whom little is known, but they are always spoken of together. They are said to have been the scholars of Raphael or of Giovanni da Udine; and the only account we have of them is, that they visited Spain at the invitation of the Emperor Charles V., and decorated the Alhambra with paintings and arabesques in the style of the Loggie of Raphael in the Vatican. They executed also, according to Pacheco, the paintings in the house of Cobos, the emperor's secretary, in the city of Ubeda (probably the hospital of Santiago spoken of by Cumberland), through which works the taste for grotesque or arabesque decorations is said to have been much spread in Spain. Velasco states that they executed similar works in the house of the Duke of Alba at Madrid, and in the palace of Alba de Tórmes, and that they painted also the aqueducts of Merida; after which they

returned to Italy, where they died about 1530.

Bermudez, however, disputes the accuracy of this account, and says that the arabesques of the palace of Alba de Tórmes were painted by the brothers Fabriccio Castello and Nicolas Granelo; which is the case with other works that have been attributed to these Italians. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

ALESSANDRO, ANDREA DI, a sculptor of Brescia; he executed the richly ornamented bronze candelabrum in the church of Santa Maria della Salute at Venice, as we learn from the inscription it bears: this sculptor is otherwise unknown. There is an engraving of the candelabrum in Cicognara. (Cicognara, *Storia della Scultura.*) R. N. W.

ALESSANDRO DE CARPINE'TO wrote, during the pontificate of Celestino III., who was elected pope in 1191 and died in 1197, a chronicle of the monastery to which he belonged. It was published by Ughelli in his "Italia Sacra," and will be found in vol. vi. col. 1231. of the Roman edition of that work; vol. x. leaf 350. of the Venetian edition. Ughelli found the chronicle in a parchment MS. belonging to the Cistercian monastery of Santa Maria di Casanuova in the Abruzzo, to which the monastery to which Alessandro had belonged was united in the time of Pope Alexander IV. He mentions in the chronicle his name, the fact of his belonging to the convent, and the period at which he wrote. Nothing more is known concerning him. (Mazzuchelli, *Scrittori d' Italia.*) W. W.

ALESSI, GALEAZZO. Although his fame is as much identified with Genoa as that of Palladio his contemporary with Vicenza, this eminent architect was a native of Perugia, where he was born, in the year 1500, of a respectable family. After having studied mathematics and architectural drawing under Cesare Caporali, he visited Rome, and there became not only acquainted with Michael Angelo, but on terms of intimate friendship with that great artist. Though he resided at Rome for several years, he does not appear to have executed anything in that city, at least not anything of sufficient importance to be recorded; but that he had given evidence of his talent may be presumed from his being chosen by Cardinal Parisani to accompany him when he was sent as legate to Perugia; and to complete the works of the citadel which had been commenced by Sangallo. It was at this period that Alessi adorned his native city with many palazzi, either erected or designed by him; considerable as it was in itself, the reputation he thus acquired would have been comparatively insignificant if it had not led to an invitation from the republic of Genoa to improve and embellish their capital; a splendid opportunity, in which other able artists participated with him, but in which he distinguished himself beyond all his rivals or associates. The Carignano Church is a structure that alone would have perpetuated his fame; not that it is perfectly unexceptionable in point of taste, for there are many blemishes in the design, which even the most indulgent criticism can hardly excuse; yet, taken as a whole, it is one of the finest architectural monuments of its class and period. The Porta del Molo Vecchio, far more picturesque and full of character than anything of the same kind designed by Sanmicheli; the Public Granaries; the Loggia de' Banchieri; and other works, for either public utility or ornament, were also his designs, as well as many of the general plans suggested for improving and embellishing different quarters of the city. The most important of these was the opening of a new street which retains the name of Strada Nuova, and which consists almost entirely of an assemblage of palaces and stately mansions, imposing and picturesque, if not always faultless; and if not always satisfactory in their detail, dignified and impressive in their ensemble. To the palace architecture of Genoa, which has a peculiar character, distinct from that of Venice or Florence or Rome, no individual artist has contributed more than Alessi. His works of this class, both in the Strada Nuova and other parts of the city, would of themselves furnish an interesting series of studies; and among them may be here mentioned the Palazzi Grimaldi, Carrega, Lereari (one of his best works), and Cambiano, all in the Strada Nuova; the Palazzo Brignole minore, in the Strada Nuovissima; the Palazzo Giustiniani (one of the most interesting in Genoa); the Palazzo Pallavicini; the Palazzo Saoli à Porta Romana, another of the same name at S. Pier d'Arena; the Villa Imperiale at the same place (a fine façade, in which richness is happily mingled with simplicity); the Villa Giustiniani à Albaro (erected 1537); and the Villa d'Agnolo; besides many others either within the city or situated in its vicinity. With this mere enumeration of his principal works at Genoa, we refer to Gauthier's "Plus beaux Edifices de la Ville de Gênes, et de ses Environs," for further information relative to the buildings themselves, and for very tastefully executed delineations of them, both geometrical and perspective.

Although Genoa contains Alessi's principal works, and a greater number of buildings by him than any other city, it is by no means the only place where he was employed. Milan alone possesses several fine pieces of architecture by him; and among others, the splendid, and though somewhat fantastic, yet eminently picturesque façade (constructed entirely of white marble) of the church of Santa Maria presso San Celso; the rich architec-

tural mass of what was originally a palace built for Tommaso Marini, duke of Terre Nuova, but now converted into public offices; and the church of St. Victor. Near Perugia, he built a very extensive and magnificent palace for the Duke Della Corgna; also one for the cardinal, that nobleman's brother. So great, indeed, was his reputation, that applications were made to him for designs, not only from Naples, Sicily, and other parts of Italy, but from other countries; and he was consulted relative to different projects for the Escurial in Spain. Though his mind was still vigorous, the increasing infirmities of age rendered this sort of general homage to his talent and deference to his opinion fatiguing. He died at Perugia on the last day of the year 1572; and was honoured by his fellow-citizens with a splendid funeral in the church of San Fiorenzo, where he was buried in the vault of his ancestors. (Milizia, *Vite;* Quatremère de Quincy, *Histoire des plus Célèbres Architectes*; Gauthier, *Edifices de Gênes.*) W. H. L.

ALE'SSIO PIEMONTE'SE, or Alexis Pedemontanus. Nothing is known of the life of this writer except that which he tells of himself in his preface to a work entitled "De' Secreti del Reverendo Donno Alessio Piemontese," which was first published at Venice in 1555. From this it appears that he was born of noble blood, and that being possessed of independent property and having a great love of learning, he travelled for fifty-seven years through various parts of Europe and of Asia, that he might see the learned men of all nations. From them, as well as from poor women, artisans, and others of all classes, he collected a vast store of recipes for medicines and other purposes, which he carefully kept secret, that he might be deemed the wisest of his day. When he was eighty-two years old, however, being by accident at Milan, a surgeon came to beg of him a secret for a poor man who was suffering dangerously from the stone. He offered to cure the man, but refused to give up his secret; and the surgeon, fearing that he might lose his credit, delayed for two days, and the patient died. Alessio's remorse that the man should have perished through his ambition to be the sole possessor of secrets was so great that he retired from the world; and, with a burdened conscience, determined to publish all he knew.

The chief interest of Alessio's work is the evidence which it affords of the labour and learning which in his time were necessary for the compilation of an ordinary receipt-book. He was certainly a man of considerable learning and research; yet his knowledge of the subjects which are treated of in his "Secreti" is not at all better than that of many old women in our country villages. His secrets are of the most various kinds: medicines, colours, dyes, varnishes, cosmetics, soaps, perfumes, &c., are all described with the minutest detail, and he declares that he had published none but those whose admirable virtues had been repeatedly tested and proved. The first among them, however, had it been so efficacious as he represents, would have rendered most of them unnecessary; for it is a *secret* "for preserving youthfulness and keeping back old age, and maintaining the body as healthy and as vigorous as in the flower of life;" and he asserts that it restored a bald old man of seventy, laden with all kinds of infirmities, to the strength of six and thirty. Its chief ingredients are the early morning dew from rosemary and other herbs, and a vast number of spices; materials which are still regarded as sovereign preservatives of health in many parts of England.

The value of the book must have been deemed very great at the time of its publication, for it was speedily translated into several languages, passed through numerous editions in each, and, in an abridged form, was sold in great numbers at the fairs throughout Europe. The first English translation is entitled "The Secretes of Maister Alexis of Piemount, . . . translated out of Frenche into English by Wyllyam Warde." London, 1558, 8vo. in black letter.

Some have stated that Alessio was an assumed name, and that the author of the "Secreti" was Jeronimo Ruscelli, or Rossello; but there is no indication of this in Alessio's preface, and in the "Secreti nuovi," which Ruscelli himself published at Venice in 1567, Alessio is mentioned as having, a few years previously, published a book on the same subject. (Bonino, *Biografia Medica Piemontese.*) For a list of the editions of Alessio's work, see Atkinson (*Medical Bibliography*), and Watt (*Bibliotheca Britannica*); but both are wrong in assigning 1536 as the date of an edition at Basle; it should be 1563. The first edition was printed in 1555 at Venice, and is very rare; it is in Latin. Alessio in his second edition, which was printed in Italian at Venice in 1557, says that it contains numerous errors. J. P.

ALE'SSIO, PIERANTO'NIO, an Italian painter of the sixteenth century, of San Vito in Friuli, contemporary with Pomponio Amalteo. He is praised by Cesarini and Altan. There was also a Francesco de Alesiis, who painted, in 1494, a St. Jerome over the door of a school of the saint at Udine. (Renaldis, *Della Pittura Friulana;* Lanzi, *Storia Pittorica, &c.*) R. N. W.

ALETHÆNUS THEO'PHILUS. [LYSER JOHANN.]

A'LEVAS, an ancient Greek statuary of uncertain period, who is enumerated by Pliny among those who excelled in making statues or other representations in bronze of philosophers, (*Hist. Nat.* xxxiv. 19.) R. N. W.

'ALEWI', ABU' 'ALI' BEN ABI' KORRAH, an Arabic astronomer of Basrah, who lived in the ninth century of the Christian

æra. He wrote a work in explanation of the eclipses of the sun and moon, and dedicated it to the Khalif Mowaffik, who reigned from A.H. 258 to 278 (A.D. 871 to 891). It may be the same work of which there is a Latin translation of the twelfth century in the royal library at Paris (MS. Lat. N 7316), or the book mentioned by Albertus Magnus in his "Speculum," ii. 10. (Opp. vol. v.), under the name of Geber. (Kiftí, *Tárikh Al-hokemá*, MS. of Mr. Bland.) A. S.

'ALEWI, 'ALI BEN AL-HASAN (AL-HOSAÏN) ABU'-L-KA'SIM, known under the name of IBN AL-'ALAM (the son of the most learned), stood in high honour at the court of 'Adhed-ad-daulah, who never neglected to ask his advice in matters of importance. 'Alewí was a good astronomer, and in many instances he gave weight to his advice by astrological predictions. 'Alewí fell into disgrace with Samsám-ad-daulah, the son and successor of 'Adhed-ad-daulah. In A.H. 374 (A.D. 984), he performed the pilgrimage to Mecca, and died on his way back at a place called Al-'osaïlah. He is the author of astronomical tables, which were valued for their correctness, and were used up to the seventh century of the Hijra. (Kiftí, *Tárikh Al-hokemá*; Abú-l-faraj, *Historia Dynast.* p. 325.; Casiri, *Bibl. Hisp. Arab.* i. 412.) A. S.

'ALEWI, AL-KA'SIM BEN MOHAMMED BEN HA'SHIM, of Madáyin (Ctesiphon), published, in A.H. 308 (A.D. 920—21), the great astronomical tables entitled "Nazm Al-'ikd" (the stringing of the necklace), which had been begun by his master, Ibn Ademí, Mohammed Ben Al-hosaïn Ben Hamíd, who left them unfinished at his death. This was considered the most complete and accurate work on the Sindhind or Siddhanta system of astronomy. This system was introduced among the Arabs by an Indian who lived at the court of Al-mo'tassem, in A.H. 156 (A.D. 772—73.) The Nazm Al-'ikd contains the general principles of astronomy, as well as the calculation of the motions of the stars and the irregularities in their course. "Former astronomers had contented themselves," says Kiftí, "with calculating the mean motion of the planets; in this work the precession and retardation of the heavenly bodies were explained and reduced to certain laws." (Kiftí, *Tárikh Al-hokemá*; Casiri, *Bibl. Arab. Hisp.* vol. i. p. 430.; El-Mas'údí's *Historical Encyclopædia*, translated from the Arabic by A. Sprenger, London, 1841, cap. 7.) A. S.

ALEXA'MENUS (Ἀλεξαμενός), a native of Teos, was, according to Aristotle, quoted by Athenæus, the first Greek who wrote dialogues in the Socratic style previous to the time of Plato. What subjects were discussed in these dialogues is unknown: not even a fragment of them is now extant. (Athenæus, xi. 505.; Diogenes Laertius, iii. 48.) L. S.

ALEXANDER, a painter of Athens. ΑΛΕΞΑΝΔΡΟΣ ΑΘΗΝΑΙΟΣ ΕΓΡΑΦΕΝ is inscribed upon one of the four marble tablets which were found in 1746 at Herculaneum, and are now in the museum at Naples. These paintings, which are monochroms in red and red, though now much defaced, evince considerable merit in several respects; they are probably all by the same painter, and from their style are apparently of a late date. There are engravings from them in the "Antiquities of Herculaneum." (*Le Antichità d'Ercolano*, i. plates 1—4.) R. N. W.

ALEXANDER, a physician, saint, and martyr, who was a native of Phrygia, and was put to death during the persecution of the churches of Lyon and Vienne under the Emperor Marcus Aurelius, A.D. 177. He was condemned, together with another Christian to be exposed to wild beasts in the amphitheatre, and died "neither uttering a groan nor a syllable, but conversing in his heart with God." (*Epist. Eccles. Lugdun. et Vienn.* in Eusebius, *Hist. Eccles.* lib. v. cap. 1. p. 163. ed. Paris, 1659.) His memory is celebrated by the Romish church, together with the other martyrs of Lyon and Vienne, on the second of June. (Bzovius, *Nomenclator Sanctorum Professione Medicorum; Martyrol. Roman.* ed Baron.; *Acta Sanctorum*, June 2.) W. A. G.

ALEXANDER of ÆGÆ (Ἀλέξανδρος Αἰγαῖος), a peripatetic philosopher, and a preceptor of the Emperor Nero, was born A.D. 37. Suidas reports a saying of Alexander, that Nero was a mass of clay kneaded in blood; but Suetonius attributes this saying to Theodore of Gadara, and makes the Emperor Tiberius the subject of it. If this Alexander is the author of the commentary on the four books of the Meteorologica of Aristotle, he was the pupil of Sosigenes, whose services the Dictator Cæsar employed in his reformation of the Roman calendar. The author of this commentary says that he was a pupil of Sosigenes, and as this Alexander was living in the time of Nero, it is possible that he may be the author of it. [ALEXANDER APHRODISIENSIS.] (Suidas, Ἀλέξανδρος Αἰγαῖος; Suetonius, *Tiberius*, 57.; Fabricius, *Biblioth. Græc.* iii. 460.) G. L.

ALEXANDER (Ἀλέξανδρος), son of AEROPUS of Lyncestis, was a brother of Heramenes and Arrhabæus, and had been compromised in the murder of Philip of Macedonia. On that occasion Alexander the Great pardoned him because he was among the first who paid homage to him after Philip's death. Subsequently Alexander the Great raised him to high honours, made him commander of the troops in Thrace, and afterwards of the Thessalian horse. Notwithstanding these favours Alexander formed a plot against the life of his benefactor while King Alexander was in Lycia. The Lyncestian probably wished to set himself on the throne of Macedonia, which previous to the reign of Amyntas II. had for some time been in his family.

[PAUSANIAS.] With this view he entered into a correspondence with Darius, king of Persia, who promised to secure to him the kingdom of Macedonia, and also to give him a thousand talents. The envoy whom Darius despatched with letters to Alexander the Lyncestian fell into the hands of Parmenio, and was sent by him to King Alexander. The Lyncestian was son-in-law to Antipater, and it was chiefly owing to this circumstance that Alexander for the present spared his life, though he was convinced of his criminal designs. Alexander, however, ordered him to be secretly arrested and to be kept in custody, B.C. 334. After he had been imprisoned above three years, and when Philotas was sentenced to death for a similar crime, the Macedonians also demanded the trial of Alexander the Lyncestian, and as he was unable to defend himself, he was sentenced to death and executed in B.C. 330, at Prophthasia in the conntry of the Drangæ. (Arrian, *Anabasis*, i. 25, 26.; Diodorus, xvii. 32. 80.; Curtius, vii. 1. viii. 8.) L. S.

ALEXANDER ÆTO'LUS (Ἀλέξανδρος Αἰτωλος), a Greek poet who derived his surname of Ætolus from the circumstance of being a native of Pleuron in Ætolia. He is mentioned with Aratus and Antagoras as a friend of Antigonus Gonatas. He lived at Alexandria in the reign of Ptolemæus Philadelphus, and was reckoned one of the Pleias of tragic poets. But he appears to have distinguished himself more as an epic and elegiac poet than as a dramatist. The titles of several of his poems and some fragments of them are preserved in Athenæus and other writers. He also wrote epigrams, of which some are still extant. Osann supposes that he also wrote comedies; which, however, can scarcely be proved.

The fragments of Alexander Ætolus have been collected by A. Capellmann in a little work called "Alexandri Ætoli Fragmenta," Bonn, 1829, 8vo. (Fabricius, *Biblioth. Græc.* ii. 283. 406. iv. 460.; Osann, *Beiträge zur Griech. und Römisch. Literatur Geschichte*, i. 298.; Düntzer, *Die Fragmente der epischen Poesie der Griechen*, ii. 7, &c.) L. S.

ALEXANDER ALENSIS. [HALES, ALEXANDER.]

ALEXANDER (Ἀλέξανδρος), patriarch of ALEXANDRIA from A.D. 312 to 325, is celebrated in the history of the Christian church as the person who first began the Arian controversy. [ARIUS.] He wrote more than seventy epistles upon the subjects involved in that controversy; but only two of them are extant, the one preserved by Theodoret (*Hist. Eccles.* i. 4.), and the other by Socrates (*Hist. Eccles.* i. 6.) (Cave, *Historia Litteraria.*) P. S.

ALEXANDER AB ALEXANDRO. [ALESSANDRI ALESSANDRO.]

ALEXANDER APHRODISIENSIS (Ἀλέξανδρος Ἀφροδισιεύς) was a native of Aphrodisias in Caria. He was a Peripatetic, and he dedicated his first work, his Treatise on Fate, to Septimius Severus and his son Antoninus Caracalla. He addresses them as Imperatores, a circumstance which fixes the date of the dedication between A.D. 199, in which year Caracalla was associated with his father in the empire, and A.D. 211, the year in which Severus died. He states that he had been appointed by the emperors professor of the Aristotelian philosophy. It does not appear where he delivered his lectures. It is collected from a passage at the beginning of the book on Fate in which he expresses a wish that he could personally thank his imperial patrons, that he was not settled at Rome; but the inference is inconclusive, for we do not know at what time between A.D. 199 and 211 this treatise was written, and Severus and his son during their joint reign were not always at Rome. It seems however probable from a passage in his Metaphysics that he delivered his lectures at Athens. His own teachers were Herminus and Aristocles Messenius, also Peripatetics. Alexander was a voluminous writer, and he was considered by those who came after him as the best expounder of Aristotle. Accordingly he is often called "the expositor" (ὁ ἐξηγητής). He seems to have had a great reputation also among the Arabians. Many of his works have been translated into Arabic. His life, and a list of his works are given by Casiri, "Bibl. Arabico Hisp. Escur." vol. i. p. 243, taken from the "Arab. Philos. Bibl." See also Abulfaraj, "Hist. Dynast." p. 78. The following is a list of his works which have been edited in modern times:—1. Περὶ εἱμαρμένης καὶ τοῦ ἐφ' ἡμῖν, "On Fate and what is in our Power," a work which is directed against the Stoical doctrines of necessity. A long passage from this work is cited by Eusebius (*Præpar. Evangel.* vi. 9.), in which the doctrine of necessity is attacked, and Eusebius speaks of the author as a distinguished philosopher. This work was first edited by V. Trincavelli, with Themistius, Venice, 1534, 1536, fol. The last edition is by J. C. Orelli, Zürich, 1824, 8vo. 2. "A Commentary (Ὑπόμνημα) on the First Book of the Prior Analytics of Aristotle," which was first edited by Andreas Asulanus, Venice, fol. 1520. 3. "A Commentary on the Eight Books of the Topics of Aristotle," edited by Marcus Musurus, Venice, 1513, 1526, fol. The best complete Latin version is by J. B. Rasarius, Venice, 1563, 1573, fol. It has been observed that in this as well as in his other commentaries, Alexander occasionally corrects errors of transcription which occur in the MSS. of Aristotle, and among the various readings of a passage he determines which is best. 4. "Notes (Ἀποσημειώσεις) on the Elenchi Sophistici of Aristotle," edited by Hercules Gyrlandus, Venice, 1520, fol. This was also translated into Latin by Ra-

sarius, Venice, 1557, fol.; and by Gaspardus Marcellus, Venice, 1546, 1559, fol. 5. "A Commentary on Twelve Books of the Metaphysica of Aristotle." The Greek text was published by Chr. A. Brandis in his "Scholia in Aristotelem," Berlin, 1836, vol. i. p. 513. fol. But Brandis has only printed the first five books, and he maintains that the rest does not belong to this Alexander. The Latin version of the learned Spaniard, J. G. Sepulveda, was printed at Rome, 1527, fol., and has been frequently reprinted. 6. Ὑπόμνημα εἰς τὸ περὶ αἰσθήσεως καὶ αἰσθητῶν, "A Commentary on the work of Aristotle on Sensation and the Objects of Sensation," which was edited by Franciscus Asulanus, with the Commentary of Simplicius on the book of Aristotle on the Soul, Venice, 1527, fol. It was translated into Latin by Lucillus Philaltheus, together with the Scholia of Michael Ephesius on the Parva Naturalia of Aristotle, Venice, 1544, 1549, 1559, and 1573, fol. 7. Ὑπόμνημα εἰς τὰ Μετεωρολογικά, "A Commentary on the Four Books of Aristotle on Meteora," which was edited by F. Asulanus, Venice, 1527, fol., together with the Commentary of Philoponus on the work of Aristotle on Generation. There is a Latin version of it by Alexander Piccolomini, Venice, 1540, &c. fol., and one by J. Camotius, Venice, 1556, fol. In a passage in the commentary on the third book Alexander speaks of Sosigenes as his master. If this was the Sosigenes who was contemporary with Julius Cæsar, it is evident that this passage at least was not written by Alexander, and the extant commentary may not be his. Accordingly we must either assume the existence of another Sosigenes nearer the time of this Alexander, or we must assign the work to another Alexander. [ALEXANDER of ÆGÆ.] The mistake in assigning this work to Alexander of Aphrodisias, if it be a mistake, is as old as Philoponus, who in a passage of his commentary on the first book of the Prior Analytica, speaks of Alexander the expositor, and quotes him as saying that he was the pupil of Sosigenes. 8. Περὶ μίξεως, "On Mixture," a treatise against the Stoical doctrine of the penetrability of bodies and God the soul of the universe. It was printed with the Commentary on the Meteora. There are several Latin versions, the most recent of which is by J. Schegk, Tübingen, 1540, 8vo. 9. Περὶ ψύχης, "On the Soul," two books, not parts of one treatise, but two separate works on the same subject. The second contains also a variety of other matters, such as discussions on the nature of the four elements, on seeing, on light, what it is according to Aristotle that man seeks as his chief happiness, on the inseparable union of the virtues, and the like. The two books on the Soul were printed in Trincavelli's edition of the treatise on Fate, 1534. The first book on the Soul was translated into Latin by Hieronymus Donatus, a patrician of Venice, Venice, 1502, &c. fol. Angelus Caninius translated the second book, which was published with Donati's version of the first book, and a Latin version of the Physical Questions, also by Caninius, Venice, 1555, &c. fol. 10. Φυσικῶν σχολίων ἀποριῶν καὶ λύσεων βιβλια δ', "Four books of Physical Questions in the form of Difficulties and their Solutions." The Greek text was first edited by V. Trincavelli, Venice, 1536, fol., with the book on Fate. There are several Latin versions: that by Hieronymus Bagolinus and his son J. Baptista, Venice, 1541, &c. fol., is the most useful; the Greek text is very incorrectly printed, and the MSS. were collated for the purpose of the Latin version.

The two medical treatises attributed to this Alexander are probably not his. [ALEXANDER TRALLIANUS.]

The merits of Alexander as an expositor of Aristotle cannot be rated high. For the purpose of understanding the text of Aristotle, his commentaries may be easily dispensed with. It was his object to maintain the superiority of his sect over all others, and yet to make the doctrines of his master harmonise to a certain extent with the more religious feeling of his own age.

In his work on Fate he opposes the Stoical doctrines of the power of Fate which predetermines all things; but his argument is mainly founded on the fact that the common language of mankind assumes a certain amount of free agency; and accordingly he maintains that the common sense of mankind is not incapable of ascertaining the truth. He urges against the Stoical doctrine of necessity, that it renders a particular providence unnecessary, or rather by implication destroys it, inasmuch as the gods cannot be considered fit objects of worship, even if it be admitted that they are the benefactors of man, for, according to the system of necessity, they cannot act otherwise than they do. Alexander defends the notion of providence on which he strongly insists, but his exposition is connected with the absurd and unintelligible doctrine of the distinction between the world above and the world below the moon. He further attempts to defend the philosophy of Aristotle from the charge that he denied providence to be an essential attribute of the Deity, and only admitted it to be an incident. Alexander urges, in defence of Aristotle, that it would be a notion derogatory from the nature of the Deity to assume a providence with respect to man to be an essential part of the Deity, for this would be in effect to make the Deity subordinate to man. Yet Alexander, while he denied that the providence of the gods with respect to man was the essence of their activity, could not admit that the providence of which he maintained the existence was a mere incident, for this would be to deprive the gods of consciousness and will with re-

spect to man. Accordingly, he has to seek a medium: he maintains that the gods do regard man and care for him with full knowledge and will; but that man is not the sole object or end of the active exertion of their powers. Considerable confusion from the use of terms ill defined or ill understood, a want of accurate perception of the attainable objects of human knowledge and the limits beyond which it cannot pass, a desire to maintain the integrity of ancient philosophical doctrines, and yet to make them harmonise with popular notions, characterise this confused essay, which neither for matter, method, nor perspicuity deserves high commendation.

In his opinions on the Psyche (which is inadequately expressed by the word Soul), Alexander professes to follow his master: he considers the soul (ψυχή) inseparable from the body of which it is the soul; it is not an essence (οὐσία) of itself; it is a form (εἶδος) of the organic body, a form imprinted on matter. Its separate existence being thus denied, its immortality as a separate existence is consistently denied; but this is all. In his work on the Soul he says that the *Nous* (νοῦς) requires no corporeal organ for the perception of its objects (νούμενα), but is itself all-sufficient for the knowledge of them. The Nous is therefore not, like the soul, a form imprinted on matter; and he is not indisposed to allow it to be an emanation from the Deity, and consequently imperishable. It would perhaps not be difficult to show that Alexander, in entering on these profound investigations, for which he had no great capacity, was not always consistent with himself, which may be partly attributed to his attempt, as before stated, to reconcile old philosophy with then current notions. His works are instructive as a part of the history of philosophy, and as a sample of fruitless attempts to solve problems which are above human capacity. (Fabricius, *Biblioth. Græc.* v. 650.; Ritter, *Geschichte der Philosophie*, iv. 24.) G. L.

ALEXANDER, (Ἀλέξανδρος), a son of ANTONIUS the triumvir, and of Cleopatra, queen of Egypt. He was born in the year B. C. 40, together with a twin-sister of the name of Cleopatra. In the same way as Antonius honoured Queen Cleopatra with the title of "queen of kings," he called his son Alexander, Helios (the sun), and his daughter Cleopatra, Selene (the moon). In the year B. C. 34, when Antonius presumed to dispose of the eastern parts of the Roman empire, he destined Armenia and all the countries east of the Euphrates that might still be conquered as an independent kingdom for his son Alexander. After the death of Antonius and Cleopatra in B. C. 29, Alexander and his sister were led to Rome by Octavianus and adorned his triumph. Octavia, the wife of Antonius, generously received these and other children of her faithless husband into her house and had them educated as her own children. After this time we hear no more of them. (Dion Cassius, xlix. 32. 41. l. 25. li. 21.; Plutarch, *Antonius*, 36. 54. 87.; Livy, *Epitome*, lib. 131, 132.) L. S.

ALEXANDER (Ἀλέξανδρος), son of ARISTOBULUS II., and grandson of Alexander Jannæus, kings of Judæa, was taken prisoner by Pompey the Great, with his father and his brother Antigonus, after the conquest of Judæa (B. C. 63), and destined with them to be exhibited in that general's triumph at Rome. Alexander, however, escaped; and reappearing in Judæa in the year B. C. 57, he soon collected an army of 10,000 foot and 1500 horse, seized on several strong fortresses, and from them ravaged the country. Gabinius, the newly appointed proconsul of Syria, sent a detachment of troops into Judæa under Marcus Antonius (afterwards the triumvir), who defeated Alexander near Jerusalem, and drove him into the fortress of Alexandrium, which was invested by Gabinius, who had followed Antonius into Judæa. In the year B. C. 56, while Gabinius was absent on an expedition into Egypt, Alexander again assumed the offensive, and having collected a large army, became master of Judæa, and put to death all the Romans he met with. But on the return of Gabinius from Egypt, Alexander, having rejected terms of peace offered to him by the proconsul through Antipater, was completely defeated near Mount Tabor. In the next year (B. C. 55) Gabinius was recalled from the government of Syria, and succeeded by Crassus, upon whose death (B. C. 53) Alexander began to raise fresh forces; but the arrival of Cassius in Judæa with the remains of the army of Crassus (B. C. 52) compelled him to accept terms of peace. When the civil war between Cæsar and Pompey broke out (B. C. 49), the former set free Aristobulus, the father of Alexander, and sent him to Judæa. He was however poisoned on the journey by some adherents of Pompey; and Alexander, who was engaged in collecting forces to assist his father upon his arrival in Judæa, was seized and put to death by Q. Metellus Scipio, the son-in-law of Pompey. (Josephus, *Jew. Antiq.* xiv. 5—7.; *Jewish War*, i. 8, 9.; Jahn's *History of the Hebrew Commonwealth*.) P. S.

ALEXANDER of ASHBY, or ESSEBIENSIS. It is uncertain whether he was born in Somersetshire or Staffordshire. He was prior of the monastery of Ashby Canons in Northamptonshire at least as early as the year 1200. Tanner has given in the "Bibliotheca Britannico-Hibernica" a list of his writings which remain in MS. The two principal are — 1. "Historiæ Britanniæ Epitome," referred to by Twyne (*Antiquitatis Academiæ Oxoniensis Apologia*, p. 212.); and, 2. "De Fastis seu Sacris Diebus," quoted

by Fuller (*Church History*, b. ii. sect. 1. parag. 4.), which describes the lives of the saints and their festivals throughout the year in Latin elegiac verse. A. T. P.

ALEXANDER I., BALAS (Ἀλέξανδρος Βάλας), reigned over the Greek kingdom of Syria from B. C. 150 to 146. His immediate predecessor, Demetrius Soter, having provoked the hatred of his subjects and of the neighbouring princes, a conspiracy was formed for the purpose of dethroning him. Heraclides, who had been the treasurer of Antiochus Epiphanes and the governor of Babylon, but had been banished by Demetrius to Rhodes, set up Alexander Balas, who is said to have been of low birth, as a pretender to the throne, on the ground that he was the son of Antiochus Epiphanes. In the summer of the year B. C. 153 Heraclides went to Rome, taking with him Alexander and his sister Laodice, and contrived by some means to create such a powerful interest in their behalf, that when the young pretender pleaded his cause before the senate, and reminded them of the constant friendship which existed between his father and the republic, though the imposture was manifest, they passed a decree granting permission to Alexander and Laodice to proceed to their hereditary kingdom, and promising to help them in taking possession of it. This was in the beginning of 152, and Alexander at once proceeded to Syria, and took possession of Ptolemaïs (Acre), his enterprise being favoured by Ptolemy Philometor, king of Egypt, Attalus, king of Pergamus, and Ariarathes, king of Cappadocia. In the first battle which he fought with Demetrius (B. C. 152) Alexander was defeated, but in a second battle (in 150) he was completely victorious, and Demetrius was killed. Alexander now took possession of the kingdom, and married Cleopatra, the daughter of Ptolemy Philometor. No sooner had he ascended the throne than he gave himself up to pleasure, and committed the government of his kingdom to his minister Ammonius, who endeavoured to secure his master's power by the extirpation of the late royal family. He put to death Laodice the wife of Demetrius, his son Antigonus, and several of his friends; but two other sons of the late king were out of his reach, having been sent by their father to Gnidos in Crete at the first breaking out of the civil war. The elder of these, Demetrius, landed in Cilicia at the head of a small band of Cretans in 148. His forces rapidly increased, and Apollonius, the governor of Cœle-Syria, revolted from the king. Apollonius was defeated by Jonathan the Maccabee, who had received great favours from Alexander, while the king himself marched into Cilicia against Demetrius, and called to his assistance his father-in-law, Ptolemy Philometor. Ptolemy marched into Syria; and then, accusing Alexander of an intention to murder him, he deserted his cause and took Antioch, where he was crowned as king of Asia and Egypt; but fearing that the Romans would not permit this usurpation, he withdrew his claim to the throne in favour of Demetrius. Alexander immediately returned from Cilicia, and met Ptolemy on the banks of the river Œnoparas. In the battle which followed Ptolemy was killed, but Alexander was completely defeated, and fled into Arabia (B. C. 147), where he was treacherously murdered, at the town of Abas, by Zabel, or Diocles, the emir with whom he had taken refuge (B. C. 146). His reign lasted more than six years and a half, if we reckon it from his occupation of Ptolemaïs in 152; or, calculating from the death of Demetrius Soter in 150, rather more than four years. He was succeeded by Demetrius II., surnamed Nicator (the Victorious), from his, or rather Ptolemy's, victory over Alexander. Strabo calls him Balas Alexander (Βάλας Ἀλέξανδρος), where the word "Balas" has been sometimes thought to signify "king," like the word "ballan," which was the Phrygian for "king." (Hesychius, sub. voc. Βαλλήν.) The word Balas is the Greek form of the Aramæan, Ba'la (בַּעְלָא), "lord;" but it is doubtful whether it was in this case a title, according to the above explanation, or whether it was the adventurer's original name, according to the authority of Justin.

Several coins of Alexander Balas are extant, on a few of which he is called by his father's titles of Epiphanes and Nicephorus; on others he has the titles of Euergetes and Theopator, the last being in allusion to the assumption by his father of the name Theos (God). On some of these coins Cleopatra's head appears with Alexander's, but in the more important position; an intimation of the supremacy of the proud queen over her effeminate husband. (Eusebius, *Chronicon*; 1 *Maccab.* x. 11.; Josephus, *Jew. Antiq.* xiii. 2. § 4.; Polybius, xxxiii. 14. 16.; Livy, *Epit.* l. lii.; Justin, xxxv.; Appian, *Syriaca*, c. 67.; Clinton's *Fasti Hellen.* iii. p. 324.; Fröhlich, *Annales Syriæ*.) P. S.

ALEXANDER BENEDYT STANISLA. [SOBIESKI.]

ALEXANDER of BERNAY, a French poet of the twelfth century, so called from the village of Bernay in Normandy, where he was born. Having taken up his residence in Paris, he is also frequently mentioned as Alexander of Paris. The exact times of his birth and death are unknown, but he lived in the reigns of Louis VII. and his successor Philip Augustus. He was one of the authors of a romantic poem on the exploits of Alexander the Great, which enjoyed so extensive a popularity that the kind of verse employed in it has ever since borne the name of Alexandrine, either from that of the poet, or more probably from that of the hero. Of this

verse, however, he was not the inventor, as was long supposed; instances of its use have been discovered of a date as far back as the year 1140. The poem was written in continuation of one on the same subject by Lambert li Cors (or the Short), according to Roquefort, who produces a passage from the work itself in proof of the assertion.

"La verité de l'histoire si com li Roys la fist,
Un clers de Chastiaudun, Lambert li cors l'escrit,
Qui du Latin la trait et en Romant la mist. . .
Alixandre nous dist que de Bernay fu nez,
Et de Paris refu ses sournoms appellez,
Qui ot les siens vers o les Lambert meliez."

"This history so true, of all that did the king,
A clerk of Chateaudun, Short Lambert did it sing,
Who from the Latin took, and in Romance did bring. .
So Alexander saith, he from Bernay who came,
And did in after time from Paris take his name,
And who his verses mixed with verses of this same."

This passage seems however to imply that Alexander of Bernay had intermingled his own composition with that of Lambert, rather than written a sequel which could be separated from it; and this is the opinion of De la Rue, who however remarks that in this part of ancient French literary history the confusion is so great that he cannot guarantee the exactness of his observations. The fullest existing copy of the romance of Alexander contains 17,952 verses, and the oldest is of the date of 1228. The work has considerable merit; the style is lively, the descriptions animated, and the narrative natural. Though professedly taken from the Latin, it is much more probably an original work, as it abounds in allusions to incidents in the life of Philip Augustus. Alexander, for instance, when about to attack King Nicholas (who in this poem stands in the place of Darius), confiscates the goods of all the usurers in his kingdom, as Philip Augustus confiscated the property of the Jews for his war with England. Real history is nowhere attended to, and towards the end the marvellous becomes all-predominant — excursions to the bottom of the sea, trees which predict the future, flying griffins, fountains of youth, and other extravagances, which seem to betray an oriental origin, become the staple of the story. Such as it is, the work was so popular as to give rise to a host of imitations and continuations, all of which are far inferior to the original. The "Alexandrian cycle," as it is called, consists altogether of five poems, the work of nine poets, the most distinguished of the twelfth and thirteenth centuries, among whom not the least important is a countryman of our own, Thomas of Kent. Alexander de Bernay is also the author of some other romantic poems, "Helena, Mother of St. Martin," "Brison," and "Atys and Prophilias." The two former appear to be lost, the latter is of distinguished merit. A copious analysis of the "Alexandre" and the "Atys" is given in vol. xv. of the "Histoire Littéraire de la France;" the former had also been analysed by Legrand d'Aussy, but very incorrectly. (*Histoire Littéraire de la France*, xv. p. 119—126. and p. 160—193., two different accounts, discrepant in several particulars, a singular proof of the difficulties connected with the subject; De la Rue, *Essais historiques sur les Bardes, les Jongleurs et les Trouvères Normands et Anglo-Normands*, ii. 348—352.; Article by Roquefort in the *Biographie Universelle*, i. 534, 535.) T. W.

ALEXANDER of CANTERBURY, a Benedictine monk of Christ Church, Canterbury. From his notes of the discourses of Anselm, archbishop of Canterbury [ANSELM], he composed a book in nineteen chapters, and dedicated it to the younger Anselm, the archbishop's nephew. His work is entitled "Dicta Anselmi Archiepiscopi, Lib. I." beginning, "Compellis me venerabilis Abba." A MS. work with this title and commencement in the library of Corpus Christi College, Cambridge, is ascribed by Matthew Parker to Eadmer. (Tanner, *Bib. Brit. Hib.*) A. T. P.

ALEXANDER of CANTERBURY, an English Benedictine monk, received the benediction as abbot of St. Augustin's, Canterbury, at Rome in 1212. King John had sent Alexander to Rome in the year 1206 for the purpose of settling his differences with the pope. In the year 1216 the abbot of St. Augustin's was commissioned by the pope to denounce Prince Lewis as excommunicated the moment that he set foot in England, which he did in spite of Lewis's letter to him representing his claims to the throne of England. This letter is extant in Thorn's "History of St. Augustin's Abbey." Alexander's fidelity to King John greatly incensed his enemies against him, and after the king's death he was excommunicated by Pandulphus the pope's legate, and deprived of all his ecclesiastical preferment. According to Pits his writings exhibit "the bitterness of his wounded spirit," and he is said to have died in poverty. The benediction of Hugo III., his successor, is dated the year 1220. Alexander wrote — 1. "Victoria a Prothæo, Lib. I." beginning, "In Nomine Dei Altissimi qui est trinus." 2. "Super variis Articulis Fidei Lib. I." 3. "De Ecclesiæ Potestate, Lib. I." 4. "De Potestate vicaria, Lib. I." 5. "De Cessatione Papatus, Lib. I." (Tanner, *Bibliotheca Brit. Hib.*; Pits, *De Rebus Anglicis*; Thomæ Sprotti *Chronica*, &c., edited by Thomas Hearne, p. 126.) A. T. P.

ALEXANDER (Ἀλέξανδρος), a bishop of CAPPADOCIA and afterwards bishop of Jerusalem in the earlier part of the third century. He was famous for his sufferings for the Christian faith in the persecutions under the Emperor Septimius Severus, being in the year 205 "in esteem for the confession of the name of the Lord," (Eusebius, *Chronicon*, p. 172.) and in the year 211 writing from prison. After these proofs of his fortitude as bishop of Cappadocia, he went (A. D. 212) for devotional purposes to Jerusalem, of which Narcissus, then a very old man, was bishop. Upon this occasion it

was revealed both to Narcissus and to many of his clergy that the next day there should come into that church a bishop who should be a supporter of the episcopal chair. Accordingly, in an assembly of all the bishops of Palestine, with the consent of Narcissus, Alexander was translated to the see of Jerusalem. Herein two things may be remarked as early precedents: the translation of a bishop to another see, and the making a coadjutor to a bishop while living. These are facts shown by what Alexander says in the conclusion of a letter to the people of Antinopolis in Egypt: — "Narcissus, who before me filled the episcopal seat of this place, and now governs it together with me by his prayers, being a hundred and sixteen years old." In the Chronicon of Eusebius Alexander stands as the thirty-fifth bishop of Jerusalem. That he was superior to his contemporaries in the mildness of his disposition, we have Origen's authority in the beginning of a homily delivered at Jerusalem. (Origen, *In Librum Regum* Homilia I.) Alexander built a library at Jerusalem, and preserved the letters that had passed between the learned ecclesiastics of his day, which furnished Eusebius with materials for his Ecclesiastical History. Clement of Alexandria dedicated a book to him respecting the ecclesiastical rule. In the persecution under the Emperor Decius, Alexander was once more a confessor, being again brought before the governor's tribunal at Cæsarea for Christ's sake, and again he was put into prison, where he died. The year of his death was probably A. D. 251, and if this date is true, he had been bishop of Jerusalem thirty-nine years.

Jerome (*De Viris Illustribus*, cap. 62.) gives the conclusion of a letter from Alexander to the people of Antinopolis, which has been already quoted, and says, "he wrote another letter to the Antiochians. He wrote also to Origen and for Origen against Demetrius pleading that in respect to the testimony given him by Demetrius himself he had ordained Origen presbyter. There are likewise extant other letters of his to divers persons." Parts of the letter to Antioch are preserved by Eusebius in the eleventh chapter of the sixth book of his History. It is written from prison: it congratulates the church of Antioch on the ordination of Asclepiades, who succeeded Serapion in that see, and it was sent by Clement, supposed to be Clement of Alexandria. Of the letter to Origen a fragment is quoted by Eusebius in the fourteenth chapter of the sixth book of his History, wherein Alexander calls Clement of Alexandria and Pantænus his "fathers and masters," and says that they made him acquainted with Origen, whom he styles his "master and brother." The letter to Demetrius, bishop of Alexandria, in favour of Origen, proves by examples that bishops may invite unordained persons whom he judges competent, to preach in their presence. It is found in Eusebius (*Historia Ecclesiastica*, lib. vi. c. 19.). Of the rest of his letters we have remains. (Dupin, *History of Ecclesiastical Writers*, vol. i.; Lardner, *Credibility of the Gospel History*, part. ii. chap. 34. Eusebius, *Historia Ecclesiastica*, lib. vi., and *Chronicon*, p. 172.; Hieronymus, *De Viris illustribus*, cap. 20. 38, &c.) A. T. P.

ALEXANDER COHEN (ר' אלכסנדר כהן), a German rabbi, who is also called Rab Süslin (רב זוסלין), which is a surname that was generally given by the German Jews to those who were called Joel or Eliezer. He was a native of Frankfort on the Main, and lived during the early part of the thirteenth century. He is the reputed author of the work called "Agudah" ("The Collection"), which is a sort of digest of the Talmud, and gives in a compendious form all the institutions and ceremonies which are found in the whole body of the Talmud, with an index at the end. It was printed at Cracow by Isaac Ben Aaron Prostitz, the editor being Joseph ben Mordecai Gerson, A. M. 5331 (A. D. 1571). On the title the author is called הר"ר זך, which, by abbreviation, means Ha Rabbi Süslin Cohen. David Ganz gives the date at which this collection was made as A. M. 5089 (A. D. 1329), but, as well as the author of the Shalshelleth Hakkabbala, says it was written by the disciples of Rab-Asher, and is a collection of his instructions. Bartolocci says it is a collection of the writings of Rab-Asher; but the Siphte Jeshenim calls the author R. Alexander Cohen. (Wolfius, *Biblioth. Hebr.* i. 185. ii. 1249. iii. 119. 1170.; Bartoloccius, *Bibioth. Mag. Rabb.* i. 57.) C. P. H.

ALEXANDER, emperor of Constantinople, was the third son of Basilius the Macedonian and his second wife Eudocia. He was born about A. D. 870. His father conferred upon him the dignity of Imperator, which, after the death of Basilius, he shared with his brother Leo the Philosopher. Leo, a few days before his death, on the 11th of May, 911, declared Alexander his successor. Up to this time Alexander, for fear of his brother, had lived very quietly, but now, when all restraints were removed, he abandoned himself to licentiousness and debauchery, and those who ministered to his pleasures were raised to the highest honours, while the worthiest men were deprived of their posts and treated ignominiously. Entymius, patriarch of Constantinople, was deposed, and Nicolas, who had been deprived of this dignity in the reign of Leo for opposing the fourth marriage of this emperor with Zoë, the mother of Constantinus Porphyrogenitus, was reinstated. Alexander had been appointed by his brother Leo guardian of his son Constantinus Porphyrogenitus, and in order to secure the throne and to get rid of all claimants, he exiled Zoë, and formed the plan of mutilating his young ward in

such a manner as to render him unfit to govern. But his friends persuaded him to give up this design, by stating that the young prince was of such a weakly constitution that he could not possibly live long, and would naturally be carried off before coming to manhood. Simeon, king of the Bulgarians, proposed to Alexander to renew the treaties which had existed between him and Leo. But Alexander, instead of conciliating this dangerous neighbour, treated the Bulgarian ambassadors with contempt. Upon this, Simeon assembled his forces to invade the dominions of Alexander; however, before this invasion took place, Alexander died on the seventh of June, 912. On that day he had drunk an immoderate quantity of wine, and immediately after took violent exercise on horseback, in consequence of which an artery burst and caused his death. (The passages from which the account is drawn are given by C. du Fresne, *Familiæ Byzantinæ*, p. 140, &c.; comp. Gibbon, *History of the Decline and Fall*, c. 48.) L. S.

ALEXANDER, CORNE'LIUS, surnamed POLYHISTOR, was, according to some accounts, a native of Ephesus, and according to others, of Cotyæum. He was a contemporary of Sulla, and a disciple of Crates the philosopher. The extensive knowledge which he possessed procured him the surname of Polyhistor. During the war of Sulla in Greece he was taken prisoner, and sold as a slave to Cornelius Lentulus, who entrusted him with the education of his children. Afterwards he was manumitted, and obtained from his patron the Gentile name Cornelius. During the latter part of his life he seems to have lived at Laurentum, where he lost his life in a conflagration of his house. His wife would not survive him, and hanged herself.

Alexander wrote several works:—1. A great historical work, consisting of forty-two books, each of which appears to have treated on the history and geography of a particular country, whence they are sometimes considered as so many separate works. The titles of those which are known to us are collected in Vossius, "De Historicis Græcis." All of these works appear to have been distinguished more as being accurate collections of facts than for any critical merit. Some fragments of this work are still extant in Syncellus, p. 147. ed. Dindorf; Eusebius, (*Præparat. Evangl.* ix. 17.), Stephanus Byzantinus, and others. 2. A work on the Phrygian musicians (Plutarch, *De Musica*, 5.). 3. On the history of the Greek philosophers (Diogenes Laertius, 1. 11. 116, &c.). 4. On the symbols of the Pythagoreans (Diogenes Laertius, viii. 1. 24.; Clemens Alexandrinus, *Stromata*, i. 131.). Suidas also mentions a work, in five books, on Rome; but probably it formed a part of his great historical work. (Vossius, *De Historicis Græcis*, p. 187. ed. Westermann, where nearly all the passages of ancient writers referring to him are collected.) L. S.

ALEXANDER CRESCENZI (אלכסנדר קריסצינצי), a converted Jew, a native of Rome, who lived during the middle of the seventeenth century, and acquired a reputation for learning among his contemporaries. He translated the "Tradado de Chocolate" ("Treatise on Chocolate") of Antonio Colmener de Ledesma from the Spanish language into Italian. It was printed at Rome, A.D. 1667, in 12mo., with notes by Alexander Vitrioli. Mandosius, in his Bibliotheca Romana, cent. VI., p. 65., extols him as a great mathematician, and says that in the year 1666 he published, in Italian, a Diary of the eruption of Vesuvius which occurred A.D. 1660, with observations thereon. (Wolfius, *Biblioth. Hebr.* iii. 119, 120.) C. P. H.

ALEXANDER I. (Ἀλέξανδρος), king of EGYPT, was the son of Ptolemy Euergetes II., called Physcon, and Cleopatra. Ptolemy Physcon died in the year B.C. 117, leaving his kingdom to his wife Cleopatra and whichever of his two sons their mother might select to reign with her. Of these two sons the elder was Ptolemy Lathyrus, and the younger Alexander, who is also called Ptolemy Alexander. Alexander was Cleopatra's favourite son, but she was compelled by the voice of the people to choose Ptolemy for her colleague, and he reigned with the title of Ptolemy Soter II. [PTOLEMY SOTER II.] Alexander received from his mother the kingdom of Cyprus. After Cleopatra and Lathyrus had reigned together for ten years, Lathyrus was dethroned by an insurrection of the people of Alexandria, which Cleopatra was supposed to have excited, and he was compelled to retire to Cyprus, over which island his mother permitted him to reign. At the same time Alexander was recalled to Egypt to share the kingdom with Cleopatra (B.C. 107.) After they had reigned together eighteen years, Cleopatra was murdered by Alexander, who wished to reign alone, and who also dreaded the fierce temper of his mother; but his reign, after her death, only lasted six months, at the end of which time the people rose up against him, drove him out of Egypt, and recalled his brother, Ptolemy Lathyrus. He retired to Cyprus, and soon after perished in a sea-fight with Chaereas. (Porphyry *ap.* Euseb. p. 117.; Justin, xxxix. 3—5.; Pausanias, i. 9. s. 23.; Clinton's *Fasti Hellen.* iii. 390, &c.) P. S.

ALEXANDER II. (Ἀλέξανδρος), son of Alexander I., king of EGYPT, and grandson of Ptolemy Physcon. Upon the death of Ptolemy Lathyrus in B.C. 81, his daughter Cleopatra or Berenice succeeded to the kingdom. In the mean time Alexander (the subject of this article) had been sent from Rome by Sulla, to take possession of the kingdom of Egypt, and he arrived there when Cleopatra had reigned about five months. The claims of the rival

candidates for the throne were compromised by a marriage between them, after which however they only reigned nineteen days. At the end of that time Alexander killed his wife, and was himself immediately seized by the people of Alexandria, who took him from the palace to the gymnasium, and there put him to death. The whole duration of Cleopatra's reign, including the nineteen days during which Alexander reigned with her, was six months. (Porphyry *ap.* Eusebius, p. 119.; Clinton's *Fasti*, iii. 390, &c., where the reader should notice Mr. Clinton's remarks on a third Alexander, who is supposed to have reigned over a part of Egypt at the beginning of the reign of Ptolemy Auletes). P. S.

ALEXANDER I., king of EPIRUS, the son of Neoptolemus. On the death of Arymbas he succeeded to the throne at the age of twenty, setting aside Æacides, the rightful heir, by the assistance of Philip II., king of Macedon, who had married his sister Olympias, and who bestowed upon him the hand of his daughter Cleopatra. This second alliance took place B. C. 336, and on the occasion of the nuptials the assassination of Philip took place. In 332 B. C. Alexander crossed over into Italy at the request of the Tarentines, to aid them in their wars against the Lucanians and Bruttii. After defeating the combined Samnite and Lucanian forces near Pæstum, he made a treaty with the Romans, whose allies the Samnites then were. He continued to wage war successfully against the Lucanians, and took from them Heraclea and Consentia, and Terina and Sipontum from the Bruttii, and three hundred of their families were sent as hostages to Epirus. We learn from Strabo that he wished to transfer the panegyris or common meeting of the Greek states of that part of Italy from Heraclea to Thurium in Lucania. The opposition of the Tarentines to his plans led to his overthrow (B. C. 331). He took up a position on three mounds near Pandosia, on the confines of the Bruttii and Lucanians, and in this situation he was betrayed by two hundred Lucanian exiles whom he had with him, who gave private intelligence to their countrymen of a favourable moment for attack when his forces were separated by an inundation. Two divisions of his army were cut off by the Lucanians; he attempted to force his way through them with the third, but in crossing the river Acheros he was killed by a dart from the hand of a Lucanian exile; thus fulfilling the prediction of the oracle of Dodona, which bid him beware of Pandosia and the Acheron, and which he had falsely interpreted as referring to two places of that name in Epirus. He left a son, Neoptolemus, and a daughter, Cadmea. Coins of this prince are extant in gold and silver. (Livy, viii. 3. 17. 24.; Justin, viii. 6. 5. ix. 6. 1. xii. 2. xvii. 3. 14.; Mionnet, *Médailles Antiques.*) C. N.

ALEXANDER II., king of EPIRUS, the son of Pyrrhus and Lanassa, succeeded his father (B. C. 272), and, to avenge his death, ravaged Macedon, and dispossessed Antigonus of that kingdom. He was in turn deprived of both Macedon and Epirus by Demetrius, son of Antigonus, and fled to Acarnania, a portion of which he had gained in war. With the assistance of his own subjects and the Acarnanians he regained his kingdom. He married his sister Olympias, and left two sons, Ptolemy and Pyrrhus, and a daughter Pthia. From two passages in Polybius, he appears to have been in alliance with the Ætolians. His coins in silver and copper are extant. On the silver coins is a youthful head covered with the skin of an elephant's head, said to be his portrait. (Polybius, ii. 45. ix. 34.; Justin, xvii. 1. xxvi. 2. xxviii. 1.) C. N.

ALEXANDER FARNE'SE. [FARNESE.]

ALEXANDER the FRANCISCAN, (de Franciscis), a converted rabbi, whose Jewish name was Rabbi Elisha the Roman (רבי אלישע מרומי). He was a native of Rome, and celebrated among his Jewish countrymen for his great learning. He was however early in life converted to the Catholic faith; and being desirous of devoting himself entirely to the duties of his new calling, he entered the order of the Preaching Friars of St. Francis, and gave himself up to the scholastic divinity of the period, in which he made as great progress as he had already made in rabbinical learning, and speedily became celebrated as the most eloquent preacher of his day. At that time the populace of Rome was delighted with the eloquence of three celebrated preachers, namely, "the Jew," for so Father Alexander the Franciscan was generally called by the people; Father Lupus the Capuchin; and Father Panigarola, of the order of the Minorites; whose peculiar powers are thus characteristically recorded in a saying which was popular in Rome, even in Bartolocci's time: "Hebræus docet, Lupus monet, Panicarola delectat;" "The Jew teaches, Lupus admonishes, Panicarola delights." The fame acquired by Alexander as a preacher, added to his great talent for business and his blameless life, procured him the favour of the court of Rome, and he was elevated to the rank of procurator-general at the court of Rome, and vicar-general of his order. Such was the zeal and success with which he performed his duties, that Pope Clement VIII. selected him as his chaplain and counsellor, and placed such reliance on his learning and prudence, that no important business was transacted without his advice and concurrence. His hands being thus strengthened by the papal authority, he introduced many reforms among the regular clergy, so much to the satisfaction of the pope that he

raised him to the episcopal dignity by conferring on him the bishopric of Forli on the 4th of May, 1594. This dignity however he only retained three years, when he resigned it of his own free will into the hands of the same pontiff from whom he had received it, and retired to his convent in Rome, where he devoted the few remaining years of his life to his favourite studies, and to preaching the gospel to his brethren the Jews. He wrote, in the Hebrew language, "Haggaoth al Sepher Bereshith Veeleh Shemoth" ("Annotations on the Books of Genesis and Exodus"). In this work he reconciles with the Hebrew original some passages of the Vulgate translation which appear to deviate from it. "This is a useful and commendable labour," says Father Bartolocci, "and it is much to be lamented that it does not extend beyond the twentieth chapter of Exodus." The manuscript of this work is in the Vatican library, on paper, supposed, says Bartolocci, to be written by the author's own hand; but here the good father is at variance with himself, as in the short notice of this author which he has given in the Rabbinical Hebrew at the head of his memoir he makes the date of his MS. to be ה'ש'צ'ו, which is A. M. 5396 (A. D. 1636), to which he immediately adds that the author died in the very beginning of the "present" (the seventeenth) century, which accords with the account of the time of his death as given by other authorities, all of which agree that he died abont the year 1600. (Bartoloccius, *Biblioth. Mag. Rabb.* i. 218, 219.; Wolfius, *Biblioth. Hebr.* i. 184. iii. 118.; Ughellus, *Italia Sacra*, ii. 629.; Quetif et Echard, *Biblioth. Scriptor. Ord. Prædicator.* ii. 326.) C. P. H.

ALEXANDER, FRANCISCUS, Franciscus ab Alexandro, or Francesco degli Alessandri, was born at Vercelli in 1529, studied medicine at Pavia, and was physician to Emanuel Philibert, duke of Savoy. He died at Vercelli in 1587, having published two small Latin poems, and two works on medicine. The titles of the former are, "Bivium," or "Virtutis Bivium," Pavia, 1551; and "Ad Margaritam Valesiam .... Epithalamium." The medical works were "De Peste, seu Pestis et Pestilentium Febrium Tractatus," Venice, 1565; and "Apollo, omnium compositorum et simplicium Normam suo Fulgore ita irradians, ut ejus meridiana Luce contenti Medici et Pharmacopolæ, omni Librorum Copia neglecta, omni denique Erroris Nebula fugata, ad quævis Opera facillime se accingere valeant." Venice, 1565, folio. The former, which was several times published, and which the author himself translated into Italian, relates chiefly to the epidemics which prevailed in Piedmont and Lombardy in the first half of the sixteenth century. The latter, which was also several times reprinted, is remarkable only for the vanity of its title, in which, in addition to the sentence just quoted, the author promises expressly to correct the "almost infinite errors" of all preceding writers on the materia medica. The presumptuous style in which they are written, however, is the only character in which the contents answer to the title-page; not one of the twelve "rays of Apollo" (as the author calls the chapters into which the book is divided) seems to have thrown any effectual light upon the matters treated of.

A younger brother of Franciscus Alexander, who was called Alexander ab Alexandro, was also a physician and a poet. He died of the plague in 1570, having written "Primitiæ ad Franciscum Fratrem, ad ejus Opus cujus Titulus, Apollo," Venice, 1565. (Bonino, *Biografia Medica Piemontese*, i. 261.) J. P.

ALEXANDER, king of GEORGIA in the early part of the fifteenth century. He succeeded, while yet a minor, his cousin Constantine, who fell in battle against the Syrians in the year 1414 according to Klaproth, or 1413 according to Brosset. Georgia was at that time reduced to a state approaching to desolation by the repeated invasions of Timur or Tamerlane, and other foreign enemies. During the regency of Alexander's mother, and his own reign after he had attained his majority, the tide of success was turned; the whole of Georgia was reunited under his government, and he was enabled to repair much of the destruction that Timur had caused; in particular, to rebuild the church of Mtzkhaytha, the place of coronation and burial for the Georgian kings. This course of prosperity was brought to a sudden end, when after a few years' reign Alexander resigned his crown, entered a monastery under the name of Athanasius, and divided his dominions among his three sons, Vakhtang, Demetrius, and George. This event, according to Klaproth, took place in 1424; but as Alexander, if a minor in 1414, could not possibly have sons of an age to govern only ten years afterwards, it is probable that Brosset is correct when he asserts that Alexander was still reigning in 1431. The effect of this division of Georgia was to pave an easy way for its conquest by the Turks. (Julius von Klaproth, *Reise in dem Kaukasus und nach Georgien*, ii. 193, &c.; *Chronique Georgienne traduite par* M. Brosset jeune, p. 2. 102.) T. W.

ALEXANDER DE HALES. [HALES, ALEXANDER.]

ALEXANDER, SON OF HEROD. [HEROD.]

ALEXANDER of I'MOLA. [TARTAGNI.]

ALEXANDER JAGELLON, grand duke of Lithuania and afterwards king of Poland, was the grandson of the Jagellon who first united those two countries, and the fourth son of Casimir IV., king of Poland, and Elizabeth, daughter of Albert II., emperor of Germany. He was born on the 5th of Oc-

tober, 1461. His education was superintended by Długosz, the father of Polish history, and the Italian, Philip Buonaccorsi, who had taken refuge in Poland from the persecutions to which his sceptical opinions subjected him in Italy. On the death of Casimir (June 5. 1492), the Lithuanian nobles, eager to escape from what they considered the thraldom of Polish predominance, broke through the treaties which united them to the sister country, and chose Alexander for great duke of Lithuania, at the same time that his elder brother John Albert was elected king of Poland. The division of the countries gave an easy opportunity to Ivan Vasil'evich III., then the great duke of Russia, to crush the Lithuanians, and in a war which broke out he wrested from them more than seventy towns and villages, which they were obliged to cede to him by a treaty of peace concluded at Moscow on February 5. 1494. The treaty was sealed by the marriage of Alexander with Helena, the daughter of the Russian prince; but this did not prevent the speedy outbreak of fresh hostilities on various grounds, and among others, of the Lithuanians calling the Russian "the great duke" only, and evading the title of "lord of all the Russias." The Lithuanians were wise enough under these circumstances to renew on the 25th of July, 1499, the act of union with Poland, on the condition that neither country should henceforth choose a sovereign without the previous knowledge and consent of the other. Relying on the support of Poland, Alexander then sent a strong army against the Russians, which however sustained a total defeat on the banks of the Vedrosha on the 14th of July, 1500. The death of John Albert soon after without issue occasioned Alexander to appear as a candidate for the vacant throne of Poland, and the influence of the circumstances and of his brother Frederick, cardinal-archbishop of Gnesen, procured his election. The Lithuanian nobles, formerly so refractory, were eager in promoting it, and spoke with warmth of the necessity of a future cordial union between the nations. Alexander was elected on October 4. 1501, and his coronation took place on the 12th of December, when he was anointed by his brother the cardinal; but his wife Helena was excluded from participation in the ceremony on the ground of her not belonging to the Catholic church. His reign was one of dishonour and humiliation to Poland. Achmet or Ahmed the khan of the Tartars beyond the Volga, who offered his assistance to the Poles against the Tartars of the Crimea, was soon after defeated by the Khan of the Crimea, and on flying for refuge to his ally, Alexander, was ungratefully seized by his orders, and afterwards, on attempting to escape, was condemned by the states of Lithuania to perpetual imprisonment in Kowno. This act of treachery, which was perpetrated to conciliate the Khan of the Crimea, did not prevent him from still carrying fire and sword into Podolia. Alexander was also obliged to conclude an armistice for six years with his father-in-law, the Great Duke of Russia, and give up in return for it five of the towns the Russians had conquered. The great master of the Teutonic knights refused to take the oath of vassalage to Poland in the year 1504. The beginning of 1505 was clouded over by the dissensions which broke out among the principal Lithuanian families, stimulated by the intrigues of the king's haughty favourite Glinsky. [Glinsky.] In the same year the Tartars renewed their inroads in Lithuania. The king, struck with paralysis, resigned the command of the army to Glinsky, who succeeded in gilding the close of Alexander's reign by a decisive victory over the enemy. The intelligence of this event reached the king on his death-bed when he was already speechless, but still able by signs to express the pleasure the news afforded him. He died on the 9th of August, 1506, in the forty-fifth year of his age.

The chief glory of Alexander's reign was the reduction of the laws of Poland to a code by the chancellor John Laski, under the royal sanction. The collection comprises the resolutions of the different diets, from 1347 to 1505, as well as a summary of different bodies of foreign law deemed necessary to complete the Polish code. This is almost the only event in Alexander's career on which the historian can dwell with satisfaction. (Bandtkie, *Dzieje Narodu Polskiego*, ii. 81, &c.; Russian *Entsiklopedechesky Lexikon*, i. 483, &c.) T. W.

ALEXANDER JANNÆUS, (Ἀλέξανδρος Ἰανναῖος) the third son of John Hyrcanus, succeeded his brother Aristobulus as king of the Jews in the year B. C. 105. Like his predecessors, he took advantage of the troubles of the Greek kingdom of Syria to extend his power; and in pursuance of that policy he attacked the town of Ptolemaïs (Acre), and sent detachments of his army against Dora and Gaza, towns on the coast of Palestine, which, like Ptolemaïs and some others, had made themselves independent (B. C. 104). These towns applied for aid to Ptolemy Lathyrus, who then reigned in Cyprus, having been expelled from Egypt by his mother Cleopatra three years before. Lathyrus landed in Palestine with an army of 30,000 men, and defeated Jannæus on the banks of the Jordan, and then overran the country, and seemed likely to conquer it, when Cleopatra sent an army to Alexander's assistance, by the help of which Lathyrus was driven back to Cyprus (B. C. 101). Soon after this Alexander Jannæus paid a visit to Cleopatra, who is said to have entertained the idea of murdering him and seizing upon Judæa; but, by the advice of Ananias, a Jew who com-

manded her forces, she gave up the treacherous design, and made an alliance with Jannæus at Bethshan (Scythopolis.)

Alexander now renewed his attacks upon the independent cities; and in a war which was attended by an immense loss of life, and in which he met with some considerable reverses, he at length succeeded in reducing Gaza, Gadara, and other important places. In revenge for the part which Gaza had taken in the invasion of Lathyrus, he burned the town and massacred the inhabitants.

He now returned to Jerusalem, where he was detested by the Pharisees, and by the people, most of whom were the followers of the Pharisees, on account of his having joined the party of the Sadducees. The hatred of the people broke out into an open rebellion in the year B.C. 95, when, as he was officiating as high priest at the Feast of Tabernacles, the multitude pelted him with the citrons which they carried in their hands, and assailed him at the same time with the bitterest reproaches. Alexander let loose the soldiers of his guard upon the people, 6000 of whom were cut down, and after this he never appeared in public without a strong body-guard of Libyans and Pisidians.

He now turned his arms against the countries east of the Jordan, and reduced the Arabs of Gilead and the people of Moab, in B.C. 94. In the following year he took the fortress of Amathus, in a previous attempt on which he had suffered a severe defeat. But in the next year, in a campaign against Obodas, the emir of the Arabs of Gaulonitis, he fell into an ambush in the mountains near Gadara; his army was cut to pieces, and he himself escaped with difficulty.

This reverse was the signal for a new rebellion on the part of the Pharisees; and a frightful civil war ensued, in which 50,000 men are said to have perished on the side of the insurgents alone. The hatred of the people to Alexander is strongly displayed by a circumstance recorded by Josephus, that when he sent some of his friends to ask what he could do to satisfy them, their only answer was, "DIE!" The rebels, who were assisted by the Arabs and Moabites, and by Demetrius Eucærus, king of Damascus, had the advantage at first, and compelled the king to fly into the mountains, after they had cut off his army of Greek mercenaries to a man (B.C. 89); but a party of 6000 Jews having deserted from the insurgents, Jannæus with their assistance gained a victory (B.C. 87) after which he soon suppressed the insurrection (B.C. 86). Alexander gratified his revenge by an act of atrocity which obtained for him the title of the "the Thracian:" he crucified eight hundred of the principal men among the insurgents; who, as they hung upon the cross, beheld their wives and children massacred at their feet, and the king dining with his wives before their eyes. The example had however its effect, and Alexander was troubled with no more insurrections.

After a successful war of three years, in which he recovered the fortresses he had lost, and extended the boundaries of his kingdom, Alexander Jannæus returned to Jerusalem (B.C. 82), and gave himself up to a life of luxury, which brought on a quartan ague, under which he languished three years, and then died, after a reign of twenty-seven years, in the year B.C. 78. His kingdom, which he had considerably enlarged, he left to his wife Alexandra, advising her to court the favour of the Pharisees.

There are several coins of Jannæus which have on the one side, in Greek, "King Alexander" (Ἀλεξάνδρου βασιλέως), and on the other side, in Hebrew, "Jonathan" (יהונתן), or "King Jonathan" (יהונתן מלך), from which we infer that his true Hebrew name was Jonathan, and that Alexander was a name assumed by him, according to a custom then very prevalent among the Jews, who affected Greek usages in names as in many other points. (Josephus, *Jew. Antiq.* xiii. c. 12—15.; Jahn's *History of the Hebrew Commonwealth*; Gesenius in Ersch und Gruber's *Encyklopädie.*) P. S.

ALEXANDER, JOHN, of Berne, is only known by a posthumous work, "Synopsis Algebraica," which appeared in 1693 at London. It was translated by Samuel Cobb in 1709, and republished for the use of the school at Christ's Hospital, with additions by Humphrey Ditton. Perhaps it is the last book in which quadratic equations are demonstrated no otherwise than geometrically.
A. De M.

ALEXANDER, JOHN, a Scotch painter and etcher of the eighteenth century, was the son of a clergyman, and, says Walpole, was descended from the boasted Jamisone. In the early part of the eighteenth century he visited Rome, about 1717, but was not established there, as Heineken says, and etched some plates after Raphael's frescoes in the Loggie of the Vatican. He dedicated a set of six, dated 1717 and 1718, to Cosmo III., grand duke of Tuscany; Strutt says that they do Alexander no kind of credit, and terms them slight, loose, and incorrect etchings. In 1721 a letter to a friend was printed at Edinburgh describing a staircase painted at Castle Gordon, with the Rape of Proserpine, by Alexander. (Walpole, *Anecdotes of Painting in England, &c.*; Heineken, *Dictionnaire des Artistes, &c.*) R. N. W.

ALEXANDER, JOHN, bishop of Dunkeld, was born, it is thought, about the year 1703. He was placed at first at Alloa in charge of a small congregation of the adherents of the episcopal church which had been established before the Revolution of 1688, where he served till the year 1743, when the episcopal clergy of the diocese of Dunkeld

elected him to succeed the late primate, Dr. Rattray, bishop of that see. Before the Revolution the Scottish bishops were elected by congé d'eslire, as in England; but since that time the clergy of each diocese elect their own bishop on a mandate from the primate. Alexander was consecrated in Edinburgh on the 9th of August, 1743, by Bishops Keith, White, Falconar, and Rait. On account of the depressed state of that church and the poverty of the bishops, which were great impediments to their frequently holding synodical meetings, these five prelates took advantage of their meeting for the purpose of Bishop Alexander's consecration, to constitute themselves a regular synod of the church. Their first act was to elect Robert Keith, bishop of Fife, to be their primate, or, as that dignitary is now styled, "Primus Scotiæ Episcopus;" and Alexander was elected clerk of the synod. The late primate had left a rough draught of some canons which he intended to submit to the approbation of a general synod, and which the present meeting took under their consideration; and as they were well adapted to the exigencies of the church in her then peculiar position, they ratified them by a synodical sanction. To these they added six other canons, which have been the standing regulations of the episcopal church in Scotland since that time. On their promulgation the clergy dutifully acquiesced, and looked forward with satisfaction to tranquillity; yet their happy prospects were suddenly obscured by the events that followed the expedition of Charles Edward in 1745. Although the Episcopalians were not more engaged in that enterprise than the Presbyterians were, yet the whole vengeance of the government fell upon them. Previous to the year 1746 that church was comparatively in a prosperous state; her clergy were numerous and respected, and their chapels were well frequented by all ranks. But after the defeat of Prince Charles at Culloden, the chapels were shut up in the towns, and burnt down to the ground in the country, by parties of military detached for that purpose. As Bishop Alexander's chapel was situated in the beautiful and thriving town of Alloa in Clackmannanshire, it was pulled down, as burning would have endangered the houses of the inhabitants. With all the other clergy, he was obliged to leave his house, which was plundered, and skulk amongst his friends; and their "hearers stood aghast between pity for their ministers and fear for themselves, being under the same suspicions, and equally uncertain what might be the issue."

When the first violence of the persecution had in some degree abated, Bishop Alexander returned to Alloa, and contrived to rebuild his chapel, which had been destroyed, although not without many impediments having been thrown in his way. Smollet, who was himself a Presbyterian, represents them as "proceeding with ungovernable violence to persecute the episcopal party, exercising the very same tyranny against which they had themselves so loudly exclaimed." Ever since the Revolution, the Scottish bishops have been pastors of particular congregations, as well as generally of their dioceses, and in this capacity Bishop Alexander was most diligent and laborious in his pastoral duties. He taught his flock chiefly by a most efficient system of catechetical instruction. After a well-spent life, Bishop Alexander died about the age of seventy-three. His "reputation still lives in the church, and he continues to be spoken of by those who knew him as a person of apostolical simplicity, piety, and benevolence. The small chapel, which is yet to be seen at Alloa, was bequeathed by him to his successors in that town, as a proof at once of his frugality and of his good wishes. He was twenty-three years bishop of Dunkeld; and at length in the year 1776 he died, as he had lived, in the faith and fear of God, and in peace with all mankind." (Keith's *Catalogue*, App.; Skinner's *Ecclesiastical History*; Bishop Walker's *Charge*, 1833.)

T. S.

ALEXANDER, bishop of LINCOLN in the reigns of Henry I. and Stephen. He was born at Blois in France, and was brought up under the care of his uncle Roger, bishop of Salisbury. His uncle made him archdeacon of Salisbury, and as he had great influence over King Henry I., he got him made chief justice of England, and obtained for him the see of Lincoln. Alexander was consecrated by the archbishop at Canterbury on the twenty-second of July, 1123.

In 1139, some say 1138, upon a weak pretence, Stephen seized both the Bishop of Lincoln and his uncle in order to compel them by menaces to surrender the castles which they had erected. The quarrel was taken up by the king's brother, the Bishop of Winchester, then legate, and a summons was sent to the king to appear before the synod assembled on this occasion at Westminster. The king, to justify his violence, accused the two prelates of treason and sedition; but the synod would not entertain the charge until the castles were restored to them.

In the year 1142, Alexander visited Rome and returned in the capacity of legate from the pope with power to call a synod for regulating the affairs of the English church. This synod published several wholesome and necessary canons. Alexander made another visit to Rome in 1144, and such was the splendour of the style in which he lived on these occasions, that he was called in the court of Rome, Alexander the Magnificent. In 1147 he went to France to meet Pope Eugenius III., where through the excessive heat of the weather he fell sick, and with

great difficulty returning home, died soon after, on Ash Wednesday of the same year, and was buried in his own cathedral of Lincoln.

This bishop's panegyric is contained in Henry of Huntingdon's dedication and verses prefixed to his History; but the character given by the same historian after the bishop's death charges him with an expenditure for which his tenants suffered. His splendour was also reproved by St. Bernard in a letter (Epistle 64.) sent to the bishop the year before his death.

In 1124 Lincoln Cathedral was greatly injured by an accidental fire. Alexander repaired it in 1145, vaulted it with stone, and improved it in many other respects, so that it became equal, if not superior, to any church at that time in England. He also increased the number of prebends in his church and augmented its revenues with several manors and estates. He built three castles, one at Banbury, another at Sleaford, and a third at Newark. He founded monasteries at Haverholm for regular canons and nuns together; at Thame, for White Friars; and at Dorchester, for Black Canons. (*Biographia Britannica;* Henry of Huntingdon, *Historia apud Scriptores post Bedam*, lib. 7. and 8.; Godwin, *De Præsulibus Angliæ; Archæologia*, v. 316, 317.; Leland.) A. T. P.

ALEXANDER (Ἀλέξανδρος), of Ephesus, surnamed Lychnus (Λύχνος), a Greek rhetorician and poet, appears to have lived shortly before or about the time of Cicero, who calls him an ignorant and bad, but yet a useful poet. Strabo, who says that he took an active part in political affairs, ascribes to him a history, and several didactic poems in hexameters, in which he described the heavens, and the three great divisions of the world. Each of them was described in a separate poem, which accordingly are referred to by the names "Asia," "Europe," &c. (Some fragments of these poems are preserved in Stephanus of Byzantium (s. v. Δῶρος, Δυρράχιον, Ἐρκύνιον, and elsewhere); compare Cicero, *Ad Atticum*, ii. 20. 22.; Strabo, vi. p. 642.; Scholiast and Eustathius, *Ad Dionys. Perieget.* 607.; Næke, *Schedæ Criticæ*, Halle, 1812, p. 7.) L. S.

ALEXANDER (Ἀλέξανδρος), of Lycopolis in Upper Egypt, lived probably about the middle of the fourth century, A.D. According to some accounts he was a bishop of Cyropolis. He wrote a work, which is still extant, against the doctrines of the Manichæans (Πρὸς τὰς Μανιχαίων δόξας). From this work it is clear that he was well acquainted with the Christian religion, and entertained a high opinion both of its founder and of its doctrines. He praises the Christian doctrines especially for their simplicity and clearness, which render them intelligible to all mankind, and are thus well calculated to promote virtue. (Cave, *De Scriptoribus ecclesiæ incertæ Ætatis*, p. 2.; Lardner's *Works*, iii. 384. viii. 349, &c.; Fabricius, *Biblioth. Græc.* iii. 56.) L. S.

ALEXANDER (Ἀλέξανδρος), the son of Lysimachus, king of Thrace, by Necris, an Odrysian woman. When Agathocles, his brother, was put to death by his father Lysimachus, his widow Lysandra fled with Alexander to Seleucus, king of Babylon. At the instigation of the two fugitives Seleucus made war upon Lysimachus, who was defeated by him and killed, B.C. 281. It is recorded of Alexander that he begged the body of his father from the conqueror and buried it. (Pausanias, i. 10.; Droysen, *Geschichte der Nachfolger Alexanders.*) C. N.

ALEXANDER I. (Ἀλέξανδρος), king of Macedonia, was the son of Amyntas I., and the tenth king of Macedonia. When Megabazus called upon Macedonia to submit to Darius the son of Hystaspes, Amyntas I., who was still reigning, gave earth and water as the symbols of his submission. Amyntas entertained the seven Persian ambassadors at a banquet, and at their request he made no scruple about surrendering the ladies of his court to the lust of the barbarians. But his son Alexander, indignant at the conduct of the Persians, bade his father leave the hall, and after sending the women from the room to dress in a more fascinating manner, as he pretended, he dressed a number of young Macedonians in women's attire, and introduced them into the room, provided with arms. As soon as the Persians attempted to take liberties with them, they were all massacred by the Macedonians. As none of the Persian envoys returned, Megabazus sent Bubares with a small force to Macedonia; but Alexander contrived to avert the danger which threatened his country by giving rich presents and the hand of his sister Gygæa to the Persian general. These events happened about the year B.C. 507. Amyntas died soon after, probably in B.C. 506, and Alexander succeeded him. Owing to the family connection through the marriage of Gygæa with Bubares, Macedonia appears at the time to have been left to itself; but in B.C. 492 it was reduced to complete submission by Mardonius. (Herodot. vi. 44.) During the second invasion of the Persians, in B.C. 480, Alexander was obliged to join the Persian army under Mardonius with his forces. The Persian general however honoured him with his confidence; and after the battle of Salamis (B.C. 480), when he was staying in Thessaly, he sent Alexander as his ambassador to Athens with a view of drawing her into an alliance with Persia. Alexander himself, although attached to the cause of Greece, thought such a step on the part of Athens the only means of saving herself from utter ruin, and he accordingly advised the Athenians to accept the proposal of the Persians. But the Athenians were determined to resist to the last, and Alexander returned to Mardonius, who,

on hearing the answer, immediately set out against Athens. Alexander however continued to assist the Greeks in secret. The night before the battle of Platææ he presented himself at the outposts of the Greek camp and requested to speak to the Greek generals. He informed them that Mardonius intended to give battle the next day, and he advised them not to move from their position even if the battle should not take place, since the provisions of the Persians would be exhausted in a few days. After this friendly advice Alexander rode away.

Thus far Alexander was connected with the affairs of Greece during her contest with Persia. He was the first member of the royal house of Macedonia who presented himself at the celebration of the Olympic games, and made out his claim to participate in them by proving his Greek descent. Of his administration of his own kingdom we know very little; but it appears that he made a wise use of the circumstances in which he was placed, and he extended his dominions no less through the liberality of the Persians than by his own wise conduct. He was called the rich king, and distinguished himself both by his love of splendour and by his liberality. The duration of his reign is not quite certain; we only know from Plutarch (*Cimon*, 14.) that he was alive in B. C. 463, but he died soon after. He left behind him three sons, Perdiccas, Alcetas, and Philip; the first of whom became his successor as Perdiccas II. (Herodotus, viii. 139.; v. 17—22.; viii. 136. 140—143.; ix. 44, 45.; Justin, vii. 2, 3, 4.; Thucydides, i. 137. ii. 99.; compare Clinton, *Fasti Hellenici*, i. 221, &c.) L. S.

ALEXANDER II. (Ἀλέξανδρος), was the sixteenth king of MACEDONIA, and a son of Amyntas II., whom he succeeded about the year B. C. 369. He reigned one year and perhaps some months longer. Soon after his accession he was invited by the Aleuadæ of Thessaly to assist them against the tyrant Alexander of Pheræ. He accordingly marched with an armed force into Thessaly, took possession of the town of Larissa, and laid siege to the citadel. He also placed garrisons in several other Thessalian towns, promising to restore them to freedom; but his object was to establish himself firmly in Thessaly, and for this reason he kept possession of the town while the tyrant withdrew to Pheræ. [ALEXANDER OF PHERÆ.] While he was thus successfully engaged in Thessaly, Ptolemy of Alorus, whom he had appointed governor of Macedonia during his absence, rebelled. A war broke out between him and the king, and the Thebans were called upon to mediate. Pelopidas was sent from Thebes to restore peace, and he appears to have left Alexander in the possession of his kingdom; but to secure peace in Macedonia he took a number of hostages to Thebes, one of whom, according to some accounts, was Philip, the father of Alexander the Great. [PTOLEMY ALORITES; PHILIP OF MACEDONIA.] Soon after this peace Alexander II. was assassinated at a banquet, according to some statements by Ptolemy of Alorus or his emissaries; according to others he fell a victim to the intrigues of his mother Eurydice. Demosthenes (*De falsa Legatione*, p. 402.) mentions Appollophanes as one of the murderers of Alexander. This occurred in the year B. C. 367. (Diodorus, xv. 60, 61. 71. 77.; Æschines, *De falsa Legatione*, p. 32.; Justin, vii. 5.; Plutarch, *Pelopid.* 26, 27.; Athenæus, xiv. p. 629.; Diodorus, xvi. 2.; compare Clinton, *Fasti Hellenici*, i. p. 225, &c.; Thirlwall, *History of Greece*, iv. p. 162, &c.) L. S.

ALEXANDER III., surnamed the Great, king of MACEDONIA, was the son of Philip and Olympias, and born at Pella in the autumn of the year B. C. 356. On his father's side he was descended from Caranus the Heraclid, who was the first king of Macedonia; his mother belonged to the royal house of Epirus, which traced its pedigree up to Achilles, the most celebrated hero of the Trojan war. She was the daughter of Neoptolemus, prince of the Molossians, and the sister of Alexander of Epirus, who lost his life in Italy. The historians of Alexander regarded it as a significant coincidence that Philip on the same day received the intelligence of the birth of his son, of the victory of his general Parmenio over the Illyrians, and of his own victory at the Olympic games; on the same day also the magnificent temple of Diana at Ephesus was burnt down. Occurrences like these were afterwards thought to be indications of the future greatness of Alexander, and various marvellous stories were fabricated, which were believed and eagerly spread by the flattery or the superstition of the Greeks, and readily listened to by Alexander himself in the midst of his wonderful career of conquest. Many persons were engaged in the early education of Alexander, but the general conduct of it was intrusted to Leonidas, a relation of Olympias, and a man of austere character. Lysimachus, an Acarnanian, appears to have insinuated himself into the favour of the royal family of Macedonia and of his pupil by vulgar flattery: he is reported to have called Alexander always by the name of Achilles, and Philip by that of Peleus. About the time when Alexander had reached his thirteenth year, Philip thought it advisable to procure for his son the best instructor of the age, and his choice fell upon Aristotle. A letter which Philip is said to have written to this philosopher on the occasion is preserved in Gellius. Under the instruction of such a master the powerful mind of Alexander was rapidly developed and enriched with stores of practical and useful knowledge. With the view of preparing his pupil for his high

station, Aristotle wrote a work on the art of government, which is no longer extant. No royal pupil ever had the advantage of such a master. His short life was spent in gigantic undertakings and in the midst of war; but the results of Aristotle's teaching are apparent in all Alexander's plans for consolidating his empire: his love of knowledge manifested itself to the last months of his life and in the midst of all his labours. His physical education also was not neglected. In horsemanship he is said to have excelled all his contemporaries; and it is a well-known story, that when the celebrated horse Bucephalus was brought to the Macedonian capital, no one but young Alexander was able to manage him. His alleged descent from Achilles, and the flattery of those by whom he was surrounded, made however a deep and lasting impression upon his youthful mind; the Iliad became his favourite book, and its hero, Achilles, his great model. Ambition was his ruling passion: everything which appeared to limit the sphere within which he hoped to gain distinction seemed to him an encroachment upon his own rights. When intelligence was brought of his father's victories, he would lament that nothing would be left for him to do: he refused to contend for the prize at the Olympic games because he could not have kings for his competitors. In the same spirit he regretted that Aristotle published one of his profound works, because the wisdom which he wished to possess alone was thus communicated to many. He would always pardon and honour an enemy whose resistance had added to his own glory, but a cowardly opponent was the object of his contempt.

When Alexander had reached his sixteenth year, Philip was obliged to leave his kingdom to carry on a campaign against Byzantium; and as his son had already shown extraordinary judgment in public affairs, Philip intrusted him with the administration of Macedonia. During the absence of his father, he is said to have led an army against some revolted tribe, and to have made himself master of their town. The first occasion on which he specially signalised himself was two years later, in the battle of Chæronea (B.C. 338), and the victory on that day is mainly ascribed to his courage; he broke the lines of the enemy, and crushed the sacred band of the Thebans. Philip was proud of such a son, and was even pleased to hear the Macedonians call him their king, while they called Philip their general. But the good understanding between him and his father was disturbed during the last years of Philip's life, owing to his father repudiating Olympias and giving his hand to Cleopatra, the niece of Attalus. A reconciliation took place, but on the very day that it was to be sealed by the marriage of Philip's daughter with a brother of Olympias, Philip was assassinated

(B.C. 336), and it was even reported that Alexander was compromised in the conspiracy. There is, however, no evidence to prove the truth of this report, though it is possible that Alexander at least knew of the plot, notwithstanding the severe punishment which he inflicted on most of the guilty persons.

At the age of twenty Alexander was thus suddenly called to the throne of Macedonia. But while the attachment of the people of Macedonia, who had always been accustomed to look up to him with admiration, was secured by a reduction of taxes and other politic measures, dangers were threatening on all sides, and he had to secure by wars the throne which was his lawful inheritance. His father had during the last years of his life made extensive preparations for invading Persia, and Attalus and Parmenio had already been sent into Asia with a force. The realisation of these plans, in the midst of which Alexander had grown up to manhood, and in which he had taken a most lively interest, now devolved upon him; but before he could carry them into effect, it was necessary to secure his own dominions. Attalus, the uncle of Cleopatra, aimed at usurping the crown of Macedonia, under the pretext of securing it to Philip's son by Cleopatra; Greece was stirred up by Demosthenes against Macedonia, and the barbarians in the north and west were ready to take up arms for their independence. Everything depended upon quick and decisive action. Alexander was well aware of this, and at the same time he was determined not to surrender any part of his dominions, as some of his timid or cautious friends advised him. His first measure was to send his general, Hecataeus, with a force to Asia, with instructions to bring Attalus back to Macedonia either dead or alive. All the professions of attachment and fidelity that Attalus made were of no avail: he was put to death, and his army joined that of Parmenio, who had remained faithful. While this took place in Asia, Alexander marched with an army into Greece. Thessaly submitted without resistance, and transferred to him the supreme command in the projected expedition against Persia. After having marched through the pass of Thermopylæ, he assembled the Delphic Amphictyons, and was received a member of their confederacy, and the decree of the Thessalians was confirmed by a similar one of the Amphictyons. Advancing into Bœotia, he pitched his camp in the neighbourhood of the Cadmea, the citadel of Thebes. His sudden appearance struck terror into the Thebans, who had been indulging in dreams of recovering their liberty. The Athenians also, who, pretending to despise young Alexander, had talked much about war, but as usual had made no preparations for it, were greatly alarmed when they

heard of his sudden arrival before the gates of Thebes. They immediately despatched an embassy to beg his pardon for not having sent ambassadors to the assembly of the Delphic Amphictyons, and for not having conferred upon him the supreme command against Persia in their name also. Alexander received their ambassadors kindly, and only required the Athenians to send deputies to a general council of the Greeks which was to be held at Corinth. At this meeting all the states of Greece, with the exception of Sparta, transferred to the Macedonian king the command of all their forces against Persia, an office which they had before conferred upon his father. The Greeks overwhelmed the young king with assurances of attachment, marks of honour, and the meanest flattery. The refusal of the Spartans to join the other Greeks did not make Alexander in the least uneasy; he knew that he had nothing to fear from them, and that they were without the power to give effect to their wishes.

After having thus settled the affairs of Greece, he returned in the spring of B.C. 335 to Macedonia to put down an insurrection of the northern barbarians. He marched from Amphipolis towards Mount Hæmus (Balkan), which he reached in ten days. He forced his way across the mountains, penetrated into the country of the Triballians, and pursued their king Syrmus as far as the Danube, where the barbarians took refuge in a strongly fortified island in the river. Before Alexander attacked them there, he wished to subdue the Getæ who occupied the north bank of the river. A fleet which had been sent up the Danube from Byzantium enabled him to cross the river. The Getæ, terrified at seeing the enemy thus unexpectedly invading their territory, left their homes and fled northward. Laden with booty, Alexander and his army returned to the south bank of the Danube, where he received embassies from the tribes which inhabited the plains of the Danube, and from King Syrmus, suing for peace and alliance. After having secured this frontier of his kingdom, he hastened against Clitus and Glaucias, the chiefs of the Illyrians and Taulantians, who were threatening an attack upon Macedonia, while another tribe was to engage the army of Alexander on his return from the north. This plan however was thwarted, and Alexander compelled the barbarians to recognise the Macedonian supremacy.

While he was thus successfully engaged with the barbarians to the north and west of Macedonia, new dangers threatened in the south. The spirit of insurrection stirred up by Demosthenes and other friends of the independence of Greece had revived, especially at Thebes, which perhaps suffered more than any other Greek city from its Macedonian garrison; and on the arrival of a report that Alexander had lost his life in his Illyrian campaign, some of the Greek states resorted to hostile measures. The Thebans expelled their Macedonian garrison and sent envoys to other Greek states to invite them to aid in recovering their independence. Their summons was favourably received by most of the Greeks, but they were slow in carrying their resolutions into effect; and before a force was assembled, and even before the intelligence of Alexander being still alive reached Thebes, he was with his army at Onchestus in Bœotia. He immediately marched against Thebes, and attempted a peaceful reconciliation; but the Thebans answered him with insult. Perdiccas, one of Alexander's generals, availed himself, without his master's command, of a favourable opportunity for an attack with his own detachment, out of which a general engagement arose. Notwithstanding the brave resistance of the Thebans the city was taken, and this event was followed by one of the most bloody massacres in ancient history. The city, with the exception of the citadel, the temples, and the seven ancient gates, was rased to the ground; six thousand Thebans, men, women, and children, were put to the sword; and thirty thousand others were sold as slaves. The priests, the friends of the Macedonians, and the descendants of Pindar alone retained their liberty. Of the private dwellings none was spared except the house of Pindar.

The other Greek states which had been willing to join Thebes, and more especially Athens, sought and obtained pardon from the conqueror, who afterwards showed on several occasions in his behaviour towards some of the surviving Thebans that he had not destroyed their city out of wanton cruelty. Convinced that the fearful fate of Thebes was a sufficient warning to the rest of Greece, Alexander returned to Macedonia to devote all his energy to preparations for the war against Persia. His friends advised him, before setting out for Asia, to marry, and give an heir to the throne of Macedonia; but he had already been too long prevented from carrying his Asiatic expedition into effect, and he thirsted for the possession of Asia. Before setting out he lavished nearly all his private possessions among his friends; and when Perdiccas asked him what he meant to retain for himself, he answered, "Hopes." Antipater was appointed regent of Macedonia during his absence, with a force of 12,000 foot and 1500 horse. Alexander set out for Asia in the beginning of the spring B.C. 334, with an army of about 30,000 foot and 5000 horse, which mainly consisted of Macedonians and Thessalians, while the infantry consisted of 7000 allied Greeks, Thracians, Agrianians, and a number of mercenaries. His financial means were very small. The army advanced along the coast of Thrace, and after a march of twenty days reached

Sestos on the Hellespont, where the Macedonian fleet lay at anchor ready to convey the army to the coast of Asia. This fleet consisted of 160, or according to others, of 180 triremes, and a number of transports. While the greater part of the army landed at Abydos and encamped near Arisbe, Alexander, accompanied by his friend Hephæstion, paid a visit to the mound which was believed to contain the remains of Achilles, whose successor it was his ambition to be considered by his soldiers. As soon as he had joined his army again he began his march against the Persians, who, although they had long been acquainted with the plans of the Macedonians, were not fully prepared, and had a force of about 20,000 horse and as many Greek mercenaries stationed near Zeleia. There was in the Persian army a Rhodian Greek, of the name of Memnon, whose military talent might have made him a formidable opponent to Alexander; but his advice to retreat before the Macedonians, who were scantily supplied with provisions, and to lay waste the country, was rejected by the Persians, and they advanced as far as the river Granicus, in order to check the progress of the invader. Alexander found the Persians drawn up in order of battle on the east bank of the river, and without listening to the advice of his cautious friend Parmenio, he boldly forced a passage in the face of the enemy with his cavalry, which kept the enemy engaged until the infantry came up. The discipline of the Macedonians and the impetuosity of their attack broke the line of the Persians, who were completely beaten, although the number of their dead was not very great: they are said to have lost about 1000 horsemen. But the mercenaries, who as long as the Persians were engaged had by the command of the Persians been obliged to remain inactive, were for the most part cut down, and 2000 of them were made prisoners and sent to Macedonia to be employed as public slaves for having engaged in the service of the Persians against their own countrymen. Alexander had himself been active in the contest, and killed two Persians of the highest rank: after the victory he visited his soldiers who had been wounded. The parents and children of those who had fallen in the battle were honoured with privileges and immunities. In the first assault twenty of the king's horse-guard (ἑταῖροι) had fallen, and he honoured their valour by ordering Lysippus to execute their figures in bronze, which were erected in the Macedonian town of Dium, whence they were afterwards carried to Rome.

Before advancing into the interior of Asia Minor, Alexander wished to make himself master of the western and southern coasts of the Peninsula. As he proceeded southward nearly all the towns on the coast opened their gates to him; and to show that he had really come as their liberator, he established in all the cities a democratical form of government. Miletus was taken by storm. In the mean time, a Persian fleet consisting principally of Phœnician ships lay off Mycale. The king, contrary to the advice of his generals, would not engage in a sea-fight, but kept his fleet quiet near the coast of Miletus; he thus prevented the Persians from landing and taking in water and provisions, the want of which compelled them to retreat to Samos. It was now late in the autumn of the year B. C. 334, and Alexander wanted to take possession of Caria and the capital Halicarnassus. The occupation of the country was easy enough: a princess of the name of Ada surrendered it to him without resistance, for which she was rewarded with the title of queen of Caria. But Halicarnassus, the siege of which is the most memorable event of this campaign, held out to the last under the command of Memnon, but was taken. As the winter was approaching, and Alexander had no apprehension of having to encounter another Persian army during this season, he allowed his Macedonians who wished it to spend the winter with their families in Macedonia, on condition of their returning at the beginning of spring with the reinforcements which were to be levied in Macedonia. A small detachment of the remainder of the army, which had been greatly increased by the Asiatic Greeks, was allowed under Parmenio to take up their winter quarters in the plains of Lydia. Alexander himself marched along the coast of Lycia. From Phaselis he chose the road along this dangerous coast to Pamphylia, took the towns of Perga, Side, and Aspendus, and forcing his way through the mountains of Pisidia, which were inhabited by barbarous tribes, into Phrygia, he pitched his camp near Gordium on the river Sangarius. Here he dexterously availed himself of a prophecy which in the eyes of the credulous made him appear as the man called by the Deity to rule over Asia. The acropolis of Gordium contained the Gordian knot by which the yoke and collars of the horses were fastened to the pole of a chariot. The sovereignty of Asia was promised to him who should be able to untie this complicated knot. After vainly attempting to untie the knot, Alexander relieved himself from his difficulty by cutting it, according to one account; but the particulars of the story vary. It was considered, however, that he had fulfilled the oracle, and the general opinion was confirmed by a storm of thunder and lightning.

In the spring of the year B. C. 333 the various detachments assembled at Gordium. Together with those who returned from their visit to their homes there came from Mace-

donia and Greece 3000 foot, 300 horse, and 200 Thessalians, and 150 allies from Elis. Alexander led his army along the southern foot of the Paphlagonian mountains to Ancyra, received the assurance of the submission of the Paphlagonians, and crossing the river Halys entered Cappadocia. Satisfied with making himself master of the south-western part of this province, he directed his march southward to the Cilician gates, or one of the mountain passes which lead over Taurus from Cappadocia into Cilicia, and proceeded as far as Tarsus on the Cydnus. Here his life was endangered by a fever which attacked him either in consequence of his great exertions, or, according to other accounts, in consequence of having bathed in the cold water of the river Cydnus. But the skill of his physician Philip, an Acarnanian, soon restored him to health. The possession of Cilicia was of the greatest importance to him on account of the communication with Asia Minor. While, therefore, Parmenio occupied the Syrian gates or pass in the south-eastern corner of Cilicia, Alexander compelled the western parts of the country to submission. About the time that his conquests in this part were completed, he received intelligence of King Darius having assembled an immense force near the Syrian town of Sochi. The Persian king had now lost the ablest man in his service. Memnon, who after the taking of Halicarnassus had fled to Cos, and with his powerful fleet had gained possession of nearly the whole of the Ægean, died at the moment when he was on the point of sailing to Eubœa; a movement by which Alexander would perhaps have been compelled to give up for the present all thoughts of Eastern conquests. Darius had levied all the forces that his extensive empire could furnish, hoping to crush the invaders by his numerical superiority. Though he possessed no military talent, he commanded his own army, which is said to have consisted of 500,000 or 600,000 men, among whom there were about 30,000 Greek mercenaries. Alexander marched from Tarsus along the bay of Issus to the town of Myriandrus in Syria. Darius left his favourable position in the wide plain of Sochi, contrary to the advice of Amyntas, a Greek deserter, and entered the narrow plain of Issus, east of the little river Pinarus. By this movement he was in the rear of Alexander's army, who had left behind him at Issus those who were unfit for further service. Darius had probably been led to this unfortunate step by the belief that the long stay of Alexander in Cilicia was the result of fear. The Macedonians at Issus fell into the hands of the Persians, and were treated cruelly. Darius now hastened to attack Alexander, apprehending that he might make his escape. But Alexander, without waiting for the approach of Darius, returned by the same road by which he had come. The armies met in the narrow and uneven plain of the river Pinarus; a position most unfavourable to the unwieldy masses of the Persians. The contest began at daybreak, in the autumn of the year B. C. 333. Notwithstanding the great resistance of the enemy, especially of the 30,000 Greek mercenaries, Alexander towards the end of the day gained a complete victory. The number of the slain on the part of the Persians was prodigious: the loss of the Macedonians is stated to have been very small. As soon as Darius saw his left wing routed he took to flight, and was followed by the whole army. The Persian king escaped across the Euphrates by the ford at Thapsacus. His chariot, cloak, shield, and bow were afterwards found in a narrow defile through which he had fled: his mother, Sisygambis, his wife, Statira, and her children, fell into the hands of Alexander, who treated them with the utmost respect and delicacy. The booty which Alexander made after this victory was very great, but yet was insignificant compared with the treasures which Parmenio found at Damascus, whither they had been carried by the Persians before they left the plain of Sochi.

The Persian army was now dispersed, the Greek mercenaries had fled, and Asia was thrown open to the invader. For the present Alexander did not think it necessary to penetrate into the interior: he wished first to make himself complete master of the coasts of the Mediterranean. He therefore advanced into Phœnicia, where all the towns opened their gates. Tyre alone, which was situated on an island about half a mile from the main land, and was strongly fortified by lofty walls, for some time checked his progress, and it was not till after the lapse of seven months (about August of the year B. C. 332) that he succeeded in taking the city by constructing a causeway to connect the island with the continent, and by the use of a fleet which had been furnished him by other Phœnician towns and by Cyprus. The causeway of Alexander still remains, and Tyre is now part of the main land. The obstinacy of the Tyrians, the immense exertion and expense which their resistance rendered necessary, and the cruelty with which they had treated the Macedonians who fell into their hands, were followed by the most fearful revenge: eight thousand Tyrians were put to death, and all the rest of the population sold into slavery; the highest magistrates alone and some Carthaginian ambassadors were spared, who had taken refuge in the temple of Hercules. The city itself was not destroyed, but received a new population consisting of Phœnicians and Cyprians; and Alexander, who knew the importance of the place, encouraged the revival of its commerce and prosperity.

During the siege of Tyre, Darius had sent to Alexander with proposals of peace, but the hu-

miliation of the Persian king only convinced Alexander of his weakness. All the proposals of Darius were rejected with the declaration that the Persian king must petition and appear in person if he wished to ask for favour. During the siege of Tyre Alexander had also made excursions with separate detachments of his army against other towns of Syria and some Arab tribes about the southern foot of Lebanon. In the autumn he proceeded with his army southward along the coast of Palestine, and, according to Josephus, he paid a visit to Jerusalem, where he worshipped and sacrificed in the Temple, and was made acquainted with an ancient prophecy, that a king of Greece should conquer the king of Persia. But this long episode in Josephus is not supported by any other testimony. In the same autumn Alexander besieged the strong town of Gaza, near the southern frontier of Syria. It was vigorously defended for two months by the Persian commander Batis, and did not surrender until nearly all the garrison had fallen. Alexander, who had himself been severely wounded during the siege, sold the inhabitants of Gaza as slaves, and repeopled the town with Syrians from the neighbouring country.

The last province of Persia on the coasts of the Mediterranean that now remained was Egypt. In seven days Alexander marched with his army from Gaza through the desert to the gates of Pelusium, on the north-eastern frontier of Egypt, where he found the fleet at anchor, with which Phœnicia and Cyprus had supplied him. The Persian satrap of Egypt, having no means of defence, surrendered to Alexander without striking a blow. The Egyptians themselves, who had always hated the oppressive rule of the intolerant Persians, were little inclined to take up arms, and gladly surrendered to the invader, who justified their confidence in him by the restoration of several of their civil and religious institutions which the Persians had suppressed. The Greeks, of whom great numbers resided in Egypt, may also have helped the matter. After having paid visits to Heliopolis and Memphis, he sailed down the Canopic or most western branch of the Nile to the lake of Marea, and here he founded, on a strip of barren land, the city of Alexandria, which still exists as a flourishing place of trade. The place was judiciously selected for the purpose of the Mediterranean trade on the one side, and the communication with the Red Sea through the Nile on the other. After the foundations of the new city were laid, Alexander marched along the coast to Parætonium, and thence in a southern direction, and through the desert to the renowned oracle of Jupiter Ammon in the Oasis now called Siwah. What may have induced him to visit this sacred island of the desert is only matter of conjecture; but it is not improbable that it was the desire to see his wishes respecting the sovereignty of the world sanctioned by the oracle of Jupiter Ammon, and thus to inspire his soldiers with confidence; or it may be that the visit was connected with the foundation of Alexandria, and had a commercial object, as Ammonium was the centre of a considerable inland trade. Whatever his wishes may have been, Alexander was perfectly satisfied with the results of his visit: there was a report that the oracle had declared him the son of Jupiter Ammon, and promised him the sovereignty of the world; a report which must have been of incalculable advantage to Alexander with his soldiers and the inhabitants of Asia. After having richly rewarded the temple and its priests, he returned to Memphis, according to Aristobulus, by the same road by which he had gone; but according to Ptolemy, he took the shortest way across the desert.

In the spring of the year B.C. 331, after having received fresh reinforcements from Macedonia and Greece, Alexander set out on his march towards the interior of Asia. He visited Tyre, from whence he marched to the Euphrates, which he crossed at the ford of Thapsacus. From Thapsacus his march was in an eastern direction, across the plain of Mesopotamia towards the river Tigris, in the direction of Gaugamela, a distance of no less than eight hundred miles from Memphis. Darius had again assembled an immense army, the amount of which is stated at 1,000,000 infantry, 40,000 horse, 200 chariots with scythes, and about fifteen elephants. He had chosen a favourable position in the plains of Gaugamela, east of the Tigris, on the banks of the small river Bumadus. After having allowed his soldiers four days' rest, Alexander moved in the night against the enemy, whom he found drawn up in battle array. On a morning of the month of October, in the year B.C. 331, the battle which put an end to the Persian monarchy began. Some parts of the Persian army fought courageously, and the Macedonians sustained some loss; but when Alexander by an impetuous attack succeeded in breaking the centre of the Persian army, which was commanded by Darius himself, the king took to flight, and was followed by his army in utter confusion. Alexander pursued the fugitives as far as Arbela (Erbil), about fifty miles east of Gaugamela, where he found the treasures of the king, and got an immense booty. Darius fled through the mountainous country to Ecbatana (Hamadan). The loss of the Persians on this day is said to have been enormous: that of the Macedonians is stated to have been very inconsiderable. It now only remained for Alexander to subdue the Persian satraps whose provinces had not yet been conquered, and who continued faithful to their king. In accomplishing this he was greatly assisted

by the policy that he adopted: he promised to leave the satraps who would submit in possession of their former power, with the exception of the military command, which was given to Macedonians. The attachment of the people was gained in another way. Alexander, elated by his success, began to surround himself with all the pomp and splendour of an eastern king; he respected the religion and customs of his new subjects, and protected them from the oppression to which they had long been subjected. From this time a great change is manifest in the character and conduct of Alexander. He exercised no control over his passions; he committed acts of cruelty and excess such as are common with eastern despots. But he did not sink into indolence: active occupation, both mental and physical, remained now as before the only element in which he could exist.

From Arbela, Alexander marched southward to the ancient city of Babylon, which opened its gates without resistance; and he gained the good-will of the people by ordering the temple of Belus, which had been damaged by the Persians, to be restored, and by sacrificing to the god according to the rites of the Chaldæans. After a short stay there, he set out for Susa (Sus) on the Choaspes (Kerah, or more properly, Kerkhah), which he reached after a march of twenty days, and where he found immense treasures, which had been accumulated in this ancient capital. The Macedonians, following the example of their master, plunged into the enjoyment of the pleasures of this wealthy city; and the more readily, as they had hitherto been exposed to all kinds of hardship, with scarcely any interval of repose. Towards the end of the year Alexander left Susa for Persepolis, the original seat of the Persian kings, and where many of them were buried. The road which he took is described thus: He first marched towards the river Pasitigris (Karoon), and thence along the valley of Ram-Hormuz, to the mountain pass now called Kala-i-Sifid, which forms the entrance into Persia Proper. After having met with some resistance at this spot, he took Persepolis by surprise, so that none of the treasures were carried away before his arrival. To avenge the destruction of the Greek temples by the Persians, Alexander, contrary to the advice of his friend Parmenio, set fire to the palace of Persepolis, and part of it was burnt down. According to another account he was instigated to this act of madness by Thais, an Athenian courtezan, during the revelry of a banquet. Immense ruins (Tchil-Minar) still point out the site of this ancient city; but its complete destruction, which is usually ascribed to Alexander, belongs most probably to a much later period. After a stay of four months, during which he subdued Persis and several of the neighbouring mountain tribes, he left, as he had done at Babylon and Susa, the country under the administration of a Persian satrap. Early in the year B. C. 330, he began his march on Ecbatana, where Darius, on seeing that Alexander after the battle of Gaugamela turned to the south, had collected a new force with which he hoped to maintain himself in Media. But while he was expecting reinforcements from the Scythians and Cadusians, he was surprised by the tidings of Alexander's arrival on the frontiers of Media. Unable to maintain his ground, Darius fled through Rhagæ (Rey, near Tehran), and the mountain pass, called the Caspian gates (the Elburz mountains), to his Bactrian provinces. After a short stay at Ecbatana, where he dismissed his Thessalian horse and other allies who had served their time, with rich presents, Alexander hastened after the fugitive king; but on reaching the Caspian gates he was informed that Darius had been made a prisoner by his own satrap, Bessus. The Macedonians continued their pursuit with great rapidity through the arid deserts of Parthia, and when they were near upon Bessus and his associates, who were unable both to make a stand against Alexander and to carry their victim any further, the traitors wounded the king mortally, left him near a place called Hecatompylos, and dispersed in various directions. Darius died before Alexander came up to the spot: moved by the misfortunes of the Persian king, Alexander covered the body with his own cloak, and sent it to Persepolis to be buried in the tomb of his ancestors.

From this moment Alexander was in the undisputed possession of the Persian empire: all the satraps who had hitherto been faithful to their king, now seeing that resistance had become hopeless, submitted to Alexander, who knew how to value their fidelity, and he rewarded them for it. Bessus, who had escaped to Bactria, assumed under the name of Artaxerxes the title of king, and endeavoured to get together an army. Alexander marched into Hyreania, where the Greeks who had served in the army of Darius were assembled. After some negotiation Alexander induced them to surrender: he pardoned them for what was past, and engaged a great number of them in his service. But some Lacedæmonians who had been sent as ambassadors to Darius by their government were put into chains. At Zadracarta, the capital of the Parthians, the site of which is unknown, Alexander spent fifteen days, after which he proceeded along the northern extremity of the great salt desert towards the frontier of Aria which submitted to him. He left this province in the hands of its former satrap, Satibarzanes, and marched further east towards Bactria. But he was soon called back by the news that Satibarzanes had revolted, had formed

an alliance with Bessus, and had destroyed the Macedonians who had been left in his province. In order to secure his rear, Alexander hastened back with almost incredible speed, and in two days surprised the faithless rebel in his capital of Artacoana. The satrap took to flight, and Alexander, after having appointed a new governor, instead of returning on his former road to Bactria, thought it more expedient to secure the south-eastern part of Aria. After a march through an almost impassable country — to ascertain the precise road is impossible — he took possession of the countries of the Zarangæ, Drangæ, Dragogæ, and other tribes on the banks of the river Etymandrus (Helmund), which flows into the lake of Aria (Zerrah). During his stay at Prophthasia, the capital of the Drangæ, things occurred which showed the altered character of Alexander in the light in which we are only accustomed to see an oriental despot. Philotas, the son of Alexander's friend Parmenio, was charged with having formed a conspiracy against the life of the king. He was accused by Alexander before a court of Macedonians: distinct proof was not produced, though circumstantial evidence seemed to warrant the truth of the charge. Philotas was tortured, confessed the crime, and was put to death. So far all might be just; but Parmenio, who was then with a part of the army at Ecbatana to guard the treasures conveyed thither from Persis, was likewise put to death by the command of Alexander, apparently only because Alexander feared lest the father might avenge the death of his son. Some other Macedonians charged with having taken part in the conspiracy of Philotas, and Alexander son of Aeropus were also put to death. These occurrences also show the state of feeling that began to spread among the Macedonians in the army. They must have felt grieved at their king abandoning the customs of their native land, and their grief was increased by envy and jealousy as they saw the Persians of rank placed by Alexander on the same footing with themselves.

From Prophthasia the army advanced probably up the river Etymandrus through the country of the Ariaspians into that of the Arachoti, whose conquest completed that of Aria. The detail of this campaign is unknown, but it is evident that Alexander must have had to contend with extraordinary difficulties. On his march towards the mountains in the north he founded a town, Alexandria, which is supposed to be the modern Candahar. He was now separated from Bactria by the immense mountains of the Paropamisus, the western ranges of the Hindoo Coosh. Alexander crossed these lofty mountains, which were covered with deep snow, and did not even supply his army with fire-wood. After fourteen days of great exertions and sufferings the army reached Drapsaca, or Adrapsa, the first Bactrian town on the northern side of the Paropamisus. Bactria submitted to the conqueror without resistance, for as soon as Bessus had heard of the approach of Alexander, he had fled across the Oxus to Nautaca in Sogdiana. Here he was overtaken and made prisoner by Ptolemy, the son of Lagus, and was brought by Alexander before a Persian court, which condemned him to death as a regicide.

In the month of May or June, B.C. 329, Alexander with his whole army crossed the river Oxus, which seems to have been swelled by the melted snow of the mountains, as Arrian states that its breadth was about six stadia. Boats or rafts could not be constructed for want of materials, and the passage was effected in the space of five days by means of floats made of the tent-skins of the soldiers, filled with light materials. Previous to crossing this river, Alexander sent home those Macedonians and Thessalian horsemen who were no longer fit for service. When he reached the northern bank of the Oxus, he directed his course to Maracanda, the modern Samarcand, then the capital of Sogdiana. After several engagements with the warlike inhabitants of that province, he advanced as far as the river Jaxartes (Sir), which he meant to make the frontier of his empire against the Scythians. Cyropolis on the Jaxartes was taken by storm; and, to strike terror into the Scythians he crossed the river, defeated the Scythian cavalry, and pursued the enemy until his own army became exhausted in those dry steppes, and began to suffer from thirst and the unwholesome water of the country. After founding a town, Alexandria on the Jaxartes, which was to be a frontier fortress against Scythia, he returned to Zariaspa, where he spent the winter of 329 and 328. During the winter months he received various embassies from distant tribes, and reinforcements for his army, which had been somewhat diminished by the garrisons which he had been obliged to leave in several places. During this same winter Alexander gave another proof of his ungovernable passion, by the murder of Clitus. [CLITUS.]

In the spring of B. C. 328 Alexander again marched into Sogdiana across the river Oxus, near a spot which was marked by a fountain of water and a fountain of oil. Sogdiana abounded in mountain fortresses, and Alexander had to take them before he could be said to have possession of the country. As the winter in those regions is too cold for military operations, he took up his winter-quarters at Nautaca. In the following spring he renewed his attacks upon the mountain fortresses, and in one of them, which was situated upon a steep and almost inaccessible rock, and was compelled or rather frightened into a surrender, Alexander made Oxyartes, a Bactrian prince, and his beautiful daughter

Roxana, his prisoners. Alexander was captivated by the beauty of Roxana, and made her his wife, to the great delight of his eastern subjects. After having reduced all the strongholds in Sogdiana, he returned through Bactria and across the Hindoo Coosh to Alexandria in Aria, which he reached after a march, it is said, of ten days. During the ensuing winter new symptoms of the dissatisfaction of the Macedonians with their king showed themselves. While he was making preparations for an expedition to India, the plan of which he had been maturing for the last two years, a conspiracy was formed against him, in which even those individuals took part who had before been his most contemptible flatterers, as Callisthenes of Olynthus. Hermolaus was at the head of it, and in conjunction with a number of the royal pages a plan was formed for murdering the king. But the conspiracy was discovered, and Callisthenes and Hermolaus with his young associates were put to death. [CALLISTHENES, HERMOLAUS.]

The time for his Indian expedition had now come, as all the conquered countries continued obedient to their new master. Late in the spring of B. C. 327, he set out from Alexandria in Aria with an army of about 120,000 men, of whom about 40,000 Macedonians formed the nucleus. Ptolemy and Hephæstion were sent a-head with a strong detachment to make a bridge of boats across the river Indus. Alexander and his army marched to a place called Cabura, which was henceforth called Nicæa, crossed the rivers Choaspes and Gyræus, and on his road took Aornos, another mountain fortress, notwithstanding the obstinate resistance of the besieged. He then crossed the Indus, probably a little north of the modern place called Attock, where the river is very deep, and about a thousand feet wide. It must have been early in the year 326 when Alexander entered India, or rather that part of it which is now called the Penj-Ab, that is, the Five Rivers.

His march towards the Indus had not been accomplished without various struggles with the mountain tribes; while on the other hand several Indian chiefs, such as Taxiles of Taxila, welcomed him with rich presents and surrendered their cities. In this manner Alexander got possession of Taxila, the largest place between the Indus and the Hydaspes. Alexander proceeded from Taxila to the river Hydaspes (now Behut or Bedusta), whither the boats which had been used on the Indus had been conveyed by taking them in pieces. On the Hydaspes he met a most resolute enemy in the Indian king Porus, who possessed the whole country between the Hydaspes and Acesines, and was hostile to Taxiles, which circumstance seems to have induced Taxiles to surrender to Alexander and make him his friend. On reaching the Hydaspes, Alexander perceived the immense army of Porus drawn up in battle array on the opposite bank. The river was much swollen, and there seemed to be no possibility of crossing it. But Alexander contrived to cross it unobserved with a detachment of his troops and with his invincible cavalry in a place somewhat above the part where Porus was posted. Porus began the attack with his best troops, 200 elephants and 300 war chariots. But Alexander, who was superior in cavalry, drove back upon their infantry the Indian cavalry, which, as well as the elephants, had been placed in front of their lines; and these were thrown into utter confusion. After a hard struggle Alexander gained a complete victory, in which the Indians are said to have lost 23,000 men, and among them their best generals and two sons of Porus. The war chariots were destroyed, and the elephants partly killed and partly taken. The loss of the Macedonians is estimated by Arrian so low that it is scarcely credible, and we are probably justified in preferring the statement of Diodorus, according to whom the Macedonians lost upwards of 1200 foot and 300 horsemen. Porus was among the last who fled from the field: he was taken by the soldiers of Alexander, who, full of admiration at his courage, not only restored to him his kingdom, but increased it considerably afterwards, in order to make him a faithful vassal. But by this means he excited a jealousy between Taxiles and Porus.

After this victory Alexander stayed thirty days on the Hydaspes, where he celebrated sacrifices and games, and founded two towns, one on each bank of the Hydaspes: that on the western bank was called Bucephala, in honour of his famous war-horse, and the other Nicæa, to commemorate the victory over Porus. Hereupon the army advanced towards the third river of the Penj-Ab, the Acesines (Chin-ab), which was crossed in boats and on skins. Alexander then traversed the barren plain between the Acesines and Hydraotes (Ravee), the latter of which rivers he likewise crossed to attack a new enemy. But the second Porus, who ruled over the country between these two rivers, had fled across the Hydraotes on the approach of Alexander, and his dominions were given to the first Porus. Alexander thus met with no obstacle until he reached the eastern bank of the Hydraotes. Here the Cathæi, the most warlike of the Indian tribes, made a most resolute resistance. Their army was stationed on an eminence in their capital Sangala, which was surrounded by walls and a triple line of waggons; but this fortress was taken, and the power of this brave tribe, whose descendants some modern travellers have supposed that they have discovered in the modern Kattia, was broken, and their territory was divided among those Indian tribes which had submitted without

resistance. Alexander had now pressed forward as far as the river Hyphasis (Garra), and the reports of a rich country beyond it offered a temptation to cross this river also. But his exhausted army did not feel the strength of the temptation. The troops had suffered so much from the incessant toil and marches through barren and hostile countries, and their hopes and expectations had so frequently been disappointed, that they were determined to proceed no further, and neither persuasion nor threats could induce them to move. Alexander at last, advised, as he said, by the signs of the sacrifices, determined not to lead his army further. Twelve gigantic towers were erected on the banks of the Hyphasis to mark the limits of his adventures. He returned across the rivers which he had passed before in a western direction as far as the Hydaspes, and the whole country between this river and the Hyphasis was given to the brave Porus, who thus became the most powerful prince of India.

On reaching the Hydaspes, the army did not march further west, as Alexander wished to conquer the country around the Indus and to explore the course of the river down to its mouth. This had been his plan when he crossed the Hydaspes for the first time, and he had accordingly given orders to build a fleet on the Hydaspes, for which there were then, as there are now, abundant materials. On his arrival a great number of ships were ready for sailing, and after a short time their number was increased to eighteen hundred, or, according to others, to two thousand. In the beginning of November, B. C. 326, the army began to move. Alexander himself embarked in the fleet with about 8000 men, under the admiral Nearchus, who commanded the ship in which the king sailed. The remainder of the army was divided between Craterus and Hephæstion, the former of whom led his forces along the right, and the latter on the left bank of the river. The tribes through whose territory the army passed submitted without resistance, except the Malli, whom Alexander hastened to attack before they were fully prepared. Their greatest and best fortified place — perhaps the modern Multan or Malli-than — was taken by an assault in which Alexander himself was severely wounded. This accident threw the army into the greatest consternation; but he was soon restored, and the rest of the Malli sent envoys with offers to recognise his sovereignty. The submission of the Indian tribes south of the Malli took place without any difficulty. When the army reached the point where the four united rivers join the Indus, he ordered a town, Alexandria, and dockyards to be built, which were garrisoned by some Thracians under the satrap Philip, to keep the country in subjection. After having reinforced his fleet, he sailed down the Indus and visited Sogdi, where he likewise ordered dockyards to be built. All the Indian chiefs on both sides of the river submitted. Musicanus, one of them, was seduced by the brahmins to revolt, but he was taken and put to death. All the important towns that fell into the conqueror's hands received garrisons.

Before Alexander reached the territory of the Prince of Pattala, who submitted without a blow, about the third part of the army was sent, under the command of Craterus, westward through the country of the Arrachoti and Drangæ into Carmania. At Pattala, the apex of the Indian delta, Alexander built a naval station, and then sailed down the western branch of the river into the Indian Ocean, a voyage which was not without danger on account of the rapid changes of the tides. He then also explored the eastern branch of the river as well as the delta inclosed by the two arms. The end he had in view was the establishment of a commercial communication by sea between India and the Persian Gulf. For this purpose he ordered dockyards to be built, wells to be dug, and the land round Pattala to be cultivated. Pattala itself was garrisoned. Nearchus now received orders to sail with the fleet from the mouth of the Indus through the unknown ocean to the Persian Gulf [NEARCHUS], while Alexander moved from Pattala, in the autumn of 325, and took the nearest road to Persia through the country of the Arabitæ and Oritæ, whose principal town, Rambacia, he extended and fortified. After having appointed a governor he proceeded towards Gedrosia (Mekran). As the army advanced, the country became more barren and desolate, and the roads were almost impassable. The march through the arid and sandy desert of Gedrosia in the burning heat of the sun, while water and provisions were wanting, surpassed all the difficulties and sufferings which the army had hitherto experienced. Alexander did everything in his power to alleviate the sufferings of his men, but during sixty days of exhaustion and disease a considerable part of the army perished. After unspeakable sufferings they at last reached Pura. Here the soldiers were allowed a short rest, and then proceeded without any difficulty to Carmana (Kirman), the capital of Carmania, where Alexander was joined by Craterus with his detachment and the elephants. Soon after Nearchus also landed on the coast of Carmania near Harmozia (Ormuz). The king, delighted with the success of his bold enterprises, offered thanks and sacrifices to the gods, and rewarded his men by festivities and amusements.

After a short stay Nearchus continued his voyage along the coast to the mouth of the Tigris and Euphrates; Hephæstion led the greater part of the army, the beasts of burden, and the elephants along the sea-coast to

Persis; and Alexander, with his light infantry and his horseguards, took the nearest road across the mountains to Pasargadæ, the burial-place of the great Cyrus. His tomb had been plundered by robbers, and the body thrown out of the golden coffin. Alexander ordered the body to be restored to its place of rest, and the damage of the tomb to be repaired by skilful artists. After having paid this honour to the dead, he went to Persepolis, where he is said to have felt bitter remorse at seeing the destruction which he had caused. As few had expected that Alexander would return from his Indian expedition, some of the Persian satraps had during his absence oppressed their provinces. The Persian governor at Persepolis was put to death, and the Macedonian, Peucestas, was appointed in his stead, who, by adopting the manners of the Persians, gave great satisfaction to the people. From Persepolis Alexander marched to Susa on the Choaspes, in B. C. 324. Here the army was at length allowed to rest and recover from their fatigues, which the king made them forget by brilliant festivities. All the governors who had misconducted themselves during his absence were severely punished, and after this was over, he began the great work of consolidating the union between the Western and Eastern world by intermarriages. The king himself set the example, and took a second wife, Barsine, the eldest daughter of Darius, and according to some authorities, a third, Parysatis, the daughter of Ochus. About eighty of his generals also received each an Asiatic wife, who was assigned by the king, and Hephæstion, the dearest friend of Alexander, received another daughter of Darius, that their children might be of the same blood. About 10,000 other Macedonians chose Persian women for their wives, with whom they received rich dowries from the king. These marriages were celebrated with the most brilliant festivities and amusements that Greek taste and ingenuity could devise. Another step was also taken towards establishing a union between Europeans and Asiatics. The Asiatics, who had hitherto been regarded as an inferior race, and only served as auxiliary troops in the army of Alexander, were now trained and armed in the European fashion: they were organised in separate regiments, and partly incorporated with those of the Macedonians, and placed on an equality with them. This policy was wise and necessary; for, not to mention more obvious reasons, Macedonia must at that time have been nearly exhausted by the frequent reinforcements sent into Asia. While he was thus engaged in Persia, Alexander did not neglect his plans for the extension of commerce: he made the rivers Eulæus and Tigris more suitable for navigation by removing the bunds, or masses of masonry, by which the current of the water was impeded, for the purpose of irrigation. To carry his plans into effect, and to gain a clear view of the matter himself, he sailed down the Eulæus and returned up the Tigris as far as Opis.

The Macedonians were dissatisfied with the new arrangements which Alexander had made in the army, and also with his conduct: he seemed to despise the customs of his forefathers. They only waited for an opportunity to break out in open rebellion. This oppportunity was offered in 324, during a review of the troops at Opis, when Alexander expressed his intention to dismiss the Macedonians who had become unfit for further service, which they took as an insult. He succeeded however in quelling the mutiny, partly by severity and partly by prudence, and at last a solemn reconciliation took place, and 10,000 Macedonian veterans were honourably sent home under the command of Craterus, who at the same time was to take the place of Antipater as governor of Macedonia, while Antipater was to come to Asia with fresh reinforcements. Soon after the departure of these veterans Alexander paid a visit to Eebatana, and while in the autumn the festival of Dionysus (Bacchus) was celebrated there, his friend Hephæstion died: an event which caused Alexander the deepest grief, and is said to have thrown him into a state of melancholy from which he never recovered. Hephæstion's body was conveyed to Babylon and buried there in a manner worthy of the friend of Alexander. Soon after the king with his army likewise marched to Babylon, and on his way thither he endeavoured to dissipate his grief by warring with the Cossæi, a race of mountaineers whom he nearly extirpated. Before he reached Babylon, there appeared before him ambassadors from the remotest parts of the world to do homage to the conqueror of Asia. Among other nations of Western Europe the Romans also are said to have honoured him with an embassy: and there is indeed nothing surprising in this, for at that time the name of Alexander must have been familiar to all nations from the shores of the Atlantic to the borders of China.

On the arrival of Alexander at Babylon vast plans of conquest, and the establishment of useful institutions in his new dominions, occupied him, and he seems now more than ever to have required active occupation. His next object was the conquest of Arabia; and to open the navigation from the Persian gulf round the peninsula of Arabia into the Red Sea. This conquest, according to some accounts, was to be followed by expeditions against Africa, Sicily, Italy, and Iberia. Babylon, as the centre between the Western and Eastern world, was chosen for the capital of this gigantic empire, and preparations were made to restore the ancient splendour of the city. But Alexander's body sank under the exertions which were required for

the superintendence of his great preparations, combined with excesses in which he is said to have endeavoured to forget his grief. At the end of May B.C. 323, he was attacked by a fever which terminated his life in the course of eleven days. Alexander died at the early age of thirty-two years, after a reign of twelve years and eight months, during which he had extended his empire from the coasts of the Mediterranean to the eastern tributaries of the Indus. He died without having declared his successor, which was probably owing to his having lost the power of speech during the last days of his illness. He gave his seal-ring to Perdiccas; but this may have meant no more than that Perdiccas should be regent during the minority of the lawful heir: Roxana was pregnant at the time of Alexander's death. His body was embalmed, and in B.C. 321 it was conveyed to Memphis, and thence to Alexandria. A sarcophagus now in the British Museum, which was brought over from Alexandria, has been called the sarcophagus of Alexander, but without sufficient evidence. Respecting the divisions and disturbances arising out of the want of a will of Alexander, as well as respecting various events in his life which have been purposely omitted in this sketch, the reader is referred to the articles ALEXANDER ÆGUS, ANTIGONUS, ANTIPATER, ARISTOTLE, CASSANDER, DEMETRIUS, EUMENES, LAOMEDON, LEONNATUS, LYSIMACHUS, MENANDER, NEARCHUS, NEOPTOLEMUS, PARMENIO, PERDICCAS, PHILOTAS, PYTHON, POLYSPERCHON, PTOLEMY, SELEUCUS, and many others.

Alexander belongs not to the history of Macedonia only; from the borders of China to the British islands in the West his name appears in the history or the early poetry of every country. In Asia he is still the hero of ancient times; and the tales of the great exploits of Iskander are even now listened to with delight by the people of Asia. As a military commander he had great merit. His movements were rapid and well directed. He knew what might be neglected, and what must be accomplished, before he could safely advance. When the unwieldy masses of the army of Darius were once broken, confusion must follow; and accordingly in his campaigns he made great use of his irresistible cavalry, that arm to which he mainly owed all his victories. He could adapt himself to all circumstances: he was never deficient in resources, and always ready to avail himself of every opportunity. His conquests made a lasting impression upon Asia and Africa; and although his empire was dismembered after his death, the Greek colonies he had founded long survived him. From the ruins of his empire Greek kingdoms were formed as far as India, and maintained themselves for centuries. New fields were opened to science and discovery; and to him it is due that Eastern Asia became accessible to European enterprise.

There is scarcely an ancient writer after the time of Alexander from whom some information respecting him may not be collected. Many of his contemporaries and companions wrote of his life and exploits, but all these original works are lost. The biographies of Alexander, as that by Plutarch, Arrian, Curtius, and what is told of him in Diodorus and Justin, are compilations derived from earlier sources. The most important and most trustworthy work for the life of Alexander is the Expedition of Alexander, by Arrian, who professes to follow the accounts of Ptolemy, the son of Lagus, and of Aristobulus of Cassandria, and who is himself a careful and judicious writer. (Among the numerous modern works on the history of Alexander, we refer the readers to St. Croix, *Examen critique des anciens Historiens d'Alexandre le Grand*, Paris, 1804; Flathe, *Geschichte Macedoniens*, vol. i. Leipzig, 1832; Droysen, *Geschichte Alexanders des Grossen*, Berlin, 1833; Williams, *The Life and Actions of Alexander the Great*, London, 1829; Thirlwall, *History of Greece*, vols. vi. and vii., and an excellent sketch of the life of Alexander in the *Penny Cyclopædia*, vol. i. Some passages in the eastern campaign of Alexander are discussed in Wilson's *Ariana Antiqua*, London, 1841. We possess several coins of Alexander the Great, respecting which see Eckhel, *Doctrina Nummorum*, ii. 96. fol.) L. S.

ALEXANDER IV. (Ἀλέξανδρος Αἴγος), surnamed Ægus, king of MACEDONIA, was a son of Alexander the Great and Roxana. He was born after his father's death in B.C. 323, and saluted as king by the Macedonian army in Babylon. Perdiccas was intrusted with the regency in the name of Philip Arrhidæus, a son of Philip, and the infant Alexander. Perdiccas was murdered in B.C. 321, and the regency, through the influence of Ptolemy, was given to Python and to one Arrhidæus who had conveyed the body of Alexander the Great to Egypt. The two regents, with the young kings and Roxana, and Eurydice the wife of Philip Arrhidæus, now began their journey from Egypt to Europe. The intrigues and ambition of Eurydice induced the regents to resign their office before they reached Europe. Antipater, who was elected by the Macedonians in their place, compelled Eurydice to keep quiet, and after having made a new distribution of the provinces of the Macedonian empire, he conducted the members of the royal family to Macedonia, B.C. 320. Antipater died in B.C. 319, and was succeeded by Polysperchon. Eurydice now began again to place herself at the head of affairs, and she compelled Roxana with her child to seek refuge in Epirus, where Olympias the mother of Alexander the Great had already been staying for

some time. Polysperchon, in conjunction with Æacides of Epirus, brought back Olympias and Roxana with Alexander to Macedonia; and Eurydice and her husband Philip Arrhidæus were put to death, B. C. 317. Olympias and Polysperchon now undertook the administration in the name of Alexander. But in the year following, Olympias, Roxana, and Alexander fell into the hands of Cassander, who had been a faithful ally of Eurydice. Olympias was put to death, and Roxana with her child was imprisoned in the citadel of Amphipolis. In B. C. 315 Antigonus made war upon Cassander, on the pretext among others of liberating the young prince. But this appearance of goodwill produced no results, and although in the peace of B. C. 311 it was stipulated that Alexander should be set free, and his paternal kingdom should be given to him as soon as he was of age, Cassander still kept the mother and child confined without any remonstrances being made by Antigonus. When at last the Macedonians began to murmur and to express their dissatisfaction at his conduct towards Roxana and her son, Cassander ordered Glaucias the gaoler to poison them, to conceal their bodies, and keep the matter secret. This took place in B. C. 310, when the young king had just completed his thirteenth year. (Diodorus, xviii. 36. 39. xix. 11. 51, 52. 61. 105.; Justin, xiv. 6. xv. 2.; Pausanias, ix. 7. 2.; Plutarch, *Pyrrhus*, 3.; compare Droysen, *Geschichte der Nachfolger Alexanders.*) L. S.

ALEXANDER (Ἀλέξανδρος), son of Cassander, and, as king of MACEDONIA, ALEXANDER V. After the death of his eldest brother, Philip IV., in B. C. 296, who had succeeded his father Cassander, but only reigned a short time, his second brother, Antipater, succeeded to the throne of Macedonia. Antipater, perceiving that Alexander was more favoured by his mother Thessalonice than himself, and fearing that she might form some plot against him, put her to death, and Alexander, who dreaded the same fate, fled to Greece to implore the protection of Demetrius Poliorcetes. Finding Demetrius engaged in a struggle against some revolted towns, he went to Epirus, where he met with a ready supporter in King Pyrrhus, who undertook to place him on the throne of Macedonia, on condition that Alexander gave up to him certain parts of the kingdom of Macedonia, and also Acarnania, Amphilochia, and Ambracia, together with Tymphæa and Parauæa. After Antipater had in vain endeavoured to get assistance from Lysimachus in Thrace, who was his father-in-law, a reconciliation was brought about between the two brothers, by which the kingdom seems to have been divided between them. Although Alexander's danger was thus removed, Demetrius now approached with his army, and Alexander, who had just reasons for fearing such an ally, went to Dium on the Thermaic gulf, to meet him and thank him for the readiness with which he had come to support him. Though the two princes assumed the appearance of friendship, they were bent on destroying each other. Alexander intended to execute his design at a banquet, but Demetrius, who had received intelligence of his treachery, came with such a strong guard that Alexander could not venture on the attempt. Demetrius now determined upon the destruction of his enemy, and gained his object by a stratagem. He pretended to return to Greece, and lulled Alexander into security by his apparent friendliness. Alexander, on the other hand, delighted to get rid of him, accompanied him with a small force as far as Larissa in Thessaly, when he was invited by Demetrius to a parting banquet and murdered in B. C. 294. (Plutarch, *Pyrrhus*, 6, 7., *Demetrius*, 36.; Justin, xvi. 1.; Diodorus, *Eclog.* vii. 490.; Pausanias, ix. 7. 3.; Droysen, *Geschichte der Nachfolger Alexanders*, p. 577, &c.) L. S.

ALEXANDER DE MEDICI. [MEDICI.]

ALEXANDER BEN MOSES ETHUSAN (ר' אלכסנדר בן' משה עטהוזן), a German rabbi, a native of Fulda, who was living in the beginning of the eighteenth century. He wrote a work in the German-Hebrew called "Beth Israel" ("The House of Israel"), which is a compendium of Jewish history in two parts: the first part is chiefly taken from the Old Testament, and is divided into ten sections, thus:—Sect. I. Of Abraham, Isaac, and Jacob. II. Of the sojourn of the children of Israel in Egypt. III. Of their journeyings in the desert and occupation of the Holy Land, IV. Of the times and acts of the Judges to the time of their first king, Saul. V. Of the kings of Judah and Israel. VI. Of the Babylonish captivity. VII. Of the Worthies of the Great Synagogue. VIII. Of the Asmonæan race. IX. Of their government. X. Of the kings of the family of Herod. The second part, which is called "Beth Habbechirah" ("The Chosen House"), treats, in fourteen chapters or sections, of the city and temple of Jerusalem, and the various vicissitudes which they suffered until their final devastation. The author in his preface boasts that no work of the kind had hitherto appeared in the vernacular tongue. It was printed at Offenbach by Seligman Reis, A. M. 5479 (A. D. 1719) 4to. (Wolfius, *Biblioth. Hebr.* iii. 118. iv. 785.) C. P. H.

ALEXANDER MY'NDIUS, a Greek writer on natural history whom Athenæus and other ancient authors frequently refer to as their authority. The works of Alexander Myndius are—1. "Κτηνῶν ἱστορία, or, History of Animals," of which Athenæus quotes the second book, and which is perhaps the same work as that which is in other passages called "Περὶ ζώων." 2. "Περὶ τῆς τῶν πτήνων ἱστο-

pías, or, On the History of Birds," of which likewise a second book is mentioned. (Plutarch, *Marius*, 17. The numerous passages of Athenæus and other writers who mention Alexander Myndius are given by Schweighæuser in the Index Auctorum to Athenæus, and by Westermann in note 29. of his edition of Vossius, *De Historicis Græcis*, p. 382.)

There is a Greek writer of the name of Alexon Myndius, who, according to Diogenes Laertius (i. 29.), wrote a work on mythology (*μυθικά*), of which the ninth book is quoted. Some writers, such as Ménage, have imagined that he was the same as the natural historian, Alexander Myndius, and have therefore proposed to change Alexon, the common reading in Diogenes Laertius, into Alexandros. But as we know nothing about the life and the time of the natural historian, the question cannot be decided. L. S.

ALEXANDER, NOEL. [NOEL, ALEXANDER.

ALEXANDER NEVSKY, or "of the Neva," a Russian prince, saint, and hero, of the earlier half of the thirteenth century, the period of the conquest of Russia by the Mongol Tartars. He was born at Vladimir in 1219, and was the second son of Yaroslav Vsevolodovich, who was then prince of Novgorod, at that time a city of flourishing trade and a free constitution. Yaroslav in 1238 succeeded to the grand dukedom of Vladimir, a dignity which conferred a sort of feudal superiority over the other princes. Alexander was then appointed prince of Novgorod in his room, and displayed distinguished bravery in combating the Swedes and the order of Livonian knights, called "the Brothers of the Sword," who took advantage of the miseries into which Russia was plunged by the conquests of the Tartars to extend their own dominions. Pope Gregory IX. had proclaimed a crusade against the heathen Finns, but the views of the Swedes who undertook the expedition extended to taking possession of Novgorod, and they defied Alexander to battle. Alexander met the invading army on the 15th of July, 1240, at the spot where the river Izhora enters the Neva, near the site of the present St. Petersburg, and the result was the complete defeat of the enemy, who were driven to their ships, with the loss of only twenty men on the side of the Novgorodians. An account of this battle, professing to be written by an eye-witness, but in a style of narrative much more resembling the poetical than the historical, is inserted in several of the ancient Russian chronicles, and has been the foundation of much national tradition on the subject. Karamzin has given the incidents thus recorded a place in his history, for which he is severely censured by Polevoy, who stigmatises them as evidently fictitious, and considers the conflict, which is not mentioned in the Swedish annals, as one of small importance, which, like the skirmish at Roncesvalles, has become accidentally immortalised by being made the subject of national exaggeration. It was from this battle that Alexander received the name of Nevsky. Two years afterwards he drove the Livonian knights from Pskov, or Pleskov, of which they had taken possession, and totally defeated them in a battle which was fought on the lake Peypus on the ice, in the month of April. These victories were however of small use to the nation while all Russia except Novgorod was subjected to the galling yoke of the Tartars, who had poured through it like a "river of fire." The Tartar commander Batu Khan [BATU], after ravaging Poland, Hungary, Croatia, Servia, Bulgaria, Moldavia, and Wallachia, had retired to the banks of the Volga, where at the head of the "golden horde," he received in his camp the Russian princes, and confirmed or deposed them at his pleasure. Fortunately for Novgorod, the Tartars had in their first incursion in 1223 stopped short of that city, and turned back at the very moment when the inhabitants were expecting destruction. It thus escaped for many years the payment of tribute; but in 1248 Batu sent Alexander a message: — "Prince of Novgorod, is it not known to thee that God has subjected to me a multitude of nations? Shalt thou alone be independent? If thou wishest to reign in peace, repair instantly to my tent, and there thou shalt see the power and glory of the Mongols." It might have been expected that, under such circumstances, a prince of the tried bravery of Alexander would have emulated the resolution of Pelayo in Spain; but the result of his deliberations was to adopt the policy of submission. He journeyed with his brother Andrew, first to the camp of Batu at the mouth of the Volga, then to the camp of the Great Khan of the Mongols in the steppes of Tartary, and by his humility so ingratiated himself with the conquerors that he was not only confirmed in his dominions of Novgorod, but appointed at the same time to the princedom of Kiev, which implied the government of Southern Russia. His younger brother Andrew was made prince of Vladimir, which was probably considered inferior in dignity to the other two united. The victories of Alexander had made his name known beyond the boundaries of Russia, and about this time the pope wrote him a letter to point out the advantages he would gain by joining his arms with those of the Catholics, whom he had hitherto opposed, and turning them against the Tartars. The refusal of Alexander appears to have given much satisfaction to the Russian chroniclers, and probably went a great way towards procuring his subsequent canonisation by the Greek church. He had soon other opportunities of showing

his adherence to the plan of unlimited submission. In 1250 the indignation of Andrew at the tyranny of the Tartars broke forth into open revolt, and he was compelled, after losing a sanguinary battle, to take refuge in Sweden, his prudent brother refusing him an asylum in Novgorod. The Tartars in reward for Alexander's fidelity conferred on him the princedom which Andrew had forfeited, and he made a triumphal entry into Vladimir on the occasion. In 1256 Batu Khan died, and was succeeded by his brother Burga, the first of the Tartars who embraced Mohammedanism, and who, more avaricious than his predecessor, sent a baskak or collector to each principality throughout Russia to estimate the population and assess the tribute accordingly. It is a singular circumstance in the history of the Tartar power that they at the same time adopted the same measure in their other conquest of China. The Novgorodians, exasperated by this new oppression, showed a determination to resist the entry of the baskak, and were supported by Vasily, Alexander's own son, whom he had appointed governor. The indignant prince came in person to enforce their submission; Vasily fled before him, and the principal citizens who had proposed resistance were punished by having their eyes put out or their noses cut off. This was not the first occasion on which Alexander had quarrelled with the Novgorodians, with whom he seems to have been as arbitrary as he was submissive to the Tartars. The disturbances caused by the baskaks were not yet appeased. In 1260 a simultaneous rising of the people against the hated tribute took place in several towns, and the baskaks, among whom were some Russian renegades, were mercilessly slaughtered. Alexander paid a last visit to the "golden horde" to appease the anger of Burga Khan, and died on his way home, overcome with anxiety and fatigue, on the 14th of November, 1263, in the forty-fourth year of his age. His remains were interred in the monastery of the Nativity of the Virgin, at Vladimir, where they continued till the eighteenth century. His memory was then revived by the foundation of St. Petersburg near the spot rendered illustrious by his exploits, and by the circumstance that the greatest victory of Peter the Great was gained over Alexander's ancient opponents the Swedes. In 1724 his remains were transferred to a splendid monastery which bears his name in the city of St. Petersburg, where they now repose in a silver coffin, and a military order of knighthood was instituted in his honour. (Article by Ustrialov in *Entsiklopedecheshy Lexicon*, i. 465., and by Buhle in Ersch and Gruber, *Allgemeine Encyclopädie*, iii. 42, &c.; Karamzin, *Istoriya Gosudarstva Rossiyskago*, iv. 22, &c.; Polevoy, *Istoriya Russkago Naroda*, iv. 123, &c.; Levesque, *Histoire de Russie*, ii. 97—134.; Leclerc, *Histoire de la Russie*, ii. 113—120.; Hammer-Purgstall, *Geschichte der Goldenen Horde in Kiptschak*, p. 138. 152, &c.) T. W.

ALEXANDER NUME'NIUS, a Greek rhetorician who lived in the reign of the Emperor Hadrian and of the Antonines. We still possess by him a work entitled "Περὶ τῶν τῆς διανοίας σχημάτων καὶ περὶ τῶν τῆς λέξεως σχημάτων." Abridgments of this work were made by two Latin rhetoricians, Aquila Romanus and Rufinianus, under the title "De Figuris Sententiarum et Elocutionis." Another work called "Περὶ ἐπιδεικτικῶν," that is, on Show-Speeches, which is likewise attributed by some writers to Alexander Numenius, unquestionably belongs to a later rhetorician of the same name. The former of these works was edited separately by L. Normann, Upsal, 1690, 8vo. Both are printed in the "Rhetores Græci" of Aldus Manutius, p. 574, &c., and in Walz's "Rhetores Græci," vol. viii. (Ruhnken, *Ad Aquilam Romanum*, p. 140.; Julius Rufinianus, p. 195. ed. Ruhnken; Westermann, *Geschichte der Griechischen Beredtsamkeit*, § 95. n. 13., and § 104. n. 7.) L. S.

ALEXANDER (Ἀλέξανδρος) of Abonoteichos, a town in Paphlagonia, whence he is sometimes called the PAPHLAGONIAN. He lived in the reign of the Antonines, about the middle of the second century of our æra, and is one of the most remarkable impostors on record. Lucian, who had seen the man, describes his figure as tall and majestic; his eyes were very animated, and his voice sweet and pleasing; with these external recommendations he also possessed most extraordinary mental powers: his judgment and acuteness as well as his memory were unequalled. But of these powers he made the worst possible use. He was a master of the art of deception: every one who saw him or spoke with him thought he was a good and simple-hearted man. He was the son of poor parents, but as he was a boy of great beauty, he attracted the attention of several rich men. One of these men was a physician, who occupied himself with all kinds of magic and sorcery, and, perceiving the talent of Alexander, initiated him in his secrets and made him his assistant. After the death of his master, all whose secrets he inherited, he began to practise his arts in conjunction with a Byzantian of the name of Cocconas, with whom he travelled about cheating the credulous, especially women, and getting much money from them. To attain their objects more speedily, they resolved on setting up an oracle; but before the plan was executed, Cocconas died. Alexander, however, forged certain oracles which declared him to be a descendant of the demigod Perseus and a great prophet. Finding that his claims gained credit, he returned to his native town, where he often pretended to be seized with a prophetic frenzy, during which his

mouth was covered with foam, which he produced by chewing a peculiar kind of herb. But the great farce by which he proved his supernatural powers was this. A temple of Æsculapius had been commenced. Alexander put a small snake in a goose-egg, and deposited it in the ground on the spot where the temple was to be built, and then announced to his countrymen that Æsculapius would be born in their town. Accompanied by a numerous multitude he went to the spot, took up the egg, opened it and showed the infant god to the amazed people. The report of this wonderful event spread all over Asia Minor, and numbers of people flocked to Abonoteichos from all the neighbouring countries. In a place scantily lighted he exhibited himself and the god, who in a few days had grown into a huge snake, which was called Glycon, and declared to be a descendant of Jove. The head of this snake was an artificial one which Alexander had constructed with great skill. Numerous oracles were now given by him, and thousands of people came to consult the god, especially in cases of illness. His answers were often in the form of salutary advice in regard to diet and the like. He thus accumulated immense wealth, and his success emboldened him to carry on his proceedings on a larger scale. He kept a great number of well-paid assistants, who spread his fame far and wide, and who not unfrequently refuted the attacks of sensible men upon his impositions by stoning them or by other acts of violence. Even Romans of high rank, such as Rutilianus, came from Italy to consult the impostor and his oracle. Rutilianus was even duped into marrying (about A. D. 170) a daughter of Alexander, whom he pretended to have begotten upon Luna (the moon). During the pestilence which raged in the year A. D. 166, Alexander sent his emissaries all over the Roman empire to proclaim an oracle which was to avert the calamity, and this oracle was at the time written upon the gates of almost every town. Never perhaps has an impostor had such success, and he contrived to maintain his credit notwithstanding the frequent attacks of men who saw through his deceptions, and notwithstanding the gross failure of many of his predictions. Men were happy if Alexander would only look at their wives, and whenever he condescended to give them a kiss it was thought to be a signal blessing to the family. Many women declared that they had children by him, and their husbands bore witness to the truth. Respecting himself Alexander prophesied that he would live to the age of one hundred and fifty, but he died of a disgusting disease before he had reached his seventieth year. There are still extant some coins which bear on one side the name of the god Glycon, which were struck about that time in Asia Minor. See the commentators on Lucian's "Alexander," c. 58.

The above account is taken from Lucian's "Alexander," where some pleasant anecdotes are related of an interview which Lucian had with the impostor. L. S.

ALEXANDER PAVLOVICH, emperor of Russia during the first quarter of the nineteenth century, was, with one exception, the most conspicuous prince of that very remarkable period.

Alexander was born at St. Petersburg on the 23d of December, 1777 (by the Russian or old style the 12th of December). His parents were Paul Petrovich, afterwards emperor of Russia [Paul], and Maria Theodorovna his wife, daughter of Prince Eugene of Wirtemberg. His education was taken entirely out of the hands of his father by his grandmother Catherine II., the reigning empress, who herself wrote tales for his amusement when a child. His governor was Count Nicholas Saltuikov, who received particular orders from Catherine that the young prince should not be taught either poetry or music, on account of the loss of time caused by those studies. Professor Kraft instructed him in natural philosophy, Pallas for a short time in botany, and Colonel Masson in mathematics; but his chief preceptor was Laharpe [Laharpe], a Genevese of republican principles, which he succeeded in instilling in some degree into the mind of his imperial pupil. Masson, who sketched the character of Alexander at this early epoch, pointed out some features which were recognised as belonging to it in maturer life. "He derives from Catherine," he remarked, "an unalterable equanimity, a correct and penetrating judgment, and a rare discretion, and in addition to these, a spirit of circumspection which does not belong to his age, and which might be called dissimulation were it not rather to be ascribed to the influence of the embarrassing position in which he finds himself placed between his father and his grandmother, than to the promptings of his heart, which is naturally open and ingenuous. He is of a praiseworthy but passive character. He might be reproached with the same faults that Fénélon attributes to his pupil, but which, after all, are not so much faults as the absence of some qualities not yet developed, or kept back in his heart by the despicable nature of the circle that surrounds him. Giving too much way to impulses from without, he never abandons himself sufficiently to those of his own reason and his own heart."

Alexander was married on the 9th of October, 1793, to the princess Louisa Maria Augusta of Baden, who, on the occasion of her reception into the Greek Church, received the name of Elizabeth Alexaevna. He was then in the sixteenth year of his age, and his early marriage is attributed to the anxiety of his grandmother for the preservation of his morals in a court which her own example

had brought to the last degree of corruption. By this marriage he had two daughters, one born in the year 1799 and the other in 1806, both of whom died under two years of age. In after life he was long estranged from the empress, and engaged in more than one affair of gallantry. He had by Madam Naruishkin a daughter, to whom he was much attached, and whose death not long before his own saddened the close of life.

It is stated by an English authority (Sir John Carr) that the Empress Catherine, whose death took place on the 17th of November, 1796, left in the possession of her last favourite, Plato Zubov, a will addressed to the senate, by which, passing over her hated offspring, Paul, she named Alexander her successor, and that Zubov placed the document in the hands of Paul, who destroyed it. From the whole conduct of Catherine this statement is extremely probable, and it renders it less surprising that during the reign of Paul he was thought to regard Alexander with an unfavourable eye. Alexander, however, enjoyed some public honours; he was a member of the council and of the senate, and held for some time the appointment of military governor of St. Petersburg, a post of importance. All eyes were turned on him, as the absurdity of his father's conduct went on increasing till it amounted almost to insanity, and at last, on the night of the 23d of March, 1801, his reign was brought to a violent termination.

The precise circumstances of Paul's assassination are involved in doubt, and Alexander's share in the conspiracy that led to it is the obscurest portion of the affair. In the account of these occurrences given by Sir John Carr it is asserted that "the august family of Paul were wholly unacquainted with the meditated blow;" but in the narrative of M. Bignon it is affirmed, with more probability, that Alexander had given his assent to the project of enforcing the abdication of his father, a measure which might almost be deemed of absolute necessity, while in the inexperience of youth he was far from imagining that deposition would be accompanied by death. In fact, in the history of his grandfather, Peter III., he had an example of the removal of a Russian prince by violence from the throne without at the moment any other injury to his person than the loss of liberty. When Pahlen, then governor of St. Petersburg, and one of the confidants and assassins of Paul, entered Alexander's apartment after the murder, the first words of Alexander, according to Bignon, were to ask after his father, and on Pahlen's preserving silence the young prince broke forth into passionate reproaches against the false friends who had so cruelly deceived him, and against himself for not having foreseen the possibility of a crime, the shame of which would tarnish all his after life. "His grief," says Bignon, "was deep and sincere. Pahlen appeared to share it, and afterwards seizing the appropriate moment to remind the young prince that under such circumstances tears were not all that the weal of the state demanded, he decorated him with the insignia of his various orders of knighthood, with the exception of that of Malta." It is said that the empress, his mother, on learning the assassination of her husband, showed her eagerness to seize the supreme power, and that it required the strongest representations to prevent her from making the attempt. Whatever took place in the interior of the palace, it is certain that on the parade in the morning Alexander presented himself to the troops on horseback, and was hailed by them emperor of all the Russias. It is also certain that none of the conspirators was ever brought to punishment, that some were still retained in favour, and that the heaviest mark of displeasure shown to any was to Pahlen, who was ordered to retire to his government of Livonia, and who thought it expedient to resign all his employments. This misplaced lenity is the chief argument of those who, with Napoleon, attribute to Alexander the deliberate purpose of parricide; but his subsequent actions and his general character appear to render it probable that the narrative of Bignon is substantially correct.

Alexander announced his intention from the first of following as far as possible the administration of Catherine. On his accession he was at war with England. Paul had in the preceding year, by the convention of St. Petersburg of the 16th of December, 1800, joined the coalition of the northern powers against England, which led to the expedition to the Baltic in which the English fleet, nominally under the command of Parker, but really obeying the impulse of Nelson, had on the 2d of April attacked Copenhagen, and compelled Denmark to detach itself provisionally from the alliance. Alexander, immediately on his accession, wrote a pacific letter to George III., and soon after gave orders to release the captains and crews of English ships whom Paul had seized. On the 17th of June a maritime convention was signed between the two countries, in which Russia abandoned the most material points in dispute, by admitting that the flag did not cover the merchandise, and that ships of war had the right to search neutral vessels even when sailing under convoy. Sweden and Denmark, the allies of Russia on this occasion, were loud in their outcries against this convention, by which their sacrifices and exertions were rendered useless; but as secondary powers they had no other choice than to submit. At the same time that Alexander thus courted the friendship of England, he did not neglect that of France; he despatched a friendly letter to Bonaparte,

and on the 8th of October a treaty was signed between France and Russia.

A period of tranquillity succeeded, during which Alexander was occupied with internal improvements, and in uniting to the Russian empire the kingdom of Georgia, the heir of which, David, son of George XI., [GEORGE] was persuaded to yield the inheritance of his fathers to Alexander, and accept the post of lieutenant-general in his armies. During peace, however, the preparations for war were not neglected. A new system of recruiting was adopted, and a ukase issued in 1803 summoned to the military service one man out of every two hundred and fifty, and thus raised the strength of the Russian army to 500,000 men. Some causes of discontent had arisen between France and Russia before the abduction and execution of the Duke d'Enghien, but it was that event (in March, 1804) which brought affairs to a crisis. The indignation of Alexander on this occasion was expressed without reserve. His envoy at Paris delivered a note to the effect that the emperor, "as a mediator and guarantee of the peace of the continent, had notified to the states of the Germanic empire that he considered this event as putting in danger their security and independence, and that he had no doubt the first consul would take prompt measures to reassure all governments by giving satisfactory explanations." Bonaparte replied, by inquiring in the Moniteur, "What would Alexander have said if the first consul had imperiously demanded explanations of the murder of Paul?" To add to causes of quarrel already numerous, Napoleon required from the pope the surrender of a certain Count Vernègues, a Frenchman by birth, but naturalised in Russia, who was accused of intrigues against the first consul at Rome. In spite of the exertions of Alexander's ambassador, Vernègues was given up, on which the ambassador was recalled, and at the same time a papal nuncio and apostolic auditor resident at St. Petersburg were ordered to quit Russia, where, after this period, all the affairs of the Roman Catholics were regulated by a metropolitan of their own religion, without any appeal to the papal court. When the first consul became emperor of the French, Alexander declined to recognise his title; and soon after, in an ultimatum, demanded the evacuation of Naples and the North of Germany by the French troops, which was refused. Austria interposed its mediation, and on meeting with ill success, coalesced with Russia and England. Sweden entered with cordiality into the same alliance, and the Porte was not disinclined to acquiesce in an offensive and defensive league proposed by Russia; but some pretensions to the recognised protectorship of the Greek subjects of Turkey inserted by Alexander in the treaty caused the rejection of the whole, and the negotiations terminated in merely the renewal for eight years of a truce concluded with Paul in 1798.

The war commenced with the march of Napoleon from Boulogne, where he had collected his army for the threatened invasion of England, to the heart of Germany, where the cowardice of Mack surrendered the fortress of Ulm on the same day that Nelson annihilated the fleets of France and Spain at Trafalgar, the 21st of October, 1805. Alexander at the outset of the campaign visited the King of Prussia, Frederick William, at Berlin, and it is said that the two princes on that occasion exchanged a romantic oath of friendship over the tomb of Frederick the Great. Alexander afterwards joined Francis, the emperor of Germany, at Olmütz, where the two divisions of the Russian army, one under Kutuzov and the other under Buxhövden, formed a junction, and united with the Austrians under the Archduke Charles, Kutuzov assuming the command in chief. The Russians are said to have amounted in number to 70,000, and the Austrians to 30,000; and the prevailing tone on the part of the Russians was, according to Bourrienne, one of unbounded confidence. The young emperor and those around him were by no means free from this overweening estimate of their own power. In the battle of Austerlitz which followed (4th December, 1805), the allies lost 26,000 men and 50 cannon. Alexander was allowed by the armistice of the day after the battle to retreat homewards with his army; it is doubtful whether, from his having, by a false movement of the French, been placed in a position too dangerous to attack, or from a wish to conciliate him on the part of Napoleon. If the latter, it failed, for when the peace of Presburg was concluded, on the 26th of December, between France and Austria, Alexander perseveringly refused to accede to it, considering the terms as too humiliating for his ally. A treaty was signed in the following July by his own agent, Ubril, at Paris, in which the integrity of the dominions of the Porte was guaranteed, the evacuation of Germany by the French troops was promised, and Russia engaged to exert its influence to bring about a peace between France and England. This treaty Alexander refused to ratify on the ground that Ubril had exceeded his instructions, and the unlucky negotiator was on that account banished to his estates; but it was generally believed that he had followed his instructions carefully, and that the object had been to gain time. The King of Prussia, alarmed at the arbitrary acts and imperious tone of Napoleon, and especially at the idea of the Rhenish confederation, by which many German armies were placed at the disposal of France, had now determined to abandon the neutral policy hitherto adopted, and he formed an intimate alliance with Russia

and Sweden to counterbalance the confederation of the Rhine. Napoleon demanded the dissolution of the new league, and it was soon evident that the question was to be decided by arms. The fatal day of Jena and Auerstadt, on the 6th of October, 1806, crushed at one blow the fortunes of Prussia. Alexander, on receiving the news, issued a proclamation to the effect that the fall of Prussia, by compromising the safety of his own dominions, engaged him anew in a direct struggle with France, and ordered an immediate levy of 400,000 men. The remainder of the year was occupied with a dreary campaign of the French and Russians on the frozen plains of Poland, in which the soldiers of Napoleon obtained no decisive success. The 7th and 8th of February, 1807, were signalised by the battle of Eylau, in which the Russian commander, Bennigsen, who had been one of the most active agents in the assassination of Paul, played a drawn game with Napoleon. The battle of Friedland on the 24th of June was less favourable to the Russian arms, and a proposal for an armistice on the part of Alexander led to conferences on the subject of peace at Tilsit.

The meeting of the emperors of France and Russia at Tilsit is an important event not only in the life of Alexander, but in the history of Europe. It produced a total change in the policy of Russia, as well as in the personal sentiments of the two emperors, who, from deadly enemies, became, to all appearance, cordial friends. At their first interview, on the 25th of June, 1807, each left the banks of the Niemen in a boat, attended by his suite. The boat of Napoleon cleared the distance first; and Napoleon, stepping on the raft appointed for the conference, passed over, and receiving Alexander on the opposite side, embraced him in the sight of both armies. The first words of Alexander were directed to flatter the ruling passion of Napoleon. "I hate the English," he exclaimed, "as much as you do: whatever you take in hand against them, I will be your second." "In that case," replied Napoleon, "everything can be easily settled, and peace is already made." In the first conference they remained together two hours; the next day they met again, and Alexander presented to Napoleon the King of Prussia, who was soon after joined by his queen. During the remainder of the conferences, which lasted twenty days, the two emperors were daily in the habit of meeting and conversing on terms of intimacy, while the King of Prussia was treated by Napoleon with haughtiness, and the queen with rudeness, and Alexander appeared almost ashamed to make any exertion in their favour with his new friend. He even concluded a separate treaty with Napoleon to the bitter mortification of Frederick William, the treaty made with whom soon after was of a very different character from that between the two emperors. Among other humiliations, Prussia was stripped of its ill-gained Polish provinces, and one of them, Bialystock, was, to the astonishment of all the world, given to the Emperor of Russia. This was the more surprising, as in November, 1806, Alexander had written to the king in so many words, "I will do my utmost to prevent the Prussian dominions from losing even a village." The principal articles of the treaty between Alexander and Napoleon, signed on the 7th of June, 1807, were—that Alexander recognised Napoleon's three brothers, Joseph, Louis, and Jerome, as kings of Naples, Holland, and Westphalia; that he also recognised the confederation of the Rhine, and all the arrangements connected with it; that both guaranteed the integrity of each other's dominions, and mutually restored all prisoners; and that Russia undertook to mediate with England for a peace with France, and France with Turkey for a peace with Russia, each power, in case its mediation was refused, to make common cause with the other. A secret treaty was concluded at the same time of still more importance; but the articles of which, though strongly conjectured from various subsequent events, and even partially disclosed, were never fully known, till published in 1834, in the "Biographie Universelle," the high character of which guarantees the authenticity of the information. These articles were as follows:—1. Russia was to take possession of European Turkey and extend its conquests in Asia to what extent it thought proper. 2. The house of Bourbon in Spain and the house of Braganza in Portugal were to cease to reign, and a prince of the house of Bonaparte was to succeed to each. 3. The temporal authority of the pope was to cease, and Rome and its dependencies to be united to the kingdom of Italy. 4. Russia was to assist France with her navy for the conquest of Gibraltar. 5. The French were to take possession of Algiers, Tunis, and other towns in Africa, and at a general peace these conquests were to be given as an indemnity to the kings of Sicily and Sardinia. 6. Malta was to belong to the French, and no peace to be made with England before its cession. 7. The French were to occupy Egypt. 8. The navigation of the Mediterranean was to be permitted to French, Russian, Italian, and Spanish vessels only: all other nations were to be rigidly excluded. 9. Denmark was to be indemnified in the north of Germany with the Hanseatic towns, but only on condition of placing its navy in the hands of France. 10. Their majesties, the emperors of Russia and of the French were to settle an agreement by which no power should be allowed to send merchant ships to sea unless it possessed a certain number of vessels of war.

For the first few months after the treaty of

Tilsit, Alexander continued to profess the same unbounded admiration and friendship for Napoleon that he had shown at their interviews. When, in consequence of the ninth article of the secret treaty, which had become known to the English government, the English expedition was sent to Copenhagen to demand the surrender of the Danish fleet till the conclusion of the war, and on the refusal of the Danes the bombardment of Copenhagen followed, Alexander expressed in public the strongest abhorrence of the measure, which he characterised as "a piratical expedition." We learn, however, from Walter Scott, who, during the composition of his Life of Napoleon, had access to important documents in the Foreign Office, that at this very time "an English officer of literary celebrity" (probably Sir Robert Ker Porter) "was employed by Alexander, or those who were supposed to share his most secret councils, to convey to the British ministry the emperor's expressions of secret satisfaction at the skill and dexterity which Britain had displayed in anticipating and preventing the purposes of France by her attack upon Copenhagen. Her ministers were invited to communicate freely with the Czar as with a prince who, though obliged to give way to circumstances, was nevertheless as much attached as ever to the cause of European independence." The first communications the British ministers made, however, were received with such coldness as to show that either the agent had overstepped his instructions, or the emperor had changed his mind; and for some time after Alexander appeared a cordial supporter of the policy of Napoleon and the "continental system."

One of the methods by which he manifested this support tended also in the most direct manner to the gratification of Russian ambition. Gustavus IV. of Sweden was summoned after the settlement of Tilsit to accede to the continental system of excluding English commerce and manufactures, which he had previously resisted in common with Alexander, who was his brother-in-law. He resolutely declined compliance, and war was thereupon declared against him by Russia. Count Buxhövden, the Russian general, who entered Finland at the head of a strong force, issued proclamations exhorting the Swedish army not to shed its blood in an unjust cause, and the inhabitants to submit to the mild sceptre of Alexander. The King of Sweden, incensed at a war being commenced by an invitation to his subjects to break their allegiance, issued a declaration in which he personally reproached the Russian emperor with perfidy and meanness. The charge was not the more likely to be forgiven that it was well-founded. Finland, partly by bribery, and partly by the bravery of the Russian troops, was annexed to Alexander's empire; in the following year Gustavus was dethroned by his own subjects; and at the subsequent general restoration of deposed kings, he was the only one left uncompensated and uncared for.

The termination of the war in Finland enabled the Russians to act more effectually in another quarter. The Turks had, on the 30th of December, 1806, declared war against Russia, actuated partly by the influence of France, partly by resentment at the occupation of Moldavia and Wallachia by Russian armies under pretext of enforcing the conditions of the treaties of Kainardji and Jassy. On the 30th of June, 1807, Count Gudovich gained a victory over the Turks by land, and on the following day Admiral Senyavin a more important one by sea near Lemnos. At the conference of Tilsit, Napoleon, out of humour at receiving the news of the dethronement of his ally the Sultan Selim, thoughtlessly abandoned the Turkish empire, which he was equally pledged and interested to support, to the mercy of the Russian autocrat. The war was carried on with more various success than might have been anticipated, but the advantage was in general on the side of Alexander. The only serious check that Russia sustained about this time was the capture by the English of ten vessels of war sent to Portugal under the command of Admiral Senyavin to induce the Portuguese to adopt the continental system. As the Russians surrendered without firing a shot, on the condition that the vessels should be restored when peace was concluded, it has been conjectured by French writers that the capture had been previously arranged between the two powers, and thus furnished another instance of the dissatisfaction of Alexander at the conditions he had entered into at Tilsit, and his readiness to employ duplicity to evade them.

However strong this dissatisfaction might be, Alexander did not neglect to attend the conference at Erfurt, in September, 1808, the last and most signal display of Napoleon's power, when he hardly exaggerated in telling Talma the actor that he should play "before a pit of kings." It was on the occasion of one of the performances by the French company at Erfurt that Alexander paid a remarkable public compliment to Napoleon. When, in the tragedy of Œdipus by Voltaire, the well-known line was uttered by the representative of Philoctetes, —

"L'amitié d'un grand homme est un bienfait des dieux;"

"The friendship of a great man is a benefaction of the gods," —

Alexander rose and embraced Napoleon, who was seated by his side, while the pit burst forth into tumults of applause. It is said, nevertheless, that signs of a coming rupture were apparent even at this amicable meeting. Some of these were personal. Alexander, himself of lofty stature, could not always repress a certain contempt of the small propor-

tions of Napoleon; and Napoleon, perceiving this feeling, gave way to some satirical sallies on the self-complacency of Alexander. But there were more serious sources of dissatisfaction. Napoleon complained of the conquest of Finland, which had not been agreed to at Tilsit, and required, it is said, on that account, the cancelling of the secret article with regard to the conquest of Turkey; a demand to which the Emperor of Russia reluctantly acceded. Napoleon, already resolved on divorcing Josephine, was anxious to obtain the hand of a sister of Alexander as a pledge of the constancy of his ally; but obstacles were raised on the ground of pre-engaged affections and difference of religion. The most important compact entered into was that of Alexander to support Napoleon in the war which was foreseen to be approaching with Austria, and his sanction of Napoleon's unparalleled measures with regard to Spain and Portugal, where matters had already begun to assume an aspect which rendered Napoleon uneasy. In return for these concessions, some modification of the harshness of French supremacy was obtained for Prussia. These arrangements were not reduced to formal treaties, but settled between the emperors by frequent personal interviews, and left on the faith of their mutual promises. After a conference of seventeen days, varied, among other amusements, by a visit to the field of Jena, in which Napoleon pointed out to the Emperor of Russia the manner in which he had there defeated the Prussian army, the party broke up, and the emperors departed, after writing a joint letter to the King of England, in which they invited him to conclude a peace, on the basis of sacrificing his Spanish allies. A few months after, on the 10th of March, 1809, Alexander opened in person a Finnish diet in the town of Umea.

The rupture between France and Austria followed, provoked by Austria, who flattered herself with the hope of gaining advantages over Napoleon while he was engaged in the contest in Spain. The half-success of Austria at Aspern only paved the way to her total defeat at Wagram. Buturlin, the aide-de-camp to Alexander, shows in his History that it was impossible for his master to avoid co-operating with Napoleon on this occasion, without altogether breaking his recent engagements. All the assistance, however, that he lent, was to send a Russian army of from thirty to forty thousand men into Galicia to assist the Poles in conquering the province. Alexander received in return a considerable portion of the spoil of Austria at the treaty of Schönbrunn,—the district of Tarnopol, with a population of four hundred thousand.

Alexander, knowing a quarrel with Napoleon was inevitable, availed himself of the advantages of his friendship while it lasted, to crush the power of Turkey. On the termination of the war in Finland, the autocrat had, as already stated, resumed the war with Turkey, which had been carried on with varying success. On the 21st of January, 1810, he issued an imperial ukase, formally announcing that Moldavia and Wallachia, which for three years had been occupied by his troops, were annexed to the Russian empire, and that the southern boundary of that empire was now the course of the Danube from the frontiers of Austria to the Black Sea. The campaigns which followed were signalised by the capture of Rudschuk and the victory of Battin in 1810, the drawn battle of Rudschuk and the evacuation of that town by the Russians in 1811, and the surrender of the Turkish army to Kutuzov at Giurgevo on October 28th in the same year. The negotiations which succeeded were pressed with energy by the Russians, to whom peace with Turkey was at that moment essential, as war with France was on the point of breaking out. The influence of England was thrown into the scale in Russia's favour; but the sultan was only finally induced to consent by his indignation at Napoleon, on being informed both by Russia and England that he had agreed to a partition of the dominions of Turkey at the conferences of Tilsit. A treaty was signed at Bucharest, on May 28th, 1812, by which the river Pruth was agreed on as the boundary; and such favourable terms were granted in general to Russia, that a few months later, when the sultan became aware of the danger with which Russia was threatened and the advantages he had held in his hands, he ordered Morouzil, a Greek who had taken a leading part in the negotiations, to be put to death.

The dispute between Alexander and Napoleon turned on the continental system, or system of excluding English manufactures and commerce from the Continent, which Napoleon was as pertinacious to enforce as Alexander was anxious to evade. The ruinous consequences of its adoption to Russian prosperity, which had been nourished by the closest connection with England as a customer for the principal products of the country, had made themselves unequivocally felt immediately after the conference of Tilsit, and caused general dissatisfaction in Russia. There had therefore been always in operation a system of connivance to evade the prohibition, which Napoleon did not view with the less displeasure that he also had been obliged by the necessity of the case to admit of something similar in his own dominions. In course of time Alexander had recourse to still bolder measures. On the 31st of December, 1810, he ventured to issue a decree by which he prohibited the importation of various articles of French manufacture, and allowed that of colonial produce. In addition to this great cause of dispute, there were several minor ones, arising out of the overbearing conduct of Napoleon, in particular that of his annex-

ing to his already overgrown empire the dominions of the Duke of Oldenburg, Alexander's brother-in-law, and of extending the bounds of the grand duchy of Warsaw, a state which had been created from the conquest of Prussia, and was always looked upon by Russia with a jealous eye, as likely to foster the nationality of the Poles. Alexander required a definite pledge that the kingdom of Poland should not be re-established, and that his brother-in-law should be indemnified by a territory on the frontiers of the duchy of Warsaw. Napoleon was indignant at the tone of Alexander; the negotiations were soon broken off, and both parties prepared for war.

It is from this time that the character of Alexander, hitherto equivocal, now purified by danger and calamity, shines out with unexpected lustre. On the 21st of April, 1812, he left St. Petersburg, and joined the army then assembled along his western frontier. It consisted of two hundred and sixty thousand men, in two divisions, one under the command of Barclay de Tolly, the other of Prince Bagration. Napoleon advanced against Russia at the head of five hundred and eighty-seven thousand men, of whom seventy-three thousand were cavalry, the most formidable host that history records. This army was composed of the flower of many nations, and a large portion consisted of the contingents of Prussia and Austria. Prussia had secretly offered to Alexander to espouse his cause, but had been refused simply out of regard to her own safety. The invaders entered the Russian territory without opposition, on the 25th of June. On receiving the intelligence, Alexander declared that he would not lay down his arms while a single hostile soldier remained in his dominions. The Russians began to retreat, and continued to do so, till both divisions joined at Smolensk, when the emperor, who had hitherto accompanied the first division, left the army, and repaired to Moscow. He was received by all classes with a frenzy of enthusiasm; and in an assembly of the nobles and merchants summoned by the governor, Count Rostopchin, at the Kremlin, he promised to have recourse to the extremest measures rather than lay down his arms, as at Tilsit, and added the remarkable words, "The disasters with which you are threatened should be regarded only as the necessary means to consummate the ruin of the enemy." From Moscow Alexander repaired to St. Petersburg, and thence to Orebro in Sweden, where he concluded a treaty of alliance with the English, by which the Russian squadron captured in the Tagus, in 1808, was restored, and large subsidies were granted by England for the prosecution of the war. On the 20th of July he also contracted an offensive and defensive alliance with the supreme junta of Spain. On the 21st of August he met at Abo the Crown Prince of Sweden, Bernadotte, whom Napoleon by a series of insults at this critical time threw into the arms of Russia. By an alliance concluded with him, a portion of the Russian army, which had necessarily been kept on the frontiers of Finland, to guard against an outbreak from the Swedes, was set at liberty to be used against the French; and the price of this advantage was, in the eyes of a politician, almost nothing, for it was merely the stipulation to join Sweden in wresting Norway from Denmark, and adding it to Sweden, as a compensation for the loss of Finland. During Alexander's interview with Bernadotte the news arrived of Napoleon's entry into Smolensk, which had now been abandoned by the Russians. "Should St. Petersburg itself be taken," exclaimed the emperor, "I will retire into Siberia; I will resume our ancient customs, and, like our long-bearded ancestors, we will reconquer the empire." "That determination," replied Bernadotte, "will save Europe."

The evacuation of Smolensk was however looked upon by the nation less as an act of prudence than of pusillanimity; and Alexander was compelled by public opinion to allow Kutuzov to take the command, and fight on the 7th of September the sanguinary battle of Borodino; immediately after which Kutuzov recommenced his retreat, and allowed the French to prosecute their march. Soon after Alexander published a noble proclamation. "On the 15th of September the enemy entered Moscow. Let not the great Russian nation be dismayed at this. No; rather let every one burn with a fresh spirit of courage, of firmness, and of undoubting hope that every evil inflicted on us by the enemy will fall in the end on their own heads. In the present wretched condition of mankind, how glorious will be that nation which, bearing undaunted all the evils of war, shall at length, by its patience and courage, achieve a perpetual and inviolate tranquillity, not only for itself, but for other nations, and even for those who, against their will, make war upon it."

The burning of Moscow followed. It must however be owned, that high as the feelings of the Russian nation were at this period, the destruction of the capital cannot be regarded as its own act. The conflagration was publicly attributed by the Russian authorities to the French, and used as a fresh means of exciting hatred against them. After remaining some days amidst the ruins of Moscow in the expectation of receiving overtures for peace, Napoleon sent his aide-de-camp, Lauriston, to Alexander. Kutuzov informed the messenger that he could not be allowed access to the emperor, but might transmit the letter with which he had been intrusted. The only answer received after a delay of some weeks was a reproof to the Russian generals for having transgressed their duty by entering into any intercourse

with the invaders, coupled with the expression of a desire that they would be more observant of their orders in future. The retreat of the French from Moscow was then commenced, which the loss of time thus occasioned contributed to swell to that mass of misery which the annals of the world cannot parallel. Alexander joined the army at Wilna on the 22d of December, and signalised his arrival by a general amnesty to all the inhabitants of the Polish provinces who had lent assistance to the French.

Russia was now entirely safe; but the views of Alexander, in the proclamation on Napoleon's entrance to Moscow, extended to the whole of Europe. In a very remarkable proclamation, dated at Warsaw on the 22d of February, 1813, he developed them at length. "We take advantage of our victories," he there declared, "to extend the hand of succour to the oppressed nations. The moment is come — never was a more glorious opportunity presented to unfortunate Germany — the enemy flies, without courage and without hope. He astonishes by his terror the nations that were wont to be astonished by his pride and his barbarity. We speak with the frankness that is suitable to strength. Russia, and England her intrepid ally, who for twenty years has continued shaking that colossus of crime which threatens the universe, have no thought of their own aggrandizement. It is our benefits, and not the limits of our empire, that we wish to extend to the remotest nations. The destinies of Vesuvius and of the Guadiana have been determined on the banks of the Borysthenes; it is thence that Spain will recover the liberty that she has defended with heroism and energy in an age of feebleness and baseness." After an animated appeal to the Austrians and Prussians, the proclamation goes on: — "Saxons, Hollanders, Belgians, Bavarians! we address the same words to you. Think — and soon your phalanxes will be swelled by all, who in the midst of the corruption which degrades you, have preserved some tincture of honour and virtue. Fear may still restrain your sovereigns, but let not a fatal obedience check you: they, as wretched as yourselves, detest the power which they dread, and will applaud your generous efforts when crowned with your happiness and their freedom. Our victorious troops are now about to pursue their march to the frontiers of the enemy. There, if you show yourselves worthy to march by the side of the heroes of Russia, if the misfortunes of your country touch you, if the North imitates the example that the proud Castilians set, the period of mourning is ended for the world, our generous battalions will enter together that empire whose power and whose pride a single victory has crushed. If even that degenerate nation, excited to some noble sentiments by events so extraordinary, should turn its tearful eyes on the happiness it once enjoyed under its kings, we would extend to it the hand of succour; and Europe, lately on the point of becoming a monster's prey, would recover at once its independence and its tranquillity; while of that sanguinary colossus which threatened the Continent with an eternity of crime, nothing would remain but an eternal remembrance of pity and horror. We address to the people by this manifesto what we have charged our envoys to convey to kings; and if they, from the remains of pusillanimity, persist in their fatal system of submission, the voice of their subjects must make itself heard, and the princes who would plunge their people in degradation and misfortune must be dragged by them to vengeance and to glory. Let Germany call to mind its ancient courage, and its tyrant exists no longer!"

Before this proclamation had been issued, the Prussian troops under the command of General York had already entered into a separate armistice with the Russians, and they now joined them. The King of Prussia affected to blame the conduct of his general; but he was no sooner free from the immediate control of the French, than he issued a proclamation in which he declared that, in accordance with the universal wish of his nation, he would make common cause against Napoleon. Alexander and Frederick William met again after a long separation on the 15th of May, 1813, at Breslau. It is said that when they embraced, the King of Prussia burst into tears, on which Alexander exclaimed, "Courage, my brother: these are the last tears that Napoleon shall make you shed." Amidst the preparations for the campaign, Kutuzov, the Russian field-marshal, had expired (on the 16th of April), and Alexander assumed in person the command in chief of his army. The campaign commenced unfortunately, and in the battles of Lützen and Bautzen, the personal dangers to which Alexander exposed himself did not prevent Napoleon from gaining the victory. An armistice which was made, it is said, at Alexander's request, was more advantageous to him than battles. Austria, provoked by the undiminished obstinacy and haughtiness of Napoleon, who believed that nothing could detach his father-in-law from his alliance, at length was prevailed on to join the coalition; Bavaria and Wirtemberg followed; and when the armistice expired on the 17th of August, the forces of the allies amounted to more than half a million of men. Of this enormous host Alexander was ambitious to be the commander in chief; but finding that Austria was unwilling to consent, from distrust of his military talents, he gracefully relinquished his claims in favour of the Austrian Prince Schwarzenberg. Although not nominally at the head of the army, his influence was great, and it is to

him that the firmness and vigour manifested in the subsequent movements of the allies must be attributed. Alexander had counted on assistance from General Moreau, the old rival of Napoleon, whom he summoned from America to take part against France in the general warfare of Europe. Moreau had arrived on the eve of the expiration of the armistice. On the 27th of August, on the second of three days in which the French and the allies were engaged in a desperate struggle for the city of Dresden, he had just drawn up his horse while riding along a narrow path to allow Alexander to pass him, when a ball from a cross battery shattered both his legs, and he fell mortally wounded by the side of the emperor. The battle of Dresden terminated to the disadvantage of the allies; but Napoleon was soon compelled from reverses in other quarters to retreat on Leipzig, where the battle of the four days, from the 16th to the 19th of October, decided the liberation of Germany. The King of Saxony, Napoleon's most constant ally, sent an officer to Alexander as the battle drew near a close, with proposals to allow the French four hours to leave the city. Alexander, who received the messenger on horseback with the King of Prussia, at about five hundred paces from Leipzig, replied that he would not grant them a minute, and ordered an immediate attack, the consequences of which were fearful to the French. After this signal victory the advance of the allies was unchecked. Germany was freed, and Holland was evacuated by the French, at the same time that Soult, abandoning Spain, was pursued into France by Wellington.

These advantages would not have been turned to the best account but for the continued firmness of Alexander. He had begun the campaign of 1813 single-handed in the east of Europe, and he concluded it at the head of the most formidable allied army that ever existed. But the counsels of allies are proverbially timid and wavering; most of his associates were disposed to rest satisfied with their success, and contended that the object of the alliance was gained now that Napoleon was driven across the Rhine. "In rejecting peace," says his aide-de-camp Mikhailovsky Danilevsky, "Alexander stood alone in the camp of the allies, as Napoleon did in France." It was however by the support of England, as represented by Lord Castlereagh, that he succeeded in carrying his point in favour of invasion. On the 31st of December, 1813, the united Russian, Austrian, and Prussian army crossed the Rhine. The battle of Brienne, which Alexander and Frederick William witnessed from the neighbouring heights, was the first encounter on the soil of France; and, desperately as Napoleon fought on the ground which had witnessed his first honours as a boy at school, it terminated in favour of the allies, and it was followed by other successes at Craon, at Laon, and at Soissons. The victories of Napoleon at Montmirail and Champaubert were perhaps still more unfortunate for him in the end than these defeats were; they led him to reject the favourable terms which the allies offered him in the conferences of Châtillon. In consequence of this rejection, a treaty was signed at Chaumont on the 1st of March, between the four allied powers, Russia, Austria, Prussia, and England, by which it was agreed that each should keep an army of a hundred and fifty thousand men in the field, and England, in addition to maintaining her own contingent, should pay the other powers an annual subsidy of five millions sterling. The war was resumed. Napoleon, who had often committed military faults with impunity, from the habit his opponents had contracted of standing on the defensive, marched towards the Rhine with the purpose of drawing the allies from Paris; but the Russian general, Volkonsky, pointed out to Alexander, in a council of war, that he had now the opportunity of taking Paris. The emperor eagerly seized the suggestion, and on the 24th of March met the King of Prussia and Schwarzenberg on the road near Vitry, and laying before them the plan of operations, proposed the decisive measure. It was adopted; Napoleon was left to waste his strength where his presence was not required, while the allies, pressing onward, after a battle gained at La Fère Champenoise, and another under the walls of Paris, saw the capital at their mercy. The allies entered Paris on the 31st of March, 1814. It was the proudest day in Alexander's life. He was welcomed by the inhabitants of Paris as a deliverer. "We have been long expecting you," cried one of the crowd, not very sensible to national honour, that thronged the Boulevards. "We should have been here sooner," replied the emperor, "but for the bravery of your troops." "I do not come as your enemy," he frequently repeated, "regard me as your friend." He was indeed their deliverer from the vengeance of his own army. The Russian soldiers, who believed that Napoleon had set fire to their capital, "Mother Moscow," as they term it, said to one another on the morning of their entry, "Father Paris must pay for Mother Moscow." A word from Alexander would have sealed the destruction of Paris; but all his efforts were directed to preserve it. After seeing fifty thousand of the allied troops defile before him in the Place Louis Quinze, he alighted at the house of Talleyrand, where the allied princes and ministers with some of the leading men of Paris were assembled to receive him. A conference took place on the course to be adopted in the present state of affairs. Alexander requested

the opinion of the French part of the company, with the declaration that the wish of the allied powers was to consult the wishes of France and secure the peace of the world. The meeting closed with an expressed resolution on the part of Alexander to treat no longer with the Emperor Napoleon, or with any of his family. The effect of this determination, made public immediately after, was decisive. On the next day, the 1st of April, the senate met and nominated a provisional government, still, however, without saying a word of the restoration of the Bourbons, the measure to which the declaration of Alexander evidently pointed. On the day after, by a solemn decree, the senate dethroned the Emperor Napoleon, and absolved the army and the people from their oaths of allegiance. After passing this decree the senate waited in a body on Alexander, who received them in the most gracious manner, protested that he made war against Napoleon only, and added, "The provisional government has asked me for the liberation of the French prisoners of war confined in Russia: I give it to the senate in return for the resolutions it has this day passed." By this act one hundred and fifty thousand men recovered their liberty.

The moderation exhibited by Alexander in the hour of triumph was indeed carried to almost a culpable excess. On the arrival, a few days after, of envoys from Napoleon to plead the cause, not indeed of their fallen master, but of his son and the army, he called a council to deliberate on the expediency of considering their proposals, although the measures already taken had clearly pledged the allied kings to the cause of the Bourbons, and to recede would have been to sacrifice to the vengeance of the Bonapartists all who had avowed the Bourbon party on the faith of those pledges. The council decided against any change of measures; but it was owing to the influence of Alexander that such favourable terms were granted to Napoleon: the possession of an independent sovereignty in Elba, and the command of a portion of his former guard. Alexander staid for some time at Paris, examining the public establishments, and conducting himself more as a foreign prince on a visit of curiosity to that capital than a conqueror who had entered it by force after a war in which the dearest interests of mankind had been at stake. He paid frequent visits to Josephine, the divorced wife of Napoleon, whose influence was exerted with him on behalf of her former husband; and on her death, soon after, he was present at her funeral. On the 3d of May, the day of the entry of Louis XVIII. to his restored capital, he witnessed the procession from a window, but declined taking any part in it, from a feeling of delicacy both to the king and his people. The proclamation addressed to the French nation by Louis, dated from St. Ouen on the preceding day, in which he promised a constitution to his subjects, was drawn up under the immediate influence of Alexander. On the 1st of June he left Paris for London, and remained in England till the 28th—a memorable period of national rejoicing, unequalled in the importance of its causes or the depth of its fervour. A grand banquet was given at the Guildhall to the Emperor of Russia, the King of Prussia, and the Prince Regent of England, on the 18th of June, the exact date on which, a year afterwards, the battle of Waterloo was won. The allied princes paid a visit to Oxford, where they were honoured with the degree of doctors of civil law,—a circumstance which has more excited the surprise than the admiration of foreign historians. Alexander was also admitted to the order of the Garter: but the honour which really seemed to afford him most gratification was that of a medal from the Humane Society in reward for his personal exertions some time before in saving the life of a man who had been apparently drowned. He was present at some military reviews in Hyde Park, and at the less frequent spectacle of a grand naval review at Portsmouth. On leaving England he went to Holland, where his most memorable day was spent in a visit to the cottage which Peter the Great had occupied when a ship's carpenter at Saardam. His return to his own dominions was welcomed with boundless enthusiasm; but he declined the title of "Blagoslovennuiy," or "Blessed," which the synod and the senate had decreed him, and avoided the ceremony of a public entry into St. Petersburg. To a proposal for erecting a monument to commemorate his exploits, he replied, "I beg the public bodies of the empire to abandon all such designs. May a monument be erected to me in your hearts, as it is to you in mine. May my people bless me in their hearts, as in mine I bless them. May Russia be happy, and may the Divine blessing watch over her and over me." He granted an absolute pardon to all of his subjects who had taken part against him in the late war; and, in the governments which had suffered most from the invasion, he dispensed with levying the personal tax from the peasants.

After concluding a peace with Persia, which had rashly ventured on a war by which it now lost several important districts, he repaired to the congress of Vienna, where the moderation which he had so signally displayed with regard to the French appears to have been replaced by a different spirit, which gave uneasiness to his allies. He wished to punish the King of Saxony by the cession of his entire dominions to Prussia, but was persuaded to be satisfied with the surrender of a large portion. For himself he demanded the grand duchy of Warsaw, and with such fixedness of purpose that it was

generally understood he would support his claims, if necessary, by an appeal to arms. The allies yielded to his wishes. The grand duchy and the other portions of Poland already in Alexander's power were erected into a separate kingdom, of which, in January, 1815, he was recognized king, and to which he soon after granted a constitution as to a state distinct from Russia. When the news of Bonaparte's return from Elba reached the Congress, then just on the point of breaking up, Alexander signed without hesitation the declaration of the allies (dated the 13th of March), that "Napoleon Bonaparte had placed himself out of the pale of civil and social relations." He received at Heidelberg, on his onward march with his army, the information of the battle of Waterloo, and on the 11th of July arrived at Paris, where he found himself no longer so popular, and showed himself no longer so placable, as in the preceding year, the conduct of the French and their emperor having taught him that moderation does not always conciliate. It is said, however, that he opposed himself to a project then on foot for dismembering France, in accordance with an opinion he had expressed in the preceding year, that "for the happiness of Europe it was necessary that France should be great and powerful." It may be more than doubted whether any such project was ever entertained.

On the 20th of September, before leaving Paris, Alexander signed, in conjunction with the sovereigns of Austria and Prussia, a treaty of the most singular nature. In the first of the three articles of which it consists it declares that "conformably to the principles of the Holy Scriptures, which command all men to look upon one another as brothers, the three contracting monarchs will remain united by the bonds of a true and indissoluble brotherhood; that, mutually considering themselves as fellow-countrymen, they will lend each other, on all occasions and in all places, assistance, aid, and succour; and that, considering themselves in the light of fathers of a family towards their subjects and armies, they will direct them in the same spirit of brotherhood with which they are animated to protect religion, peace, and justice." In the second article the same sentiments are repeated, but with a more direct and continued allusion to their foundation in Christianity; and in the third the contracting parties invite all powers who will avow the same sacred doctrines to be received into this "Holy Alliance." Alexander was the chief promoter of this new and singular league, to which he was supposed to have been instigated by the exhortations of Madame Krüdener [KRÜDENER], a religious enthusiast of the period. For the rest of his life the maintenance of this alliance, which was soon acceded to by all the principal powers of Europe with the exception of England, was the main object of his efforts, and one to which he made more than one sacrifice of advantages that might have been attained by following a more selfish policy. The objections to the Holy Alliance were obvious: it tended to prevent the advance of liberty or political improvement in any single country, without the simultaneous consent of all or the majority of the princes of Europe. But the advantages of the system have not been so fully recognised, though it is no doubt to the Holy Alliance and to its legitimate successor, the conferences of the five great powers, that the long-continued peace since the battle of Waterloo must be ascribed. By establishing a sort of general council in the affairs of Europe, it made an advance towards a system of deciding the most momentous affairs of nations without an appeal to arms; a benefit of such extent that it may compensate for many disadvantages. Three meetings of the Holy Alliance were held during Alexander's lifetime; that of Aix-la-Chapelle in October and November, 1818; that of Troppau, from October to December, 1820, afterwards transferred to Laybach; and that of Verona, from October to December, 1822. At Aix-la-Chapelle, Alexander took a leading part in procuring the reduction of the sums agreed to be paid by France in indemnification of the requisitions, contributions, and plunderings exacted and exercised by the French armies abroad during the war, and which it was now alleged that France could not possibly pay without absolute ruin. The sum to be liquidated was reduced, by his mediation, from 700,000,000 to 320,300,000 francs. At the congress of Troppau, the injurious principle of the Holy Alliance began to be developed by the order that was issued by its members for the suppression of the revolutions of Piedmont and Naples by the use of military power foreign to those states. While Alexander was still at Laybach, the news arrived of the first outbreak of an insurrection in Greece, the same which was finally destined, after so many reverses, to prove successful. It was accompanied by a letter from Ypsilanti [YPSILANTI], who headed the revolt, and who had been an officer in the Russian service, soliciting the aid of Russia. Alexander replied by a peremptory refusal and a sharp reproof, and preserved the same line of conduct during the remainder of his reign, in spite of the incredulity and the insults of Turkey, which almost openly accused him of hypocrisy, and of the surprise and even indignation of his subjects, who believed that the vengeance of Heaven would fall upon them for not assisting the Christians against the Infidels. At this period the Count Capodistrias [CAPODISTRIAS], the Russian secretary of state for foreign affairs, withdrew from office and obtained permission to travel. It is said that he and the other secretary, Nesselrode, had long

supported opposite opinions in the Russian cabinet; that Capodistrias had advocated the cause of liberal opinions in general, and that, being himself a Greek, he had encouraged Ypsilanti to commence his enterprise, in the hopes of persuading Alexander to give assistance to the independence of Greece. The discovery of this circumstance stripped Capodistrias of his influence, and his consequent retirement from the cabinet was considered a triumph of anti-liberal principles, which from that period obtained a decided ascendancy in the councils of Russia. At the congress of Verona, Alexander took occasion to state his views on the subject of the Greek insurrection. "There is nothing," he said to Chateaubriand, the French plenipotentiary at that congress, "that could appear more conformable to my interests or to those of my country, or to the opinions of my nation, than a religious war against the Turks; but I thought I perceived in the troubles of the Peloponnesus a taint of revolution, and from that moment I held aloof." "What need have I," he continued, "of increasing my empire? Providence has not placed under my orders eight hundred thousand soldiers that I might gratify ambition, but that I might protect religion, morals, and justice, and enforce those principles of order on which human society reposes." Alexander, therefore, came to no rupture with Turkey, though his ambassador had been forced to leave Constantinople; and in pursuance of the same principles he took part with the congress of Verona in directing the Duke of Angoulême's invasion of Spain.

The same gradual progress to less liberal principles is discernible in Alexander's conduct with regard to Poland. After leaving Paris in 1815, he repaired to Warsaw, where he established a constitution for that country, and placed at its head the general Zaiaczek with the title of viceroy. By this constitution a much greater degree of freedom was granted to the Poles than the Russians themselves enjoyed. The Roman Catholic form of faith was recognised as the religion of the state, but all dissidents were placed on a perfect equality with the Roman Catholics as to civil rights; the liberty of the press was permitted to its fullest extent; the legislative authority was vested in the king and two chambers, and judges were to be elected partly by the king and partly by the palatinates. In 1818, in his speech on opening the chambers, Alexander made use of these remarkable words:—"Prove to your contemporaries that liberal institutions, the principles of which are confounded by some with those disastrous doctrines which in our days have threatened the social system with a frightful catastrophe,—prove that they are not dangerous delusions; but that, put in practice with good faith, and directed by pure intentions towards a useful and conservative object, they are perfectly in accordance with order, and insure the prosperity of nations." He declared that he was only waiting to try the effect of the good institutions he had given Poland, to extend them to all the regions which Providence had placed under his care. In 1819, dissensions had begun to arise, and by an ordinance of July 31st in that year the censorship was established. It is singular that Alexander had abolished the censorship in Russia on his accession, and that there also he had resumed it, and after a very short interval. In his speech on opening the chambers in 1820, he spoke with bitterness of the revolutionary doctrines which were then agitating Europe, and declared that he would never palter with the principles which he had laid down for his guidance. The session was very stormy, and a measure proposed by government (the only way in which a measure could be brought forward) was rejected by 120 votes to 3. Alexander abruptly closed the session, and no new diet was summoned till 1825. Some students of the university of Wilna were thrown into prison immediately after the dissolution, on suspicion of being concerned in a meditated revolt; and it seems to be an admitted fact that these suspicions were by no means unfounded. The Poles, therefore, appear to have left their ruler little choice but that of governing despotically or not governing at all.

These are the principal political events in the reign of Alexander after the close of the great drama in 1815. In 1825, on the 13th of September, he left St. Petersburg on an excursion to the south of Russia, ostensibly to visit the empress, who was then residing at Taganrog for the benefit of the air, being afflicted with a disease of the heart. He was observed to look frequently back at the capital with a melancholy air, and to seem altogether out of spirits. He had, in fact, received information of an extensive conspiracy, the object of which was to effect a thorough change in the government, and the means, to put the imperial family to death. [Ruilayev.] Soon after he arrived at Taganrog, he took an excursion in the Crimea, in the course of which he paused at a picturesque spot, and remarked, that if he retired from the cares of government, it was there he would wish to live, seeming to take pleasure in the thought of abdication. On his return to Taganrog, he was found to have caught a slight cold, which was soon succeeded by an intermittent fever. He was obstinate in refusing to take all kinds of medicine, and in disregarding the advice of his medical attendants; perhaps in the state of melancholy to which the news of the conspiracy had reduced him, he was indifferent to life. At one period of his disease he exclaimed, "Emperors suffer more than other men; my nervous system is shaken." Then stopping

short, he threw himself back on his pillow, and murmured, "It was a detestable action which they committed;" alluding, perhaps, to the assassination of Paul, to which, in all probability, his thoughts now often reverted. He died on the 31st of November, 1825. His brother Nicolas succeeded him, to the exclusion of his nearer brother, Constantine, who was the next in the order of succession, but whom Alexander had persuaded to relinquish his claims on account of his admitted incapacity to govern.

Alexander was of a tall stature and stately presence, and always looked younger than he was; advantages to which he is said to have been by no means insensible. He was short-sighted, and early afflicted with hardness of hearing, caused by standing too near a strong discharge of artillery; and this last infirmity, which increased much with age, contributed to throw a shade of melancholy over the latter years of his life. He was well acquainted with English, and a perfect master of the French language, to the literature of which he showed a preference over that of other nations, which appears singular when it is considered that the age of Napoleon is one of the barrenest in its records, while at the same period both England and Germany gave birth to some of the noblest productions of their genius. His manners were fascinating to the last degree, and the tones of his voice had something peculiarly pleasing.

The reign of Alexander is the most splendid in Russian history, and, after that of Peter the Great, the most beneficial. One proof of its success may be found in the extent of the territorial acquisitions that distinguish it. The Russian empire comprised at Alexander's accession 5,591,552 geographical square miles. The acquisition of Finland, the Aland Isles, and part of Lapland added 79,632 square miles; that of Bessarabia and part of Moldavia, 18,064; the kingdom of Poland, 36,672; the countries ceded by Persia 38,696; and Circassia, 24,848: so that the empire at his death comprised 5,789,464 geographical square miles; which gives an increase of 197,912 square miles.

The extension of his territory was however by no means the main object of Alexander's care. Not a single branch of the internal administration was left by him as he found it; what he did not improve he created. The army was reformed almost throughout, the artillery and engineering departments in particular; but the most important reform was in the character and habits of the Russian soldier, whose ancient barbarism was subjected to the restraints not only of discipline but of humanity. In the history of Alexander's wars we find none of the savage massacres which disgrace the military annals of his predecessors. The board of the ways of communication, for the improvement of roads and canals, was established by Alexander, who also provided for their safety by the introduction of a new system of internal police, under the direction of another especial board. The finances of the empire, in spite of the long and expensive wars in which he engaged, and in spite of the enormous losses which had been sustained by the obstruction of English commerce subsequent to the treaty of Tilsit, he left in a flourishing condition. Alexander established the ministry of public instruction, founded three universities, those of St. Petersburg, Kazan, and Kharkov, divided all Russia into educational districts, and planted in each district gymnasia, or high schools, departmental and provincial schools. During his reign also were established the Lyceum of Tzarskoselo, the institute of the board of ways of communication, the colleges of engineering, artillery, and ship-building, the military colleges of Tula and Tambov, and that for the cadets of the guards, and the professional chairs for the Oriental languages. Institutions for the instruction of the female sex were taken under the protection of the empress-mother and the empress. Alexander was liberal in the encouragement of expeditions for the extension of knowledge. The first Russian voyage round the world was performed in 1803–6, by Krusenstern and Lisiansky, and followed up by those of Golovnin, Bellingshausen, Vasilyev, and Kotzebue; the last of which, however, was supported by the private munificence of the chancellor, Rumiantzov. The literature of Russia developed a new energy during Alexander's reign in the hands of Karamzin, Zhukovsky, Pushkin, Dmitriev, Kruilov, and Batyushkov. Its most eminent production is Karamzin's "History of Russia," the solid value of which formed so striking a contrast to the general insignificance of contemporaneous productions in prose, that a native critic compared it to a pyramid standing alone in a desert of sand. This work has a remarkable dedication to Alexander. "In the year 1811," says the author, "in the happiest minutes of my life, — minutes never to be forgotten, — I read over to you, Sire, some chapters of this history, of the horrors of the invasion of Batu Khan, and the exploits of the hero Demetrius Donskoy — at that period when a heavy cloud of misery hung over Europe, and threatened even our beloved country. You listened with an attention that enraptured me; you compared the long past with the present, and you did not envy the glorious dangers of Demetrius, because you foresaw others still more glorious for yourself. The magnanimous presentiment has been fulfilled. The cloud burst over Russia; but we are safe, we are glorious: the enemy is destroyed, Europe is free, and the head of Alexander shines with the resplendent crown of immortality. Sire, if the happiness of your virtuous heart is equal to

your glory, you are the happiest of the sons of earth."

In the improvement of the political liberty of Russia Alexander took no decisive steps. At his accession he abolished, indeed, the "Secret Tribunal," before which political offenders were tried, and forced to confession by the pangs of hunger and thirst; and he also abolished at the same time the censorship of the press, but this he soon resumed. In the latter years of his life, alarmed at the revolutions which burst out in 1820, and which he had probably imagined the dreadful experience of the French revolution would have prevented coming to maturity, he seems to have conceived an unconquerable aversion for political change. His earlier sentiments were more generous in this respect; and with regard to personal slavery his sentiments were always generous. "The system of bondage in this country," he wrote to Madame de Stael, "will wound your eye. It is not my fault. I have set an example, but I cannot use force. I must respect the rights of others, as if there were a constitution here, which unhappily there is not." It was to this expression that Madame de Stael made the celebrated reply, "Sire, your character is a constitution." In 1819 he returned his thanks to the Livonian nobility, who requested his confirmation of a new system of rural management by which serfage was abolished, and remarked, "You have acted in the spirit of our age, in which liberal institutions only can secure the happiness of nations." To oppose serfage is in an emperor of Russia a noble because a hazardous virtue.

In the discharge of the duties which in his own opinion belonged to him, Alexander was constantly and untiringly active. His visits to the different portions of his empire were so frequent, and necessarily occasioned him to take such long journeys, that he is supposed to have travelled more than any other man of his time. Even in the latter years of his life, when his popularity had decreased, prejudice could not refuse him a burst of praise for his personal exertions at the great inundations of St. Petersburg in 1824.

In the general estimate of his character, not only as a monarch but a man, very opposite opinions have been, and probably will be, entertained. His actions at different periods of his life were indeed so contrary to each other, that at a first glance it might be thought that the Alexander before and the Alexander after 1812 were two different persons. On the one hand we see the associate in the dethronement of his father; the false ally, who, while making common cause with Napoleon before the world, corresponds in secret with his bitterest enemies; the relentless oppressor, who allows no opportunity to escape him of crushing unhappy Poland; the faithless friend, who deserts the King of Prussia in his extremity to join with the spoiler and receive from him a share in the prey; the unprincipled renegade, who tears with the most shameless effrontery whole provinces from the King of Sweden as a punishment for the very line of conduct which his own encouragement and example had originally countenanced him in adopting. On the other hand, we see in his reign, commencing from 1812, three years of unexampled and dazzling glory; first, as a monarch, repelling with unshaken firmness from his dominions a storm of invasion which might have made the bravest falter; next, as a generous ally, arousing with spirit-stirring eloquence the very nations which had been led to the field against him to achieve their own independence, and proffering his aid; last, as a conqueror, only censurable, if at all, for an absolute excess of moderation and magnanimity. The qualities he displays are so varied, the events that call them forth so striking, that the whole train of incidents seems rather the ingenious fiction of a poet, who has contrived his narrative to exalt the virtues of a favourite hero than the authentic history of real acts and persons. These contradictions in Alexander's course of action may perhaps be explained by keeping an eye on the character drawn of him by his early preceptor Masson, who painted him as amiable in himself, but too much disposed to act by the advice of those who surrounded him. It is far from uncommon, in ordinary life, to find persons who are led to adopt a harsher and more selfish line of conduct than their own feelings would prompt them to, from the apprehension of being stigmatised for weakness, of the "world's dread laugh," which is directed against no one oftener than the dupe. At his accession to the throne Alexander was but twenty-three years of age; at his interviews with Napoleon at Tilsit he was still under thirty. It is during or shortly after this interval, when his character was in all probability not fully formed, when perhaps he felt too little confidence in himself or his own views to disregard the suggestions of profligate statesmen who had grown grey in intrigue, that all those acts of his reign were performed which bear on them a tinge of dishonour, and lead to a suspicion of the firmness of his principles. Whatever charges may be brought against him in later life, — of harshness, for instance, towards the Poles; of want of sympathy for the Greeks; of general antagonism to liberal doctrines, — they are all of a kind not incompatible with a high estimate of his character; and, indeed, seem to take their origin in a view of his duty, which even those may respect as sincere who deem it mistaken. Adversity seems to have exalted and ennobled him; the tragic struggle in which he was engaged had the effect which Aristotle ascribes to dramatic tragedy, of "purifying the passions." For subtle and apprehensive intellect, for un-

wearied and appropriate activity, for zealous benevolence and lofty magnanimity, the world has probably never seen a greater ruler, with the exception of Alfred, than Alexander Pavlovich. (H. E. Lloyd, *Alexander I.*; article by Michaud jeune, in *Biographie Universelle*, lvi. 160—192.; by Grech, in Russian *Entsiklopedechesky Lexikon*, i. 469—480.; anonymous in *Conversations-Lexikon* of Brockhaus, 8th edition, i. 171—178.; in that of Reichenbach, i. 245—250.; Esneaux and Chennechot, *Histoire Philosophique de Russie*, v. 287—503.; Glinka, *Istoriya Ruskaya*, xi. 140, &c. &c.; Bignon, *Histoire de France depuis le 18 Brumaire*, i. 430, &c. &c.; Walter Scott, *Life of Napoleon Buonaparte*, vi. 23, &c. &c.; Alison, *History of Europe from the French Revolution*; Mikhailovsky Danilevsky, *History of the Campaign in France in 1814*, translated from the Russian; Sir J. Carr, *A Northern Summer* (for an account of the death of Paul), p. 302—320.; Webster, *Travels through the Crimea, &c.* (for an account of Alexander's death), ii. 333—358.) T. W.

ALEXANDER, surnamed PELOPLATON (Ἀλέξανδρος Πηλοπλάτων), was a son of Alexander of Seleucia in Cilicia, and distinguished like his father as a rhetorician. He was a man of extraordinary beauty, and inherited from his father a considerable fortune, which he is said to have spent in the enjoyment of pleasure, without, however, becoming a licentious man. When he had attained the age of manhood, the city of Seleucia on one occasion sent him as ambassador to the Emperor Antoninus Pius, who is said to have upbraided him for his care about his personal appearance. The remainder of his life he spent in travelling; he visited Antioch, Rome, Tarsus, Egypt, and even Æthiopia. He also visited Athens, where he had a rhetorical contest with Herodes Atticus, and gained the highest admiration, not only of his audience but also of his competitor, who, on parting, honoured him with the most munificent presents. Only one Corinthian, of the name of Sceptes, expressed his disappointment by saying that he had found "the clay" (πηλός) but no Plato; from which saying Alexander received the nickname of Peloplaton. For some time he was Greek secretary to the emperor M. Antoninus, and according to some accounts he died while he was still holding this office, but according to others after he had resigned it, at the age of sixty, or sixty-eight.

Alexander Peloplaton was one of the most distinguished rhetoricians of his age, and his orations are praised for their sublimity and animation, but his style was concise and abrupt. Several of the arguments of his speeches, together with some of his best sayings, are preserved in Philostratus, who has given an account of him in his "Vitæ Sophistarum," ii. 5. See also Suidas, s. v. Ἀλέξανδρος Αἰγαῖος; Eudocia, p. 52, &c. L. S.

ALEXANDER (Ἀλέξανδρος), a natural son of PERSEUS, the last king of Macedonia. When Macedonia was conquered by the Romanins, B. C. 168, Alexander with his father and his brother Philip, were led to Rome in triumph by Æmilius Paulus in B. C. 167, and after the triumph was over he was sent with his father to Alba to be kept in custody there. What became of him afterwards is unknown, but it seems that he was soon after liberated, for Plutarch says that he learned the Roman language, and subsequently acted as a scribe to the Roman magistrates. (Livy, xlii. 52. xlv. 42.; Justin, xxxiii. 2.; Plutarch, *Æmil. Paul.* 37.) L. S.

ALEXANDER (Ἀλέξανδρος), tyrant of PHERÆ in Thessaly, obtained the sovereignty of that country B. C. 369, by the assassination of his kinsman Polyphron, who had succeeded his two brothers Jason and Polydorus as Tagus. He oppressed his Thessalian subjects to such a degree that the Aleuadæ, a noble family of Larissa, conspired against him, and called in to their assistance Alexander II., king of Macedon, who took Larissa and Crannon, and forced Alexander to retire to Pheræ. Macedonian garrisons were placed in these towns against the will of the Thessalians, who, in the dread, not less probably of their new ally than of their domestic enemy, invited the Thebans under Pelopidas into their country. This general took Larissa, expelling thence the Macedonians, and attempted unsuccessfully to negotiate between the tyrant of Pheræ and the Thessalians. Shortly afterwards (B. C. 367) Pelopidas made a second expedition into Thessaly, and having been induced to trust himself in the hands of Alexander, was treacherously taken prisoner. In the attempt to rescue their countrymen the Theban forces were nearly cut off by an ambuscade; but they were rescued by the presence of mind of Epaminondas, and Alexander was compelled to give up his captive, though supported by the power of the Athenians, who on this occasion sent him thirty ships and a thousand men under the command of Autocles. He continued to oppress the Thessalians, and seems to have been a formidable enemy to the Thebans, till, having been defeated by them in the expedition which terminated in the death of Pelopidas, B. C. 364, he became their ally, and concluded a treaty in which he restored to his Thessalian countrymen the towns which he had taken from them. In B. C. 362 he seized the island of Tenus and enslaved the inhabitants; and in the following year he made piratical expeditions against the Cyclades, besieged Peparethus, and defeated the Athenians under Leosthenes at Panormus near Sunium. His wife Thebe, whom he had always treated with the utmost suspicion, conspired with her brothers Lycophron, Tisiphonus, and Pytholaus, and assassinated him in the close of the year B. C. 359. All ancient authors ascribe to Alexander a most cruel and per-

fidious character. He took Scotussa in Thessaly under circumstances of singular treachery. Anecdotes of his domestic behaviour are told by Cicero (*De Officiis*, ii. 7.). (Xenophon, *Hellenica*, vi. 4.; Diodorus, xv. 61. 67. 75. 80.; Polybius, viii. 1.; Plutarch, *Pelopidas*; Demosthenes, *Against Polycl.* p. 1207. ed. Reiske; Pausanias, vi. 5.) C. N.

ALEXANDER PHILALETHES, or (as his surname is translated by Octavius Horatianus, *Rer. Medic.* lib. iv. p. 102. D. ed. Argent. 1532,) "Amator Veri," an ancient Greek physician, mentioned by Strabo (*Geograph.* lib. xii. p. 580. edit. Casaub.) as having succeeded Zeuxis as head of a celebrated medical school in Phrygia. It consisted of the followers of Herophilus, and was established between Carura and Laodicea, at the village of Men Carus, where there were numerous warm springs, and a temple which was an object of great veneration among the surrounding people. (Cramer's *Asia Minor*, vol. ii. p. 43.) We know nothing of his history, except that (according to Octavius Horatianus, *loco cit.*) he was a pupil of Asclepiades; that he is mentioned by Strabo as a contemporary, and therefore must probably have been living at the close of the first century before Christ; and that he was tutor to Aristoxenus and Demosthenes. (Gal. *De Differ. Puls.* lib. iv. cap. 4. tom. viii. p. 746. ed. Kühn.) He wrote some medical works, none of which are now extant: he is several times mentioned by Galen, who has given his definition of the pulse; and by Soranus (*De Arte Obstetr.* cap. 92. p. 210. ed. Dietz.) he is enumerated among those physicians who considered that there was nothing peculiar in the character of the diseases of women requiring any peculiar treatment. He is very probably the same person as the physician quoted by Cælius Aurelianus (*Morb. Acut.* lib. ii. cap. 1. p. 74. ed. Amman.) under the name "Alexander Laodicensis." W. A. G.

ALEXANDER POLYHISTOR. [ALEXANDER CORNELIUS.]

ALEXANDER (Ἀλέξανδρος), the son of POLYSPERCHON, is first mentioned in Greek history on his appointment to be one of the body-guard of Philip Arrhideus, the brother of Alexander the Great, and his nominal successor on the throne of Macedon. This honour was conferred on him by Antipater on occasion of the partition of the empire of Alexander the Great among his generals, which took place at Triparadisus in Syria, B. C. 321. Antipater on his death-bed (B. C. 319) bequeathed the Macedonian regency to his friend Polysperchon, one of the oldest generals of Alexander: Cassander, the son of Antipater, enraged at being passed over on this occasion, commenced hostilities against the new regent by sending his adherent Nicanor to Athens, who took possession first of Munychia, and afterwards of Piræus. Alexander was in consequence sent by his father into Attica with a body of troops to dislodge Nicanor and to restore the ascendancy of the democratical party at Athens, in pursuance of Polysperchon's plan of detaching the Greek cities from Cassander by a general and entire alteration of their constitutions. He came to Athens accompanied by many Athenian exiles, and remained there occupied in negotiations with Nicanor till the arrival of Cassander at Athens, who took possession of Piræus. The position of Cassander was too strong for Alexander to attack; he seems to have contented himself with watching his movements and following him the next year (B. C. 317) into Peloponnesus. Here he remained when Cassander quitted it (B. C. 316) on his expedition into Macedonia, and gained several strong positions during his absence. On his return Alexander opposed him at the Isthmus of Corinth, but was unable to prevent his passage over to Epidaurus and the consequent loss of Argos and Hermione to Polysperchon. In the mean time, Antigonus, having commenced war with his old allies, Ptolemy king of Egypt, Lysimachus, and Cassander, sought an alliance with Polysperchon, and sent Aristodemus to Peloponnesus to treat with him and his son. Alexander in consequence went to Phœnicia, and there concluded a treaty with Antigonus (B. C. 315), which promised freedom to the Greek states, declared Antigonus regent of the empire, and assigned to Polysperchon the inferior title of general of Peloponnesus, which his many late reverses led him to accept. On his return to Greece the same year, Alexander, with the assistance of Aristodemus, brought over nearly the whole of Peloponnesus to the cause of Antigonus. At this juncture Cassander, becoming alarmed at the powerful league formed against him, offered Alexander the command of Peloponnesus if he would desert his new ally. This proposal was accepted by Alexander, as it afforded scope for his ambition, then circumscribed by the greater power of his father and of Aristodemus. He immediately commenced war against Antigonus in the north of Peloponnesus, made an alliance with the Elei, besieged Cyllene with their assistance, and took Dyme. As he was setting out from Sicyon on a further expedition, he was treacherously murdered by some of its inhabitants (B. C. 314). His wife, Cratesipolis, took the command of his troops, who were much attached to her, and avenged his death by taking Sicyon. (Arrian, *Photii Bibliotheca*, p. 72. a. 16., ed. Bekker; Diodorus, xviii. cap. 65. to xix. cap. 67.; Thirlwall's *History of Greece*, vol. vii.; Droysen, *Geschichte der Nachfolger Alexanders*, p. 154, &c.) C. N.

ALEXANDER I. (POPE), a native of Rome, succeeded Euaristus as bishop of the Christian congregation at Rome, A. D. 108, in the reign of the Emperor Trajan. We have

hardly any authentic particulars concerning him, except that he filled his office till the year 117, the year of Trajan's death, when, according to some authorities, he suffered martyrdom, but this is doubted by others. He was succeeded by Sixtus I. He is said to have introduced several new forms into the liturgy, such as the use of holy water, and that of the unleavened bread in the sacrament. (Platina e Panvinio, *Vite dei Pontefici*; Walch, *History of the Popes.*) A. V.

ALEXANDER II. (Pope), Anselmo Badagio or da Baggio, born of a noble family at Milan, in the early part of the eleventh century, entered the church and obtained a high reputation for learning and moral conduct. It appears that he studied for a time in the convent of Bec in Normandy under the celebrated Lanfranc. Returning to Italy, Anselmo took an active and early part in the controversy about the married priests of the church of Milan, censuring the practice as illegal, and he was supported by several priests and deacons who aspired to a greater purity of life than the rest, and by the lower orders of the people, whilst the nobles took the part of the married clergy. The city being distracted by these factions, Wido, archbishop of Milan, thinking it prudent to remove from the scene of strife such a person as Anselmo, prevailed upon the Emperor Henry III. to make him bishop of Lucca with the sanction of Pope Stephen X. Anselmo was intimate with the monk Hildebrand, afterwards Gregory VII., who, being appointed by the pope legate to Milan for the purpose of settling the renewed controversy about the married priests, took Anselmo with him, A.D. 1058. Hildebrand and Anselmo, instead of settling the matters in dispute, added fuel to the flame, by condemning the Archbishop Wido as guilty of simony, after which they left Milan. The city remained a prey to anarchy; but in the year 1059, the pope, at the suggestion of Hildebrand, appointed two legates, Anselmo and Peter Damianus, bishop of Ostia. This time the two legates applied themselves mainly to investigate the subject of simony, letting alone that of the married priests for the present. It appears that an abuse had been introduced of old into the province of Milan, that every subdeacon, deacon, and presbyter ordained should pay a fixed fee to the bishop who ordained him. The legates solemnly condemned the practice and obliged the archbishop and his suffragans to sign a censure of it. They also imposed severe penances on those who had concurred in the abuse, and even those who, following an old custom, did not know that they were doing wrong, were sentenced to fast on bread and water for two days in each week for five years. But another object of the legates was to subject the see of Milan to that of Rome in matters of jurisdiction, to establish the rule that the archbishops of Milan should receive the investiture with the ring from the pope and not from the emperor, and should promise obedience to the pope. The legate Peter Damianus also claimed precedence of the archbishop in solemn church festivals. Soon after the mission of the legates, Pope Nicholas II. summoned the archbishop of Milan to Rome to attend a council, and this was looked upon as another infraction of the rights of the see of Milan, at which the contemporary chronicler Arnulphus expresses great indignation.

In 1061, Pope Nicholas II. having died, a serious misunderstanding broke out at Rome about the election of his successor. One party, consisting of most of the cardinals, with Hildebrand at their head, proposed that they should proceed to the election without waiting for the imperial sanction; the other, at the head of which was the Count of Tusculum, maintained the rights of the Emperor Henry IV., then a minor under the guardianship of his mother, the Empress Agnes. It appears, however, that both parties sent envoys to the imperial court, but that the envoy of the cardinals, having been kept seven days without being able to obtain an audience, returned to Rome. The vacancy had now lasted three months, and the cardinals at length elected and consecrated Anselmo, bishop of Lucca, who assumed the name of Alexander II. From that time the imperial sanction was no longer considered necessary for the consecration of a pope. The Empress Agnes and her ministers would not recognise Alexander II., and the bishops of Lombardy, who disliked the new pope, being supported by Cardinal Hugo, sent deputies to Germany proposing the nomination of Cadalous, bishop of Parma, a man very wealthy but of loose morals, who was accordingly elected by the name of Honorius II. Benzo, bishop of Alba and Piedmont, a man of some learning, was a strong supporter of the antipope. Cadalous, having collected troops in Lombardy, marched to Rome, where he had many partisans, among others a very rich man named Pierleone. But Godfrey, duke of Tuscany, came to the assistance of Alexander II., and after some fighting, Cadalous was obliged to retire. In the mean time Anno, archbishop of Cologne, joined by other electors, carried off young Henry from his mother Agnes, declared himself his tutor, and assumed the government of the empire. He afterwards came to Italy to put an end to the schism, when a council being assembled at Mantua, Cadalous was condemned as schismatic. Alexander II., being now universally acknowledged as legitimate pope, visited Lucca and other towns of Italy, endeavouring to effect reforms in the discipline of the clergy, and especially to prevent the practice of simony. He also sent a bull to Milan forbidding any one to hear mass by a married priest. This revived the old controversy, and was the cause of much tumult and even

bloodshed in that city. Alexander had also disputes with Richard the Norman, count of Aversa, about the possession of Capua, which the pope claimed as a fief of the Roman see. Alexander II. died at Rome in April, 1073, and was buried in the basilica of the Lateran. He was a man of irreproachable morals, and had a sincere zeal for enforcing morality among the clergy; but in his public life he was mainly guided by the advice of Cardinal Hildebrand, who succeeded him by the name of Gregory VII. Several letters and bulls of Pope Alexander II. are found in the Collections of Councils and Decretals. (Platina e Panvinio, *Vite dei Pontefici;* Verri, *Storia di Milano;* Bossi, *Storia d' Italia.*) A. V.

ALEXANDER III. (Pope), cardinal Rolando di Ranuccio Bandinelli, born about the beginning of the twelfth century, of a noble family of Sienna, acquired the reputation of a man of learning long before his exaltation to the papal chair. He had been professor of theology in the university of Bologna, and was made a cardinal by Eugenius III., and chancellor of the Roman see by Adrian IV. After the death of Adrian in 1159, the cardinals, with the exception of three, voted for the election of Rolando for his successor. This was a period of misunderstanding between the Emperor Frederic I. and the see of Rome. The three dissident cardinals elected Octavian, cardinal of St. Clement, who assumed the name of Victor IV. Victor afterwards gained over to his side two more cardinals and several bishops, among others the Bishop of Tusculum, who consecrated him in the monastery of Farfa, in the Sabinum. Frederic, being appealed to, ordered a council to assemble at Pavia, before which Alexander refused to appear, and the council decided in favour of Victor. Alexander was acknowledged by Sicily, France, and England, and Victor by Germany and Lombardy. Victor asserted that he had been elected by the clergy, the senate, and the barons of Rome, where he had a considerable party. Each of the two resorted to excommunication against his antagonist and his supporters. In 1161, Alexander, who had been staying at Anagni in continual alarm at the power of Frederic, embarked at Terracina for Genoa, where he was well received by the people. He afterwards repaired to France, and he assembled a council at Tours, in which all ordinations made by the antipope were declared sacrilegious. The Cathari, or Albigenses, who had begun to show themselves in the south of France, were condemned as heretics in this council. The pope afterwards went to Sens, where he saw Thomas à Becket, archbishop of Canterbury, who had been obliged to fly from England in consequence of his disputes with King Henry II. The pope commended his firmness in supporting the privileges of the church. In A.D. 1164, Victor having died in Italy, the Emperor Frederic caused a new pope to be elected, Cardinal Guido of Crema, who took the name of Paschal III., and fixed his residence at Viterbo. In 1165 the affairs of Italy began to look brighter for Pope Alexander. Frederic, after having destroyed Milan, had his hands fully occupied by a new insurrection of the Lombard cities. Cardinal Giovanni, who acted as papal vicar at Rome, prevailed upon the senate and the people to swear fidelity to Pope Alexander, and he took possession of the Vatican. He also brought the Sabinum to a like allegiance. Alexander now embarked at Narbonne for Messina, where he was well received by the officers of William I., king of Sicily. From Messina he repaired to Salerno, and lastly landed at Ostia. His entrance into Rome by the gate of the Lateran was triumphal: he was attended by the senators, the clergy, and many citizens with olive branches in their hands, and by the militia of the regions with their colours. Soon after Christian, archbishop of Mainz, with some imperial troops, invaded the Campagna of Rome, and obliged several towns to swear allegiance to the antipope Paschal, who was at Viterbo. But the troops of the King of Sicily, coming to the assistance of the pope, retook the greater part of the Campagna. In the year 1166 Manuel Comnenus, emperor of Constantinople, sent an ambassador to Rome with rich presents for Pope Alexander, and with proposals for effecting a union between the Eastern and Western churches, and also for restoring the crown of Italy to the Byzantine emperors, and abolishing the Western Empire, promising that if the pope would give him the countenance of his authority, he (the emperor) would send troops and money to conquer Italy. The pope, acting with circumspection, sent two legates to Constantinople to examine on the spot the disposition and the resources of the Byzantine court. The negotiations led to no result of any consequence, as the Italians were generally averse to the rule of the Byzantines. In 1167 an imprudent incursion made by the people of Rome upon the territory of their neighbours of Tusculum, contrary to the advice and exhortations of the Pope, again brought the troops of Frederic into the Campagna, the Count of Tusculum having applied to the emperor for assistance. A battle was fought, in which the Roman militia, being engaged with the imperial troops in front, and at the same time assailed by those of Tusculum in the rear, were routed with the loss of several thousand men, a loss which the contemporary chroniclers magnified into a second defeat of Cannæ. The pope having applied to the King of Sicily for succour, troops came from the Neapolitan territories. Upon this Frederic himself, who was in North Italy, came down with a large force, and encamped near the Vatican with the antipope, Paschal, in July, 1167. After some

fighting he took possession of St. Peter's church, where Paschal performed high mass, and crowned the emperor and his wife Beatrix. Frederic then endeavoured to intrigue with the leading men in Rome, offering to give up all his prisoners without ransom. Pope Alexander, seeing disaffection within the city, and thinking it prudent to escape, went to Gaeta, and from thence to Benevento. The Pisan galleys, as auxiliary to the emperor, ascended the Tiber, and then the Romans came to terms. They promised allegiance to the emperor and to respect his "justitias," or political and fiscal rights, "within the city and outside of the city." Frederic on his part confirmed the authority of the Roman senate, and the other municipal authorities of Rome. It is doubtful whether anything was stipulated concerning Alexander or Paschal, the treaty appearing to have been of a political nature, and the Romans in general having long acknowledged the spiritual authority of Pope Alexander. Frederic appointed commissioners to receive the oath of allegiance of the Romans. Acerbo Morena, the chronicler of Lodi, who enjoyed the favour of Frederic, was one of the imperial commissioners. But the atmosphere of the Campagna, or perhaps some epidemic, began to work death in the camp of Frederic. His soldiers died by hundreds daily, after an illness which is said to have lasted only a few hours. The Archbishop of Cologne, the Bishops of Liege, Speyer, Ratisbon, Verden, and others, the Duke of Suabia (cousin of the emperor), a Duke Guelph, and many others of the chief men in Frederic's army, were among the dead. The people of Italy attributed this havoc to God's wrath against the persecutors of the true pontiff, and the cruelties committed by Frederic in Lombary. The chronicler Morena caught the fever and died at Siena on his return home. At last Frederic broke up his camp, and returned to the north, fighting his way across the Ligurian Apennines, in which he lost most of his camp equipage. He arrived at Pavia about the middle of September, with his army greatly reduced in numbers. The deaths of the nobles alone amounted to above two thousand. The Lombard cities were in open insurrection against him, and in the following March Frederic left Italy almost alone and in disguise. Pope Alexander gave his full countenance to the Lombard league, in gratitude for which the Lombard cities having resolved to build a new town on the borders of the territory of Pavia towards Monferrato, called it Alessandria, which name it has retained to the present day.

Pope Alexander was still remaining at Benevento, when in the year 1168 the antipope Paschal died. The partisans of the late antipope elected John, abbot of Struma, who assumed the name of Calixtus III., and thus the schism was continued. In 1170 Frederic sent from Germany the Bishop of Bamberg to propose some arrangement with Alexander. The pope went to meet him at Veroli, but the interview produced no result, as the bishop had no authority from the emperor to acknowledge Alexander as the true pope. The deputies of the Lombard league were in the papal retinue, and Alexander acted in concert with them. At the beginning of 1171 the pope received the news of the murder of Thomas à Becket, archbishop of Canterbury, which had occurred in the previous December, and in March of that year envoys came from Henry II. of England to exculpate him from any participation in that crime. The pope sent two cardinals to investigate the matter, which terminated in the following year by Henry being absolved by the papal legates, whilst the pope canonized Thomas à Becket as a saint and a martyr. In 1172, Alexander, who had been residing some time at Tusculum, which town he had undertaken to protect against the repeated attacks of the people of Rome, entered into a negotiation with the leading men at Rome, by which the pope was to reside again in that city, but the senate refused to allow him the exercise of any temporal power. A new attack was made by the Romans upon Tusculum, the walls of which were pulled down by the Romans, and the pope withdrew to Anagni in disgust. From thence he sent, in 1173, two cardinals to assist at the parliament or great council of the Lombard league, which was held at Modena in October of that year, and in which it was agreed not to make peace with Frederic except by the common consent of all the members of the league. In the autumn of 1174 Frederic entered Italy with a large army, took Turin, Susa, Asti, and laid siege to Alessandria. He also sent the Archbishop of Mainz to besiege Ancona, which town was a free community under the protection of the Eastern emperor, who kept a legate there. The Venetians, who were then at war with the Byzantine court, sent a fleet of forty galleys to assist in the reduction of the place. The siege lasted more than seven months; the defence was most gallant, in spite of famine; and in the end a storm drove away the Venetians; and the militia of Ferrara and other towns having marched to the relief of Ancona, the archbishop of Mainz raised the siege. In 1175 Frederic himself was obliged to raise the siege of Alessandria, and he concluded a truce with the Lombard cities. He entered also into negotiations with the pope, but the pretensions of Frederic showed that he merely aimed at gaining time: a fresh army came from Germany in the following year, 1176, and the truce with the Lombards was broken. At the end of May of that year the battle of Legnano was fought, in which the emperor was completely defeated by the Lombards, and escaped to Pavia with great difficulty. He then sent

several bishops to Pope Alexander, who was at Anagni, to treat seriously of peace, agreeing to acknowledge him as sole legitimate pontiff. After long negotiations, the pope determined to proceed to North Italy, to settle the affairs of the Lombard league. Having exacted a safe conduct upon oath from the emperor, he embarked on the coast of Apulia in March, 1177, and landed at Venice, where he was received with great honours: from Venice he repaired to Ferrara. Difficulties arose about the place for assembling the congress to treat of the general peace; but at last Venice was fixed upon, and the pope returned thither with the deputies of the league and the envoys of the emperor and of the King of Sicily. After long discussion, a truce was agreed upon for six years between the emperor and the Lombard cities; and for fifteen years between the emperor and King William II. of Sicily. In July, 1177, the emperor himself repaired to Venice, and found the pope in his pontifical robes, attended by his cardinals and many bishops, waiting for him before the church of St. Mark. Frederic knelt down and kissed his feet. The pope with tears of joy lifted him up, gave him the kiss of peace, and they walked hand in hand into the church, when Frederic received the solemn benediction of the pope, and then withdrew to his apartments in the palace of the Doge. The story of the pope having put his foot upon the emperor's neck, repeating the words "Super aspidem et basiliscum ambulabis," is a fable invented a century or two after, and long since universally rejected. Several amicable interviews took place afterwards between the pope and Frederic; and on the 1st of August the peace with the pope, and the truce with the league and William of Sicily, were solemnly ratified; after which the pope held a council in St. Mark, in which he excommunicated any one who should break the treaties. Thus ended the war and the schism which had lasted eighteen years. The truce with the Lombard league led to the definitive peace of Constance in 1183.

This happy termination of the war was in great measure due to the wisdom and moderation of Pope Alexander; and also to the earnest exertions of the Doge Ziani and the senators of Venice, who acted as mediators between the two parties. Frederic soon after left Venice for Ravenna, and the pope returned to Sipontum, on the Apulian coast, from whence he arrived at Anagni in December. The people of Rome sent him an embassy of seven nobles to invite him to return to their city. After many debates, it was agreed in the following year, 1178, that the senate should continue in its functions, but should swear fidelity and do homage to the pope, and give up to him the Vatican basilica, and the regalia which they had sequestrated. In March the pope entered Rome, after an absence of many years, and went to reside in the Lateran palace. In August of the same year the antipope Calixtus, forsaken by the emperor and all his partisans, came to make his submission to Alexander, who received him with great kindness, kept him for some time as his guest, and at last sent him as rector or governor to Benevento. A puppet was set up by the remnants of the antipapal faction in the person of a certain Lando, who assumed the name of Innocent III.; but he was soon after seized and banished to La Cava. In the year 1179 Pope Alexander assembled a general council in the Lateran, which was attended by more than three hundred archbishops or bishops. The affairs of the church in general, and of many sees in particular, which had been thrown into confusion during the long schism, were regulated, several canons were made concerning discipline and against simony, and the Albigenses were excommunicated. It was also decreed that in every cathedral at least there should be a master for teaching gratuitously poor pupils, the master to be rewarded by means of some benefice; that the bishop and chapter were to appoint the master for teaching grammar, and that in metropolitan churches there should be also a professor of divinity to instruct the clergy in the study of the scriptures, &c. Burgondio, a jurist of Pisa, and a distinguished Greek and Latin scholar, attended the council. In 1180 Pope Alexander wrote letters to the Kings of France and England, and other Christian princes, exhorting them to send assistance to the kingdom of Jerusalem against Saladin. He addressed also a kind of catechism, entitled "Instructio Fidei," to the Turkish sultan of Iconium, in Asia Minor, with the hope, probably, of converting him. In the following year, 1181, Pope Alexander died at Cività Castellana, in the month of August. He was succeeded by Lucius III.

Alexander III. ranks among the most distinguished pontiffs, and his long pontificate forms an important period in the history of the church and of Europe. Many of his epistles are inserted in Labbe's "Concilia," and other collections. One of his letters, addressed by him after his election to the university of Bologna, has been published by G. Rossi in his "History of Ravenna." His bulls are found in Cherubini's "Bullarium," and in the "Italia Sacra" of Ughelli. The cardinal of Aragon wrote, in Latin, the Life of Alexander III. (Muratori, *Annali d'Italia*; Sigonius, *De Regno Italiæ*; Tiraboschi, *Storia della Letteratura Italiana*; Bartoli, *Vita di Federico Barbarossa*; Mazzuchelli, *Scrittori d'Italia*.) A. V.

ALEXANDER IV. (Pope), Rinaldo of Anagni, Count of Signia, cardinal-bishop of Ostia, was elected pope at Naples after the death of Innocent IV., in that city, in the year 1254. At that time the popes claimed, and en-

forced as far as they could, a sovereign authority over the kingdom of the Two Sicilies, on the ground that the emperor and King Frederic II. having died under excommunication, his dominions of Sicily and Apulia had reverted to the Roman see as papal fiefs. Conrad, son of Frederic, who had by force asserted his hereditary rights over great part of the kingdom, died suddenly in Apulia, and his son Conradin, an infant, was with his mother in Germany. Manfred, prince of Taranto, an illegitimate son of Frederic and a young man of great promise, was induced by the earnest request of many of the barons to assume the regency in the name of young Conradin. Pope Innocent, who had an army in Campania, and whose claims were acknowledged by Naples and other towns, first negotiated with Manfred, with a view to make him acknowledge the papal see as sovereign of the kingdom; but he afterwards came to an open rupture with him, and the troops of Manfred defeated those of the pope on the borders of Apulia. Soon after, Innocent died at Naples, and his successor Alexander, following his policy, sent a legate to invade Apulia, which had declared itself for Manfred. Manfred defeated the legate and besieged him within the town of Foggia. The legate then proposed peace on the condition that Manfred should remain regent of the kingdom in the name of his nephew Conradin, with the exception of the province of Campania, which should remain in possession of the see of Rome. The legate and his soldiers were then allowed to leave Foggia and return to Naples. Pope Alexander refused to ratify this advantageous treaty, and Manfred, after having assembled a parliament of the kingdom at Barletta, in which he was confirmed as regent, marched into Campania, which he soon reduced to obedience, A. D. 1257. The pope had gone to Rome with his court. In the following year, 1258, a report was spread in Italy that young Conradin had died in Germany, upon which the prelates and barons of Sicily and Apulia offered the crown to Manfred, who was crowned in the cathedral of Palermo by three archbishops in the month of August. Messengers however arrived soon after from Germany stating that Conradin was alive; upon which Manfred declared that having saved the kingdom from the attacks of the popes, the implacable enemies of the house of Suabia, and having been solemnly crowned with the consent of the states, he should now retain the crown during his lifetime, after which it should revert to Conradin or his heirs. In the mean time Pope Alexander had been obliged to leave Rome in consequence of one of those frequent insurrections to which the Roman people were prone, and retired to Viterbo, from whence he issued a bull of excommunication against Manfred as a rebel, an enemy of the Roman church, and a sacrilegious usurper of its rights and jurisdiction. He also laid under an interdict all the towns, castles, and other places, as well as those archbishops and bishops, and all other persons in office, who acknowledged Manfred for their king. This bull however produced no effect against Manfred, who remained in peaceful possession of the kingdom during the rest of Alexander's life. He even sent a body of cavalry to Tuscany in aid of the Guibelines, which contributed to the decisive victory which the latter gained at Monteaperto over the Florentine Guelphs, who were the hereditary allies of the papal see. Meantime the pope was exerting himself in putting an end to the war between the Venetians and the Genoese, who were fighting desperately for their respective factories on the coast of Syria; and he succeeded in inducing the two republics to make a truce. About this time a new sect appeared in the Romagna, who were called the Flagellants. They used to assemble by thousands of men and women together, and march about in procession from town to town scourging themselves unto blood in expiation of their sins. Old enmities were forgotten; men and women of loose life became penitent; and some good, and also some evil, resulted from this outbreak of pious enthusiasm, which, however, was not countenanced by the pope. Alexander took an active part in the disputes between the university of Paris and the Dominican order. The university wished to confine the Dominicans to the possession of one of its theological classes, whilst they claimed the possession of two. Alexander enjoined the university to throw open to the Dominicans not two classes only, but as many chairs as they might wish to occupy. The university resisted, and a warm controversy took place, in which Guillaume de St. Amour, a doctor of the Sorbonne, wrote a treatise "On the Perils of the Latter Times," in which he assailed the Mendicant orders, reckoning them among the perils to which St. Paul alludes. Even the authority of the pope was disputed. At last the university was obliged to submit.

In May, 1261, Pope Alexander died at Viterbo, and was succeeded by Urban IV. Many of Alexander's letters and decretals are inserted in Labbe's "Concilia," Ughelli's "Italia Sacra," Achéry's "Spicilegium," and other compilations. (Muratori, *Annali d'Italia*; Giannone, *Storia civile del Regno di Napoli*; Panvinio, *Vite dei Pontefici*; Waddington, *History of the Church*.) A. V.

ALEXANDER V. (Pope), Cardinal Peter Filargo, said to have been a native of the island of Candia and archbishop of Milan, was elected in June, 1409, by the cardinals assembled in the council of Pisa, after the deposition by that council of the two rival popes or antipopes, Gregory XII. and Benedict XII., during the great

schism of the church. Filargo had entered in his youth, and in his native country, the Franciscan order, and was sent by his superiors to study at the university of Padua, about 1357. From Padua he went to Paris, where he took his degrees. He there wrote a comment on the Book of the Sentences of Pietro Lombardo, a work in great esteem in the schools of that age. Filargo was very learned in scholastic divinity and in the Greek language. He appears to have been also at Oxford for some time. Having returned to Italy, he enjoyed the favour of Gian' Galeazzo Visconti, lord of Milan, was made bishop of Piacenza, was transferred to Vicenza, and afterwards to Novara in 1388, and lastly he was made archbishop of Milan in 1402. He was at the same time employed by Gian' Galeazzo in state affairs and diplomatic missions; among others he was sent to the Emperor Wenceslas, to obtain for Visconti the title of duke. Gian' Galeazzo at his death, in 1402, appointed him tutor to his two sons. In 1404 Innocent VII. made him a cardinal. He is mentioned in several chronicles as one of the first divines of his age, a subtle logician, and an eloquent orator. He is also said to have translated several Greek works into Latin, but his translations have not come down to us.

As soon as Alexander was nominated, he took his seat as president of the council of Pisa, whose decrees he confirmed in his quality of pope. Soon after Louis II., duke of Anjou, who styled himself king of Sicily, came from Provence to Pisa to obtain the countenance of the new pope for his intended invasion of that kingdom against King Ladislaus, who was the supporter of Gregory XII., who had taken refuge in his dominions. Ladislaus had taken military possession of Rome and its territory. Pope Alexander, after despatching several monitory briefs to Ladislaus enjoining him to restore the territories of the church, sent against him his legate, Cardinal Cossa, with troops, which acted in concert with those of Louis of Anjou, and in the month of December the papal troops took possession of Rome, and Pope Alexander was there proclaimed. The council being dissolved, and the plague having broken out at Pisa, Alexander V. withdrew to Pistoja, and thence, at the suggestion of Cardinal Cossa, he repaired to Bologna, from whence he published a bull against the two pretenders to the papal see, Gregory and Benedict, who refused to submit to the sentence of the council. In April, 1410, Pope Alexander fell ill, and he died on the 3d of May. Suspicions of poison rested upon Cardinal Cossa, who succeeded him as John XXIII. During his short pontificate Alexander used to say that he had been a rich bishop, a poor cardinal, and a mendicant pope. Mazzuchelli has given a list of his works, few of which have been printed, except his pontifical letters and bulls, and an ascetic treatise on the conception of the Virgin Mary. (Tiraboschi, *Storia della Letteratura Italiana*, vol. vi. b. 2. c. 1.; Muratori, *Annali d' Italia.*) A. V.

ALEXANDER VI. (Pope), Cardinal Rodrigo Lenzoli Borgia, was elected after the death of Innocent VIII. in 1492. He was born about 1430, at Valencia in Spain, and was son of Godfrey Lenzoli, a man of wealth and of noble birth, and of Isabella Borja or Borgia, sister of Pope Calixtus III. Young Rodrigo took clerical orders at an early age, and was made a cardinal in 1456, by his uncle Pope Calixtus, who adopted him and gave him his own family name and the Borgia coat of arms. He was soon after made vice-chancellor of the church. Pope Sixtus IV., whose election had been strongly promoted by Cardinal Borgia, made him bishop of Porto, bestowed upon him some rich benefices, and employed him as legate in several missions, particularly in an important mission to Spain for the purpose, of mediating between Alfonso V., king of Portugal, and Ferdinand the Catholic, king of Aragon and Castile, who were then at war. Cardinal Borgia displayed considerable diplomatic ability on this occasion. On his return to Italy on board a Venetian ship, he narrowly escaped being shipwrecked near the coast of Pisa; another vessel, in which were several persons of his retinue, together with his baggage, was lost. At Rome, Cardinal Borgia was enabled to live in princely style by means of his rich church endowments, but his personal conduct was loose and unclerical. He had four children by a woman of the name of Vannozia, with whom he cohabited. His election to the papal chair after the death of Innocent VIII. is said to have been brought about in great measure through bribery. Some cardinals who had strongly opposed it, among others, Cardinal Julian della Rovere, afterwards Julius II., left Rome after the election, and did not return till after the death of Pope Alexander VI.

Soon after the election of the new pope began the intrigues of Ludovico Sforza, who, having usurped the duchy of Milan, which belonged to his nephew, in order to maintain himself in it against the power of Ferdinand, king of Naples, whose daughter had married the young duke, resorted to the dangerous expedient of calling the French into Italy. By sowing suspicion and dissension between Pope Alexander and King Ferdinand, he induced the pope to join him in inviting King Charles VIII. of France to the conquest of Naples, upon which kingdom Charles thought that he had claims as a descendant of the Anjous. Rome became the centre of negotiations in that nefarious business, which was the origin of all the wars and calamities which afflicted Italy for half a century. Ferdinand of Naples having died in 1494, his son Alfonso II. endeavoured to conciliate the

Pope, for which purpose he gave his daughter in marriage to Gioffredo, the youngest of Pope Alexander's sons, with a rich dowry. The nuptials were celebrated at Rome with great pomp, accompanied with licentious scenes. Pope Alexander now endeavoured to dissuade Charles VIII. from coming to Italy, but the French King had gone too far in his preparations to recede, and Cardinal della Rovere, who was in France, encouraged him in his determination. Charles crossed the Alps in the autumn of 1494, and reached Rome in December. The pope, who had discountenanced his advance, shut himself up in the Castle St. Angelo, from whence he negotiated with the king, who, appearing satisfied with the pope's assurances of neutrality, set off for Naples at the begining of 1495. The French occupied Naples and part of the kingdom without much opposition. Alfonso abdicated the crown in favour of his son Ferdinand, and withdrew to Sicily, and Ferdinand took refuge in the island of Ischia. Pope Alexander, feeling alarmed at the progress of the French, began to negotiate secretly with Ferdinand of Spain, with the Emperor Maximilian, the Venetians, and with Ludovico Sforza himself, to form a league in North Italy for the purpose of destroying the French army which had advanced to the farther end of the Peninsula, — those French whom he and Sforza had been the first to call into Italy. King Charles, having received information of this league, felt very uneasy at Naples, where his soldiers made themselves disliked, and he wished himself safe back in his French kingdom. Leaving part of his troops at Naples, he hurried away towards the north. Arriving at Rome, he found that the pope had left it and retired to Perugia. The French treated the papal state as enemies, and plundered several places, among others the town of Toscanella, where they killed most of the inhabitants. Charles made his way back to France, after repulsing the Italian allied forces, commanded by the Duke of Mantua, at the passage of the river Taro. Soon after Gonzalo of Cordova, the great Spanish general, in the service of Ferdinand the Catholic, landed in Calabria from Sicily, recovered the kingdom of Naples, and reinstated King Ferdinand II. The pope on his side invaded the domains of the powerful barons Virginio and Paolo Orsini, who had taken the part of the French, but his troops were defeated by the vassals and adherents of the Orsini, near Bracciano. He then sent his son, Cardinal Cesare, to crown Ferdinand as king of Naples. Another son, Giovanni, duke of Gandia, a dissolute youth, was found one morning dead in the Tiber, his body being covered with wounds. His brother Cesare was suspected of the murder, but there is no evidence of the charge. Lucrezia Borgia, daughter of Alexander, was first married to Giovanni Sforza, lord of Pesaro, from whom she was, for reasons unknown, divorced by the authority of the pope, in 1497. In the following year she married Alfonso of Aragon, duke of Bisceglia, a natural son of King Alfonso II. of Naples. On this occasion the pope gave to his daughter the duchy of Spoleto for her life. Before this he had created his son Giovanni duke of Benevento, and count of Terracina and Pontecorvo, on which occasion Cardinal Piccolomini in full consistory remonstrated with honest frankness against this misappropriation of the states of the church; but he was not supported by any other cardinal.

In 1498, Charles VIII. king of France died, and his cousin and successor Louis XII. assumed at his coronation the additional titles of duke of Milan and king of the Two Sicilies, thereby making known his pretensions to Italy. Louis, however, wished to be divorced from his wife, Jeanne, daughter of Louis XI., and to marry Anne of Bretagne, widow of Charles VIII. He therefore courted the friendship of the pope, who could release him from his first marriage. Alexander sent to France his son Cesare with the bull of divorce, and King Louis in return made Cesare duke of Valence in Dauphiny with a pension of 20,000 French livres. Cesare Borgia is often mentioned by the Italian historians as Duke Valentino. Cesare had before this given up his cardinal's hat and his deacon's orders, by a dispensation from his father the pope, as he had no taste for a clerical life. In this same year, 1498, the pope excommunicated Father Savonarola, a Dominican friar of Florence, who preached openly the necessity of a reform in the church. Savonarola was soon after executed by sentence of the magistrate of Florence and of the papal commissary.

In 1499, Cesare Borgia, through the good offices of Louis XII., married the daughter of Jean d'Albret, king of Navarre, to the great satisfaction of the pope, who became now wholly devoted to the French interest, and a league was entered into between King Louis, the pope, and the Venetians, against Ludovico Sforza, the king engaging to assist Cesare Borgia to conquer the duchy of Romagna for himself. That country was divided among numerous feudatories of the Roman see, who held their fiefs in virtue of grants by bulls of former popes. The Sforza ruled at Pesaro, the Malatesta at Rimini, Manfredi at Faenza, Varano at Camerino, Riario at Imola and Forli, the Montefeltro at Urbino, &c. Some of these petty princes acted as tyrants; but there were others who governed their people with mildness and were beloved by them. The pope, however, was bent on destroying them all, and forming the whole of Romagna into a great duchy for his son Cesare.

Louis XII. conquered the duchy of Milan with little or no resistance, and Cesare Bor-

gia accompanied him in this expedition, after which the king gave him a body of French troops, under D'Alegre, to act in concert with those of the pope for the conquest of Romagna. Borgia took Imola, Cesena, and Forli, and then went to Rome in triumph, in February, 1500, to attend the jubilee proclaimed by the pope. Being created gonfaloniere of the church by his father, he soon after returned to Romagna, took Rimini and Pesaro, and laid siege to Faenza, the young lord of which, Astorre Manfredi, being beloved by the people, was enabled to hold out till the following year, when he was obliged to capitulate, and was treated in a most infamous manner by Borgia, and then put to death. Meantime Alfonso of Aragon, who had married Lucrezia Borgia, was assassinated at Rome. The pope had now sworn the ruin of the Aragonese dynasty at Naples, to make room for Louis XII. of France. The French army, commanded by the Duke of Némours and by D'Aubigny, marched from North Italy to the conquest of Naples in 1501, and Cesare Borgia accompanied it with a body of his troops. Capua made some resistance, but in July the French stormed the town, which was given up to plunder and every other attendant atrocity. A number of women were taken to Rome and sold there. Cesare Borgia is said to have kept forty of them for himself. Naples surrendered, and King Frederic, seeing himself betrayed by Gonsalvo the general of Ferdinand of Spain, who was acting in concert with Louis XII. for the purpose of dividing the kingdom between them, was obliged to surrender to the French, and was sent to France with his children. Meantime Pope Alexander was taking advantage of the favour of the French king to pursue his plan of aggrandizing his own family at the expense of the Roman barons. He seized upon the estates of the Colonna, Savelli, and others, and he repaired in person to the siege of Sermoneta, a town belonging to the feudal house of Gaetani, and it was on this occasion that he is said by Burchard, in his "Diary," to have left his daughter Lucrezia in his pontifical apartments in the Vatican, with directions to open all letters and despatches, and to consult thereupon with the council of cardinals; a thing unprecedented in papal history. Cesare Borgia in the mean time seized upon Piombino, the lord of which, Jacopo d'Appiano, retired to France. Cesare then moved towards Urbino, whose duke, Guidobaldo, had always been a liege feudatory of the pope, and partly by force and partly by treachery he seized the whole duchy; the duke escaped in disguise to Mantua. He then entered Camerino by a stratagem and strangled its lord, Giulio da Varano, with his two sons. He next favoured the revolt of Arezzo, Cortona, and other places against Florence; but the Florentines having complained to King Louis XII. of the ambition of Pope Alexander and his son, the king interfered, and showed his displeasure against Cesare Borgia, who thought it prudent to repair to Milan to exculpate himself with Louis. By his smooth tongue and plausible address he recovered the favour of the French king. His enemies, among whom were the Orsini, Baglione of Perugia, Vitellozzo, Vitelli, Oliverotto of Fermo, and others, being reduced to despair, conspired against him; but Borgia contrived to get them together within the town of Sinigaglia, seized and strangled several of them, and the town was plundered. A general proscription of the Orsini and their partisans took place, and Pope Alexander seized the Cardinal Orsini at Rome with several others of the family, who soon died in prison, and their property was confiscated. Soon after, Pope Alexander fell ill and died in August, 1503, after a pontificate of little more than eleven years, but ever memorable in the history of Italy for its guilty deeds and calamitous events. The story of his death being caused by poison is not authenticated; but it is said that he was present at a supper with his son Cesare and the Cardinal Adrian da Castello, in which poisoned wine intended for the cardinal was drank by mistake by Cesare also, and that both Cesare and the cardinal were dangerously ill in consequence. Whether the story be true or not, Cesare Borgia was certainly very ill at the time of his father's death; but it appears that the pope had caught the malaria fever prevalent in that season, and that he died of it.

The internal administration of Alexander VI. was marked by an arbitrary severity, which had the effect of restraining all expression of discontent. According to Panvinio, the people of Rome never enjoyed less liberty, and yet they never indulged in so much licentiousness as under his pontificate. The city was full of informers and armed men, and any expression of dissatisfaction was punished by death. In other respects Pope Alexander had considerable abilities, great presence of mind, facility of speaking, and great powers of persuasion, and he was a master of the art of dissimulation. He encouraged learning, and particularly the study of the law. He was fond of pleasure, but very moderate at table, slept little, and was attentive to business. But his ambition, inhumanity, covetousness, and want of principle marred his good qualities, and his name is remembered with sorrow and shame even now at Rome. (Panvinio, *Vite dei Pontefici*; Muratori, *Annali d' Italia*; Tomasi, *Vita di Cesare Borgia.*) A. V.

ALEXANDER VII. (Pope), Cardinal Fabio Chigi, succeeded Innocent X. in 1655. He was born at Siena about the year 1598, of a noble family, which has produced several distinguished men. Fabio Chigi, after going

through his studies in his native country with great distinction, entered the church and repaired to Rome, where he became known to Pope Urban VIII., who appointed him vice-legate to Ferrara. He was afterwards sent to Malta as inquisitor, from thence as nuncio to Cologne, and afterwards to Münster, where the congress was then sitting, to establish the peace of Europe. He there opposed the concessions proposed to be made to the Protestants of Germany. Returning to Rome, he was made a cardinal by Innocent X. in 1652, and secretary of state. After Innocent's death, he was elected pope by a very large majority of votes, although he repeatedly declared to the cardinals his unwillingness to undertake an office of such heavy responsibility. He began his pontificate by reforming several abuses which had been introduced into the administration during the latter part of the reign of Innocent X. He received with great magnificence Queen Christina of Sweden, who, having abjured the Lutheran communion and made profession of Catholicism, fixed her residence at Rome. In 1656 Pope Alexander confirmed by a bull the former condemnation by his predecessor Innocent X. of the book of Jansenius. In the same year the plague, being brought from Sardinia to Naples, spread also to Rome, when 22,000 persons died of it, and about 160,000 in the whole papal state. The pope exerted himself strenuously in arresting the progress of the contagion, and in distributing assistance to many families which had become destitute in consequence of it. In the following year the plague was extirpated from the city of Rome. In 1658 Agostino Chigi, the pope's nephew, was made prince of Farnese, and married the Princess Borghese. Flavio Chigi, another of the pope's nephews, was made a cardinal. In the year 1660 a serious disturbance took place at Rome, owing to the immunities which were claimed by the foreign ministers whose palaces and their immediate neighbourhood were considered as so many asylums into which the Roman police officers were not allowed to enter for the purpose of serving warrants or arresting culprits. This abuse, which many popes had attempted to abolish or restrain, has continued till our own times. On the occasion referred to, the police having proceeded to seize a debtor in the neighbourhood of the Cardinal d'Este, who acted as representative of the French king, the numerous servants of the cardinal opposed the police by force of arms, illtreated the officers, and drove them away. The other ministers having taken the cardinal's part, the court of Rome was obliged to compromise the affair. In 1662 another and a more serious affray took place. The Duke of Crequi being sent to Rome by Louis XIV. as ambassador extraordinary, came with a numerous retinue, among whom were several reduced officers and other military men. The duke was haughty and hasty, and his master Louis at that time was not on very good terms with the pope. Disputes took place between the Frenchmen and the Corsican guards in the papal service, in which several persons were killed on both sides. The Duke of Crequi left Rome for Tuscany, and Louis ordered the papal nuncio out of his kingdom, and took possession of Avignon and its territory, which belonged to the pope. The college of the Sorbonne at Paris took the part of the king by publishing certain theses in which it impugned the infallibility of the pope even in matters of doctrine, and still more in the temporal affairs of other countries. Pope Alexander was at last obliged to conciliate the French king, and after two years of negotiations and of threats on the part of Louis, the pope in 1664 sent his nephew Cardinal Chigi and Cardinal Imperiali the governor of Rome to make an apology for the insult offered to the Duke of Crequi; the pope also promised to send away from Rome his own brother, Don Mario Chigi, to disband the Corsican guards in his service, and never to enlist any more soldiers from Corsica, and further to raise a pyramid at Rome with an inscription recording this resolution against the Corsicans.

Alexander VII. is one of the popes who have contributed most to the embellishment of Rome. He completed the building of the university called La Sapienza, he enlarged the papal palace on the Quirinal, and built the fine palace Chigi on the square of the Antonine column. He cleared the street of the Corso of several obstructions, and raised pavements for the convenience of pedestrians; he restored the city walls and the pyramid of C. Cestius; he cleared a space round the Pantheon so as to afford a good view of that structure; he employed Bernini to decorate the gate del Popolo and the neighbouring church; he drained the unwholesome marsh called the lake of Baccano by opening a canal which carried its waters into the Tiber; he built an arsenal at Cività Vecchia, and began the handsome colonnade before St. Peter's Church. All these, and other works of the same kind, were undertaken by him during a pontificate of twelve years.

The pope assisted the emperor and the Venetians in their wars against the Turks, by sending several galleys to act with the Venetian fleet in the Levant, and by levying a tax upon church property in Italy to defray the expenses of the war.

At the end of 1666 Alexander VII. fell dangerously ill, and after struggling for several months against the disease, and rallying several times, he made a last effort to give, on Easter Sunday, 1667, his solemn blessing from the balcony of St. Peter's to the people of Rome, after which he grew worse, and died on the 22d of May, having before his

death delivered a lecture to the assembled cardinals upon the vanity of all worldly honours, and expressing his regret that he had not done all the good he might have done in the course of his pontificate.

Alexander VII. was learned and a patron of learning. A collection of his juvenile poems in Latin were published at Paris in 1656. His bulls are inserted in Cherubini's "Bullarium." He was succeeded by Clement IX. (Bagatta, *Vita di Alessandro VII.* in continuation of Panvinio's *Lives of the Popes;* Botta, *Storia d' Italia;* Muratori, *Annali d' Italia.*) A. V.

ALEXANDER VIII. (Pope), Cardinal Pietro Ottoboni, succeeded Innocent XI. in 1689. He was born at Venice in 1610 of a patrician family, and had been long known as one of the most distinguished members of the college of cardinals for his abilities and knowledge of the world. He had been made a cardinal by Innocent X. in 1652. After his elevation to the pontificate he endeavoured to restore the amicable relations with the court of France which had been again interrupted under his predecessor on account of the immunities claimed by the French resident at Rome. In this he partly succeeded, and the French king restored Avignon; but as the pope insisted upon the French bishops retracting the four propositions sanctioned by the Gallican church in 1682, which he considered as derogatory from the papal authority, the negotiations lingered without any definitive result. The pope took great interest in the success of his countrymen the Venetians against the Turks, and he sent a messenger to Venice to carry a military hat and sword with the papal benediction to Morosini, the conqueror of the Morea, who received it with great solemnity in the church of St. Mark. In February, 1691, Pope Alexander died, and was succeeded by Innocent XII. The only charge brought against the memory of Alexander VIII. is that of nepotism. He added to the Vatican library the rich collection of MSS. of Queen Christina of Sweden, who died at Rome just before his exaltation to the papal chair. (Muratori, *Annali d' Italia;* Tiraboschi, *Storia della letteratura Italiana;* Botta, *Storia d' Italia.*) A. V.

ALEXANDER SAULI. [Sauli.]

ALEXANDER I., king of Scotland, was the fourth of the five sons of King Malcolm Canmore and his wife Margaret, daughter of Edward the Outlaw, in virtue of which maternal descent Alexander was considered to inherit the rights of the old Saxon kings of England. The date of his birth has not been recorded; but he was evidently in the vigour of manhood when he succeeded to the Scottish throne, on the death of his elder brother Edgar without issue, on the 8th of January, 1107. It appears from an allusion in Ailred's tract on the war of the Standard that Edgar at his death had bequeathed a part of his kingdom to his youngest brother David; and that Alexander, although he at first disputed the validity of the donation, ultimately acquiesced in it on finding that David's claim was supported by the Norman barons of the north of England. Lord Hailes conceives that the territory thus separated from the crown during Alexander's reign "could be nothing else but the part of Cumberland possessed by the Scottish kings." Cumberland, originally a Celtic kingdom, had been bestowed on the Scottish king Malcolm I. by Edmund I. of England in 946; and, although seized by William the Conqueror in 1072 on Malcolm Canmore's refusal to do him homage for it, or, in other words, to acknowledge him as king of England, it was restored to Malcolm on his submission the same year; from which date it may be regarded as an English earldom, and subject to the ordinary incidents of a fief. Without entering upon the dispute as to the nature of the homage anciently performed by the Scottish to the English kings, it may be mentioned as a remarkable fact, that no such homage was ever performed by Alexander I., nor, as far as appears, demanded or expected from him; so that his reign affords at the least no evidence in favour of the supposition that the homage was for the Scottish crown. Thus, in the summary of early Scottish history given by Sir Francis Palgrave in his work on "The Rise and Progress of the English Commonwealth" (vol ii. pp. cccxxx.—cccxl.), which is drawn up with the view of proving the homage to have been performed for the crown by an uninterrupted series of instances, the reign of Alexander is passed over altogether; there is no intimation that any king reigned in Scotland between his predecessor Edgar and his successor David I., both of whom indeed acknowledged themselves to be liegemen of the English king, but both of whom held the English earldom of Cumberland, which Alexander never possessed, as well as wore the Scottish crown. Alexander lived during his whole reign in peace and friendship with the English king, Henry I., one of whose natural daughters, Sibilla, or, as other authorities call her, Elizabeth, he married immediately after he came to the throne. Her mother was Elizabeth, sister of the Earls of Meulant and Leicester, and wife of Gilbert de Clare, earl of Pembroke, by whom she was mother of the famous Richard de Clare, surnamed Strongbow, the conqueror of Ireland. The Scottish queen is reckoned by the English genealogists the fourteenth and youngest of Henry's illegitimate children. "Such an alliance," Lord Hailes remarks, "was not held dishonourable in those days." Sibilla died on the 12th of June, 1122, without having had any issue by her husband, who, says William of Malmsbury, did not greatly lament the loss of her, adding, as the rea-

son, that she was said to have had little to recommend her either in modesty of carriage or elegance of person.

Almost the entire history of the reign of Alexander that has come down to us consists of the proceedings relating to the filling up of two successive vacancies in the primatial see of St. Andrew's. Alexander's conduct in this matter, however, with regard to which we have very full and authentic details, is highly characteristic. The bishopric appears either to have been vacant at his accession, or to have become so immediately after. With the approbation, as it is stated, of the clergy and people, he nominated Turgot, a monk of Durham, the same who is generally held to be the author of the Life of his mother, Queen Margaret, and who in that case had already resided for some years in Scotland before her death in 1093. But a controversy which arose about the right to consecrate the new bishop, on the one hand between the archbishops of York and Canterbury, on the other between both these foreign prelates and the body of the Scottish clergy, who denied the claims of either, prevented Turgot receiving consecration till the 30th of July, 1109, when the ceremony was performed in conformity with an agreement between the two kings, that Henry should enjoin the Archbishop of York to consecrate Turgot, saving the authority of either church. Turgot, who seems not to have been able to bring Alexander, although a steady friend of the church, to acquiesce in all his ecclesiastical pretensions, at last, in 1115, asked leave to revisit his old cell at Durham, and died there on the 31st of August in that year. Alexander, though he took some steps, did not actually nominate a new bishop till 1120, when, with the design, probably, of resisting the pretensions of the see of York, which were considered the most formidable, he fixed upon Eadmer, a monk of the province of Canterbury, from whose relation, and from that of another contemporary writer, Simeon of Durham, our information as to these transactions is principally derived. The consent both of Ralph archbishop of Canterbury and of King Henry having been obtained, Eadmer came to Scotland, and was on the 29th of June formally elected to the bishopric by the clergy and people, with the permission of the king; but the next day, when Eadmer at a private conference proposed that he should be consecrated by the Archbishop of Canterbury, Alexander, with great emotion, started from his seat and left the apartment. He immediately commanded that the person who had administered the affairs of the bishopric since the decease of Turgot, William, a monk of St. Edmundsbury, should resume his functions; but about a month after he was prevailed upon, at the request of the nobility, to agree that Eadmer should be admitted by taking the pastoral staff off the altar, "as if receiving it from the Lord," while he received the ring from Alexander himself. Eadmer complains that the king soon began to encroach upon his privileges; in consequence of which, he says, he resolved to repair to Canterbury for advice. But upon his asking permission to depart, Alexander told him that the church of Scotland owed no subjection to Canterbury; and in fact he was not allowed to go till he consented to resign the bishopric, and promised not to reclaim it so long as Alexander should be king. After he had been for some time in England, however, he wrote to Alexander, expressing, in substance, his willingness to submit to the king's wishes. "Should you continue in your former sentiments," he said (to quote the translation given by Lord Hailes), "I will desist from my opposition; for, with respect to the King of England, the Archbishop of Canterbury, and the sacerdotal benediction, I had notions which, as I have since learned, were erroneous. They will not separate me from the service of God and your favour. In those things I will act according to your inclinations, if you only permit me to enjoy the other rights belonging to the see of St. Andrew's." But Alexander would not yield; Eadmer never was suffered to return to the country; and the bishopric remained vacant till January, 1124, when Alexander succeeded in procuring the election of Robert, prior of Scone, another English monk. The long story which we have thus abridged sufficiently paints the character of this remarkable king. One of his prelates, John, bishop of Glasgow, in a letter to Eadmer, which the latter has preserved in his History, no doubt speaks the truth when he says of him, "It is his will to be everything himself in his own kingdom." But he has been described more fully, and also more fairly, by the English historian Ailred, who, in his treatise on the Genealogy of the English Kings, observes that "he was humble and courteous to the clergy, but to the rest of his subjects terrible beyond measure; high spirited; always endeavouring to compass things beyond his power; not ignorant of letters (literatus); zealous in establishing churches, collecting relics, and providing vestments and books for the clergy; liberal even to profusion, and taking delight in the offices of charity to the poor." In the chronicles and traditions of his own country he is distinguished by the epithet of "the Fierce;" and several stories are related of his great personal strength and daring valour. It is said that sometime during his reign the Celtic tribes of the district of Moray (the country of Macbeth) rose under his uncle Donald Bane in support of the ancient mode of succession, called the system of tanistry, according to which the throne, when it became vacant, was filled not by the son but

by the brother of the deceased king; and it appears from Eadmer that in the autumn of 1120 Alexander did levy an army, which he led against some enemy, no doubt within the kingdom. The account of the later Scottish chroniclers is, that the contest speedily terminated in the suppression of the insurrection and the destruction of its leader. Alexander himself died on the 27th of April, 1124; and, leaving no issue, was succeeded by his brother David. He built the monastery of St. Colm, or St. Columba, on the island called Inch Colm, in the Frith of Forth, upon which he was entertained for three days by a hermit during a tempest in which he had nearly perished at sea; and he was also liberal in his donations to several of the ancient ecclesiastical establishments. The earliest Scottish coins now extant are of the reign of Alexander I. (Eadmerus, *Historia Novorum, cum notis* Jo. Seldeni, fol. Lond. 1623, pp. 17. 98. 130, &c.; Simeon Dunelmensis, *inter Historiæ Anglic. Scriptores Decem*, pp. 207, &c.; Ailredus, *Descriptio Belli Standardii*, Ibid. 344.; Ailredus, *Genealog. Reg. Anglor.*, Ibid. p. 368.; Hailes, *Annals of Scotland*, 3 vols. 8vo, 1819, i. 53—74.) G. L. C.

ALEXANDER II., king of SCOTLAND, the son of William the Lion and his wife Ermengarde, was born A. D. 1198, and succeeded his father, 4th December, 1214. He was crowned at Scone on the 10th. Young as he was, he lost no time in assuming the active part to which he was called by his high station. Within a few months after his accession he put himself at the head of an armed force, and marched into England to co-operate with the barons who were in revolt against King John. He had bargained to be rewarded with the counties of Northumberland, Cumberland, and Westmorland, to which, or at least to part of which, he advanced some hereditary claim; and in the course of the military operations that followed, although he was unsuccessful in his attempts upon the castles of Norham and Carlisle, he actually received at Felton (on the 18th of October, 1215) the homage and fealty of the inhabitants of Northumberland, and at Melrose (on the 2d of January, 1216) the homage of the general body of the insurgent English barons of the northern counties who had fled before the advance of John. The English king, however, continued his avenging march along the eastern coast, carrying fire and sword from the Tyne to the Forth, and reducing the country to a desert, so that he was obliged at last to return to the south for want of subsistence. John declared, we are told by Matthew Paris, that he would smoke the little red fox (rubeam vulpeculam) out of his covert, because, says the historian, Alexander was *rufus*, which ought to mean that he was red-haired, but probably means that he was of a ruddy complexion, in conformity with the signification in which the same epithet is applied by the old monkish chroniclers to William II. of England. When he had thus got rid of John, Alexander retaliated by making his way again into England over the western marches, and laying waste Cumberland; and in a subsequent incursion he made himself master of the town of Carlisle (8th August, 1216). After this it is said that he did homage, no doubt in his quality of an English baron, to Louis of France, whom the insurgents had called over to their assistance, and to whom they and their adherents all swore fealty. The death of John however, on the 17th of October in this year, and the defeat of Louis at Lincoln by the Earl of Pembroke on the 20th of May, 1217, changed the position of affairs; and Alexander, excommunicated by the pope's legate, and left alone by the destruction or submission of his French and English confederates, was glad to make peace with the victorious party by the surrender of Carlisle, and by consenting to do homage to Henry III. for the earldom of Huntingdon and for whatever other possessions he held or claimed in England.

This reconciliation was cemented a few years after by the marriage of the King of Scots, on the 25th of June, 1221, to Henry's eldest sister, Joan; a fortunate alliance, which helped along with other favourable circumstances to preserve peace between the two kingdoms during the remainder of Alexander's reign. While Queen Joan lived, Alexander and she repeatedly visited England, and the general intercourse of the two countries was probably much greater than it had ever previously been. In 1237 Alexander's claims to the inheritance of the northern counties and some other claims were arranged by the settlement on him of lands in Northumberland and Cumberland, to the value of two hundred pounds per annum, for which he did homage to Henry. Soon after this the Queen of Scots, having come to England in the hope of obtaining relief at the shrine of St. Thomas à Becket from a painful disease under which she had been long suffering, expired at London, on the 4th of March, 1238. She left no issue, and the following year, on the 15th of May, Alexander married at Roxburgh, Mary, daughter of Ingelram or Engueraud de Couci, surnamed le Grand, the head of a family in Picardy distinguished by its royal alliances, and accustomed to hold itself as rather of princely than of noble rank. This marriage, which was followed in course of time by the birth of a son, afterwards Alexander III., at first so little affected the good understanding between the two kings, that in 1242, when Henry was about to go to the Continent, he confided to Alexander the care of the northern borders; but after some time jealousies began to arise, which are imputed

by the chroniclers partly to the growing influence of the new Queen of Scots with her husband, partly to another cause. In 1242, Walter Bisset, a member of a powerful Scottish family, had been worsted at a tournament near Haddington by the Earl of Athole; Athole was soon after murdered; the popular suspicion attributed the deed to Bisset or his kinsmen; both Alexander and his queen appear to have done everything in their power to protect the accused, or at least to secure him a fair trial; but the general feeling against him was too strong to be resisted; he and all his relations were stripped of their possessions and banished from Scotland; upon which Bisset proceeded to the English court, and there set himself to engage King Henry in his quarrel by representing that Alexander was in truth Henry's vassal, and had no right to inflict such punishments on his nobles without the permission of his liege lord. Moved, whether wholly by Bisset's instigations and intrigues, or in part also by other incitements, Henry in 1244 assembled a great army at Newcastle with the avowed design of invading Scotland; and Alexander on his side took the field at the head of a force which Matthew Paris says amounted to nearly 100,000 men; but by the mediation of the English nobility, by whom and by all the English nation, the historian tells us, Alexander was justly as much beloved as by his own subjects, a peace was brought about without a resort to the sword.

From the commencement of his reign, although he had enjoyed peace with England, Alexander had repeatedly to defend himself against the Celtic adherents of the ancient principle of succession to the throne. In 1215, an invasion of the district of Moray, apparently by the partisans of the other branch of the royal house, who are said to have been assisted by the son of an Irish prince, was met and repelled by a local chief who is supposed to have been the head of the clan Ross. In 1222 Alexander led an army in person against an insurrection in Argyleshire, which he speedily suppressed. He did not meet with the same success when he went to the north in 1228 to encounter the forces of Gilliescop Mac Scolane, who appears to have been the then representative of the Celtic line; but that pretender and both his sons were fallen upon and slain the following year by the Earl of Buchan, justiciary of the kingdom. After this we hear of no more attempts to dispute the possession of the throne; but the Celtic population still evidently continued in an excitable state in various parts of the kingdom. In 1233 the people of Galloway, who were of that race, on the death of their lord Alan, who was constable of the kingdom, rose under the conduct of his illegitimate son and an Irish chief called Gildrodh, or Gilderoy, against the transference of his estates to his three daughters and their husbands; and Alexander had to arm to put down the insurrection, which he did not do without difficulty. Another more partial revolt took place in the same quarter in 1247. Two years after this Alexander set out on an expedition to the Western Highlands, with the object of enforcing the complete subjection of Angus of Argyle and other chiefs of those parts, who had hitherto divided their allegiance between Scotland and Norway, generally under the pretence of holding lands in the Western Islands, of which the Norwegian king claimed the sovereignty: but he was seized with fever while at sea, and having landed on the small island of Kerera, in the sound of Mar, he died there on the 8th of July, 1249. The name of Dalree, that is, the king's place, is supposed still to point out the spot on the shore where his tent was erected. He was buried in the abbey of Melrose.

Alexander II. was a warm friend to the clergy and to the monastic orders, more especially to the Dominicans or Black Friars, for whom he appears to have founded no fewer than eight monasteries. He also stood up on all occasions with great steadiness for the independence of the national church; and his reign is memorable for a bull granted by Pope Honorius IV. in 1225, by which the Scottish clergy, on account of their distance from the apostolic seat, were authorised to hold provincial councils at their own discretion, or under the sanction of which at least they repeatedly exercised that right, although probably all the privilege that the bull was intended to convey was that of holding one such council. See Lord Hailes's "Historical Memorials concerning the Provincial Councils of the Scottish Clergy," 4to. Edinburgh, 1769.

Alexander II. was succeeded by his son Alexander III. (*Chronicon de Mailros*, in Fell, *Rerum Anglicarum Scriptores Veteres*, fol. Oxon. 1684; Matt. Paris, *Historia Major*; Fordun. *Scotichronicon*; Hec. Boethius, *Scotorum Historiæ*; Rymer, *Fœdera*; Hailes's *Annals of Scotland*.) G. L. C.

ALEXANDER III., king of SCOTLAND, son of Alexander II. and his second wife Mary de Couci, was born at Roxburgh, 4th December, 1241, and succeeded his father, 8th July, 1249. He was crowned at Scone on the 13th; the ceremony apparently having been hastened from an apprehension that the King of England, Henry III., might seek to interfere in his pretended character of liege lord. It appears in fact that Henry did apply to the pope, Innocent IV., for a mandate to prohibit the King of Scotland from being crowned without his permission: the answer of Innocent, dated at Lyon, the 8th of the ides of April, 1251, in which he rejects the request, is printed by Rymer (*Fœdera*, i. 463.). Henry, however, abstained from any open expression of resentment: on the contrary, he fulfilled an arrangement which had been

made in 1242, by giving his eldest daughter Margaret in marriage to Alexander: the nuptials were celebrated at York with great pomp, in Henry's presence, on the 26th of December, 1251, the bride being then in her twelfth as the bridegroom was in his eleventh year. When Alexander upon this occasion did homage to Henry for his English possessions, Henry demanded homage also for the kingdom of Scotland, according, as he was pleased to say, to what evidently appeared to have been the usage from many passages in the Chronicles. The boy, who had probably received instructions how to act, replied, "That he had been invited to York to marry the Princess of England, not to treat of affairs of state; and that he could not take a step so important without the knowledge and approbation of his nobility (primates)."

The history of the earlier part of Alexander's reign, so far as it has come down to us, consists almost exclusively of the contentions and intrigues of various factions to obtain the ascendancy in the government. At his accession, the chief authority was in the hands of the Comyns, a family so powerful that there were then, Fordun tells us, no fewer than thirty-two knights of the name in Scotland; their head was William Comyn, earl of Menteith; and they were popularly accounted the patriotic party, as being the keenest or the loudest opponents of the pretensions of the English king. In 1255 Henry managed to effect what may be called a ministerial revolution, by means of Richard de Clare, earl of Gloucester, and other emissaries, at whose instigation it probably was that the young queen complained of many grievances: — that she was confined to the castle of Edinburgh, and not permitted to make excursions through the kingdom; that she had not the choice of her female attendants; and, above all, that, although her husband had now completed his fourteenth year, they were still kept separate. Taking advantage of the odium excited against the Comyns by these charges, the Earl of March and other leaders of the opposite party surprised the castle of Edinburgh and took possession of the persons of the king and queen, while Henry advanced with an army to the border; and the result was that the Comyns and their allies the Baliols were removed from the government, and that, by an arrangement made at Roxburgh on the 28th of September, a regency was appointed to last till Alexander should attain the age of twenty-one, the members of which were the earls of March, Strathearn, and Carrick, Alexander the Stewart of Scotland, and Robert de Bruce, with other heads of the English faction. But the Comyns now obtained the assistance both of the pope, Alexander IV., and of the queen dowager, Mary de Couci, who, after having married a second husband, John de Brienne, son of the titular king of Jerusalem, had lately returned with him to Scotland; and in 1257 they seized Alexander and his queen at Kinross, and kept them in their hands till a negotiation took place the following year, by which a new regency was established consisting of six members of the Comyn party and four of their opponents. This compromise appears to have subsisted till Alexander attained his majority and took the government into his own hands, although the influence of the Comyns had probably been deprived of its preponderating character by the death of their leader the Earl of Menteith, which took place suddenly in the same year in which the new regency was formed, not without suspicion that he had been made away with by unfair means. The mixed regency seems to have been still in power when Queen Margaret was brought to bed of her first child, a daughter, which was named Margaret, while she and her husband were on a visit at London, sometime between the middle of November, 1260, and the beginning of the following February.

The commencement of the second part of Alexander's reign, or that in which he governed by himself, is memorable for the invasion of Scotland by Haco, king of Norway, in the summer and autumn of 1263. The expedition, according to the Norse account, was provoked by an attack which the Earl of Ross and other northern chiefs had made upon the Western Islands, and which had been conducted with extraordinary ferocity even for those times. "They burned villages and churches," says the Norwegian annalist of Haco's expedition, "and they killed great numbers both of men and women;" and he adds that the kings or chiefs of the Hebrides in their letters to Haco affirmed "that the Scotch had even taken the small children, and, raising them on the points of their spears, shook them till they fell down to their hands, when they threw them away lifeless on the ground." Haco, having collected a fleet which is represented as the greatest that had ever left the north, set sail from Herlover in the beginning of July. Having remained nearly a fortnight at what is called Bredeyiar Sound in Shetland, and afterwards for some time at Ellidarvie, near Kirkwall, it was the beginning of August when they reached Ronaldsvo, or Ronaldsay, the southernmost island of the Orkney group. "While King Haco lay in Ronaldsvo," says the annalist, "a great darkness drew over the sun, so that only a little ring was bright round the sun, and it continued so for some hours." It is found that an annular eclipse of the sun was in fact visible at Ronaldsay on the 5th of August in this year. Haco, having sailed down the west coast of Scotland, afterwards divided his force; and, while one squadron pillaged the Mull of Cantyre, another made a descent upon the Isle of Bute, and com-

pelled the castle of Rothsay to surrender. After this Haco made overtures for an accommodation, which seemed at first to be listened to by Alexander, who named as the only islands that he would on no account relinquish, those of Bute, Arran, and the two islets on the coast of Ayrshire called the Cumbras. "As to other matters," continues the account, "there was very little dispute between the sovereigns; but, however, no agreement took place. The Scotch purposely declined any accommodation, because summer was drawing to a period and the weather was becoming bad. Finding this, Haco sailed in with all his forces past the Cumbras." Having dragged their boats over the intervening land, a party of the Norwegians made their appearance in Loch Lomond. "In the lake," says the annalist, "there were a great many islands well inhabited: these islands the Norwegians wasted with fire; they also burned all the buildings about the lake, and made great devastation." But on the Monday after Michaelmas, which fell on a Saturday, so tremendous a tempest of wind, rain, and hail arose, "that people said it was raised by the power of magic." Some of the Norwegian ships ran aground near Largs, on which their crews were attacked by the Scotch, who were however driven off; but on the following morning (Tuesday, the 2d of October), the landing of the greater part of the Norwegians and the coming up of the entire Scottish army produced a general engagement. In the Scottish army there were conjectured to be near fifteen hundred cavalry (ridarar). "All their horses," says the Norwegian account, "had breastplates, and there were many Spanish steeds in complete armour. The Scottish king had besides a numerous army of foot soldiers, well accoutred: they generally had bows and spears." One Scottish knight is afterwards particularised, who "wore a helmet plated with gold and set with precious stones," with other armour of corresponding splendour. During the battle the storm, which had somewhat abated in the night, arose again and raged with great fury. The end was, according to the Norwegian annalist, that the Scotch were put to flight; but in the Scottish chronicles and traditions the battle of Largs has always been represented as a great national victory; and it is certain that Haco, with the remains of his shattered armament, immediately left the coast and proceeded homewards without any further attempt to accomplish the object of his expedition. He reached the nearest port in the Orkneys, "a certain sound to the north of Asmundsvo," on the evening of Monday, the 29th of October; thence he immediately sailed for Ronaldsay, and from that the next day for Medalland (probably a harbour in the island called Mainland), where he was taken ill on the Saturday before Martinmas, and he died at Kirkwall on Saturday, the 15th of December. Three years after, in 1266, a treaty of peace was concluded with his son and successor King Magnus, by which the dominion of the Hebrides, of the Isle of Man, and generally of all the islands in the Scottish seas, with the exception of those of Orkney and Shetland, was ceded to Alexander for four thousand marks sterling, and an annual quit-rent of one hundred marks.

After this, in 1267, a dispute broke out between Alexander and his clergy, but it did not last long; and after it was composed, Alexander, with much firmness and policy, stood by the national church in maintaining its rights against both the pope and the English king. Henry III. died in 1272, and Alexander was present with his queen and many of his nobility at Westminster at the coronation of Edward I. in August, 1274, on which occasion, and also again in 1278, he did homage to the King of England in the usual general terms, which Edward, as the record states, received, saving his right and claim to homage for the kingdom of Scotland, when it should please him or his heirs to demand it.

Queen Margaret died on the 26th of February, 1275. In 1281 Alexander's daughter Margaret, now in her twenty-first year, was married to Eric, king of Norway, who was only fourteen; but she died in 1283, leaving only an infant daughter, a third Margaret, commonly styled by the old Scottish historians the Maiden of Norway. Queen Margaret had also borne Alexander two sons, Alexander, prince of Scotland, at Jedburgh, on the 21st of January, 1264, and David, in 1270, who died in infancy or boyhood. In 1282 the Prince of Scotland, now eighteen, married Margaret, daughter of Guy, earl of Flanders; but he had always been sickly, and he died, without issue, on the 28th of January, 1284. On the 15th of April, 1285, Alexander married at Jedburgh Joleta, daughter of the Count de Dreux; but on the night of the 16th of March in the following year, while riding along the northern shore of the Frith of Forth, between Kinghorn and Burntisland, his horse fell with him over a precipice, at a place still called King's Wood End, and he was killed on the spot. Thus within three years the king, his son, and his daughter were all cut off, each after having been married little more than a year, leaving the infant Princess of Norway the only relic of the royal house. Margaret was immediately acknowledged as Queen of Scotland.

Alexander III. was long remembered in Scotland both for the peace and prosperity which the country enjoyed for the greater part of his reign, forming so remarkable a contrast with the distractions and calamities of the immediately succeeding period, and for his personal qualities and conduct. He is

especially celebrated by the old writers for his love of justice and his exertions to maintain a regular administration of the law, for which purpose, it is stated, he was wont to make an annual progress through his kingdom, and to hold a court in person for the trial of offences in all the principal towns. Some popular verses of the time recorded by Wyntown (supposed to be the oldest specimen extant of the Scottish dialect), strongly express the affectionate regard in which his memory was held, and also the happy effects of his government. Indeed the nearly complete blank that the history of Scotland presents for above twenty years after the battle of Largs is the best proof of the tranquillity which the country enjoyed. (*Chron. de Mailros*, in Fell, *Rer. Anglic. Scriptor. Veteres*, fol. Oxon. 1684; M. Paris; Fordun; Wyntown's *Cronykil of Scotland*, by David M'Pherson, 2 vols. 8vo. Lon. 1795; Rymer's *Fœdera*; *Norwegian Account of Haco's Expedition*, from the Flateyan and Frisian MSS., by the Rev. James Johnstone, 12mo. 1782; *Observations on the Norwegian Expedition*, by John Dillon, Esq., in *Transactions of the Society of Antiquaries of Scotland*, vol. ii. 4to. Edinb. 1823, pp. 350—407.; Hailes's *Annals*; Tytler's *History of Scotland*, vol. i.; Lingard's *History of England*, vol. iii.; Allen's *Vindication of the ancient Independence of Scotland*, 8vo. Lon. 1833.) G. L. C.

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